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THE GOSPEL

ACCORDING TO ST MARK

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THE GOSPEL ACCORDING TO ST MARK

THE GREEK TEXT

WITH

INTRODUCTION NOTES AND INDICES

BY

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DEUS QUI NOBIS PER MINISTERIUM BEATI MARCI EVANGELISTAE TUI VERITATEM EVANGELII PATEFIERI VOLUISTI: CONCEDE, QUAESUMUS, UT QUOD AB ILLIUS ORE DIDICIMUS GRATIA TUA ADIUTI OPERARI VALEAMUS. PER IESUM CHRISTUM DOMINUM NOSTRUM. AMEN.

PREFACE.

THE earliest of extant commentators on St Mark urges as his apology for undertaking so serious a task the neglect which that Evangelist appeared to have suffered at the hands of the great teachers of the Church. While each of the other Gospels had received separate treatment, the Gospel according to St Mark, so far as he could discover, had been passed by, as if it needed no elucidation or none which could not be gathered from expositions of St Matthew and St Luke.

If this plea can no longer be used, it is still true that St Mark has gained far less attention than he deserves. The importance of his work as an independent history, and the beauty of its bright and unartificial picture of our Lord's life in Galilee, are at length generally recognised; but no monograph has yet appeared which makes full use of the materials at the disposal of the expositor.

I cannot claim to have supplied this deficiency in the present volume, nor has it been my aim to do so. I am content to offer help to those who desire to enter upon the serious study of the Gospels. Such study should begin, as it appears to me, with the Gospel which I believe to be the earliest of the four and, throughout a large part of the narrative, the nearest to the common source.

My chief aids have been the concordances of Bruder and Moulton-Geden, the grammatical works of Winer-Moulton, Winer-Schmiedel, Burton, and Blass, and the Greek text, introduction, and notes of Westcott and Hort. Next to these, I have learnt most from the concordance to the LXX. compiled by Hatch and Redpath, the text and indices of Niese's Josephus, and the illustrations from the later Greek literature which are to be found in the pages of Field, Grinfield, Grotius, Kuinoel, Kypke, and Wetstein, together with those which Deissmann has collected from the papyri. For Aramaic forms I have consulted Kautzsch and Dalman, and for Jewish thought and customs the well-known works of the elder Lightfoot, Schöttgen, Schürer, Streane, Taylor, Weber, and Wünsche. Of ancient expositors Origen, Jerome, Victor of Antioch, Bede, and Theophylact have supplied valuable help; among those of recent times I have consulted with advantage Schanz and Knabenbauer, Meyer-Weiss and Holtzmann. But no effort has been made to collect and tabulate the views of the commentators upon disputed points; it has been thought that a mere list of authorities, apart from a detached statement of the grounds on which their opinions are based, could render little assistance to the student and might discourage individual effort. Nor have I appealed to any expositor, ancient or modern, until an effort had been made to gain light from a careful study of the Gospel itself. A prolonged examination of the text, and a diligent use of the lexical and grammatical helps to which reference has already been made, will almost invariably guide the student to a true interpretation of St Mark's rugged yet simple sentences. It is chiefly in the attempt to penetrate the profound sayings of our Lord, which this Evangelist reports in their most compact form, that valuable assistance may be gained from the suggestiveness of Origen and the devout insight of Bede and Bengel.

The text of Westcott and Hort has been generally followed; the few changes which I have permitted myself to make consist chiefly of the introduction within square brackets of words which the *New Testament in Greek* either omits or relegates to the margin. Even if we regard as proved the contention of Dr Salmon that "what Westcott and Hort have restored is the text which had the highest authority at Alexandria in the third century"—i.e. that it is "early Alexandrian," rather than strictly "neutral"—we may still reasonably prefer this text on the whole to any other as a basis for the interpretation of the Gospels. At the same time it is desirable that the student should have before him materials for forming a judgement upon all important variants, or at least discriminating between the principal types of text, and explaining to himself the grounds upon which any particular reading is to be preferred. With the view of enabling him to do this, I have printed above the commentary an apparatus of various readings, largely derived from the apparatus of Tischendorf's eighth critical edition, which has been simplified and to some extent revised and enriched.

It had been part of my original plan to discuss in additional notes and dissertations some of the points raised by this Gospel which seemed to require fuller investigation. But as the work grew under my hands, it became apparent that this purpose could not be carried into effect without unduly increasing the size of the volume and at the same time delaying, perhaps for some years, the publication of the text and notes. If strength is given to me, I hope to return to my task at a future time; meanwhile I have thrown into the form of an Introduction a portion of the materials which had been collected, and I trust that the present work may be regarded as complete in itself within the narrower limits which circumstances have prescribed.

It would be difficult to overestimate what I owe to the kindness of friends. While in each case I am responsible for the final form assumed by the text, apparatus, and notes, I desire to acknowledge with sincere gratitude the generous assistance which has enabled me to make them what they are. To the Bishop of Durham I am indebted for permission to use the WH. text of St Mark as far as I might find it convenient to do so. My colleague, Professor J. Armitage Robinson, has supplied me with copious notes upon the readings of the Armenian version, and has also frequently verified and corrected my references to the Sinaitic Syriac and the other Syriac versions. Mr F. C. Conybeare has contributed a photograph of the page of an Armenian MS. in which the last twelve verses of the Gospel are ascribed to the "presbyter Ariston." From Mr F. C. Burkitt I have received much valuable help, especially in the earlier chapters of St Mark, in reference to the readings of the Old Latin and the treatment of various points connected with Syriac and Aramaic words. Mr H. S. Cronin has given me access to his yet unpublished collation of the new fragments of cod. N, and to the results of a fresh examination of cod. 2^{pe}; and through the kindness of Mr A. M. Knight I have been permitted to use the proof-sheets of a new edition of Field's *Otium Norvicense* (pt. iii.). Not less important service of another kind has been rendered by Mr J. H. Srawley, who has revised the proofs and supplied materials for the index of subject-matter, and by Dr W. E. Barnes, to whom I owe many corrections which have been embodied in the sheets or appear in the list of *corrigenda*. Lastly, it is due to the workmen and readers of the University Press to acknowledge their unvarying attention to a work which has necessarily made large demands upon their patience and skill.

Few readers of this book will be more conscious of its shortcomings than the writer is. The briefest of the Gospels is in some respects the fullest and the most exacting; the simplest of the books of the New Testament brings us nearest to the feet of the Master. The interpreter of St Mark fulfils his office so far as he assists the student to understand, and in turn to interpret to others, this primitive picture of the Incarnate Life. To do this in any high degree demands such a preparation of mind and spirit as can rarely be attained; to do it in some measure has been my hope and aim.

Domine Deus...quaecumque dixi in hoc libro de tuo, agnoscant et tui; si qua de meo, et Tu ignosce et tui.

H. B. S.

CAMBRIDGE,
F. of the Name of JESUS, 1898.

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Μᾶρκον ἀναλαβὼν ἄγε μετὰ ϲεαυτοῦ· ἔϲτιν γάρ μοι
εὔχρηϲτοϲ εἰϲ διακονίαν.

ἀϲπάζεται ὑμᾶϲ . . Μᾶρκοϲ ὁ υἱόϲ μου.

I.

PERSONAL HISTORY OF ST MARK[1].

1. The Roman praenomen *Marcus* was in common use among Greek-speaking peoples from the Augustan age onwards. The inscriptions offer abundant examples from every part of the Empire, and from every rank in society.

The following are examples of the widespread use of the Greek name. Attica: *CIG* 191 γραμματεὺς βουλῆς καὶ δήμου M. Εὐκαρπίδου Ἀζηνιεύς. 192 Σφήττιοι...Ἐπίγονος Μάρκου, Ἱπποκράτης Μάρκου. 254 M. Ἀναφλύστιος. Lydia: 3162 M. ταμίας. 3440 Μηίονες M. καὶ Νεῖκος. Mysia: 3664 M. Ῥούφου μύστης. Nubia: 5109 M. στρατιώτης. Cyrene: 5218 M. Μάρκου. Sicily: 5644 Μαάρκου υἱὸς Μαάρκελλος. Italy: 6155 Μάαρκος Κοσσούτιος Μαάρκου ἀπελεύθερος. The last two inscriptions justify the accentuation Μᾶρκος, which has been adopted in this edition after Blass: see his comm. on Acts xii. 25, and his *Gramm. d. NTlichen Griechisch*, § 4. 2.

In all these instances the name stands by itself in accordance with Greek practice. The same is true of its later Christian use; thus we have a Marcus who was the first Gentile Bishop of Jerusalem (Aelia), a Marcus who was a Valentinian leader contemporary with Irenaeus, and another who was eighth Bishop of Alexandria; even at Rome the *praenomen* occurs as a single name in the case of Pope Marcus († 336). Christian inscriptions of the fourth century collected by Prof. Ramsay in the neighbourhood of Laodiceia combusta supply several examples of the same kind.

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[1] The first two sections of this Introduction have been reproduced in part from articles published in the *Expositor* (v. vi. pp. 80 ff., 268 ff.).

Mitth. d. k. d. arch. Instituts (Athen. Abth.) 1888, p. 233 ff.: 55 τῷ ποθεινοτάτῳ μου υἱῷ Μάρκῳ πρεσβυτέρῳ. 56 Μάρκῳ καὶ Παύλῳ. 61 Μάρκῳ διακόνῳ.

In the N.T. the name occurs eight times (Acts xii. 12, 25, xv. 37, 39, Col. iv. 10, Philem. 24, 2 Tim. iv. 11, 1 Pet. v. 13). In the Acts it is the surname of a Jew of Jerusalem whose name was John (xii. 12 Ἰωάνου τοῦ ἐπικαλουμένου Μάρκου, 25 Ἰωάνην τὸν ἐπικληθέντα Μᾶρκον, xv. 37 Ἰωάνην τὸν καλούμενον [ἐπικ. ℵ^{c}CD min$^{\text{nonn}}$] Μᾶρκον, 39 τὸν Μᾶρκον): the Epistles use Μᾶρκος by itself and without the article, as if it were the only or at least the familiar name by which the person to whom they refer was known.

The N.T. bears witness to the readiness of the Palestinian Jew to adopt or accept a secondary name, whether of Aramaic or foreign origin. Latin names were frequently used in this way, whether epithets such as Justus (Acts i. 23), Niger (*ib.* xiii. 1), Secundus, xx. 4, *cognomina* like Paulus, Lucanus, Silvanus, or *praenomina*, of which Caius (Γάιος Acts xix. 29, Rom. xvi. 23, 1 Cor. i. 14, 3 Jo. 1) and Lucius (Acts xiii. 1) are examples. Marcus is an exact parallel to Caius and Lucius, except that in the Acts, where St Mark appears in Jewish surroundings, his Jewish name precedes, and the Roman *praenomen* which he had assumed occupies the place of the *cognomen*.

For other examples of the use of Marcus as a secondary name see Dittenberger *inscr. Att. aet. Rom.* 1137 Λεύκιος ὁ καὶ Μ., Μαραθώνιος παρατρίβης, 1142 Ἅλιος ὁ καὶ Μ. Χολλείδης ἔφηβος (time of L. Verus and Commodus); Ramsay *ap. op. cit.* 92 Αὐρ. Μάρκῳ.

2. The mother of John Mark was a Mary who was a member of the Church at Jerusalem (Acts xii. 12). She was clearly a woman of some means and a conspicuous person in the Christian community. Her house (τὴν οἰκίαν Μαρίας)[1] is approached by a porch (πυλών): a slave girl (παιδίσκη), probably the portress (ἡ θυρωρός, Jo. xviii. 16, 17), opens the door; there is an upper room or guestchamber large enough to receive a concourse of the brethren (ἦσαν ἱκανοὶ συνηθροισμένοι). It is to Mary's house that Peter

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[1] See foot-notes to Mc. xiv. 14, 52.

naturally turns his steps, when released from prison; he is content to leave in the hands of the party who are assembled there the duty of communicating the tidings of his escape to the rest of the Church (Ἰακώβῳ καὶ τοῖς ἀδελφοῖς). John is not mentioned in this narrative, except for the purpose of distinguishing his mother Mary from others of the same name; but it is reasonable to suppose that he was present, and that he was already a believer, and intimate with St Peter and the heads of the Church at Jerusalem.

Conjecture has connected the name of John Mark with certain incidents in the Gospel history. Epiphanius (*haer.* 21. 6) writes: *εἷς ἐτύγχανεν ἐκ τῶν ἑβδομήκοντα δύο τῶν διασκορπισθέντων ἐπὶ τῷ ῥήματι ᾧ εἶπεν ὁ κύριος Ἐὰν μή τις μου φάγῃ τὴν σάρκα· κτλ.* The statement is probably as baseless as many others which are due to that writer; it may be that the reference to Jo. vi. 66 has arisen from what is said of John Mark in Acts xiii. 13, xv. 38. That he was the νεανίσκος of Mc. xiv. 51 f. is not unlikely: see note *ad loc.* Bede's supposition that he was a Priest or Levite, which is probably borrowed from the comm. of Ps.-Jerome, or from the preface to Mark in MSS. of the Vulgate (cf. Wordsworth-White, p. 171 "Marcus evangelista...sacerdotium in Israhel agens, secundum carnem levita"), rests ultimately upon Mark's connexion with the Levite Barnabas.

John was at Jerusalem during the famine of 45–6, when Barnabas and Saul visited the city for the purpose of conveying to the Church the alms of the brethren at Antioch; and on their return they took him back with them to Syria (Acts xii. 25). He may have attracted them as the son of a leading member of the Church at Jerusalem, and possibly also by services rendered during the distribution of the relief fund which revealed in him a capacity for systematic work. If we assume his identity with the Mark of St Paul's Epistles, there was doubtless another reason. Barnabas was still leader of the Christian body at Antioch; he had been sent there by the mother Church (Acts xi. 22), and Saul's position in the Antiochian brotherhood was as yet evidently subordinate (*ib.* 25, 30, xii. 25, xiii. 1 f.). It was for Barnabas to seek fresh associates in the work, and John was a near relative of Barnabas (Col. iv. 10 *ὁ ἀνεψιὸς Βαρνάβα*). Whether the father of John had been uncle to Joseph of Cyprus

(Acts iv. 36), or the mother his aunt, is unknown; but the relationship accounts for the persistent favour which Barnabas extended to Mark.

Mark's association with the Antiochian leaders was doubtless for the purpose of rendering assistance to them in their growing work. As Saul had been brought from Tarsus (Acts xi. 25 f.), so Mark was now taken from Jerusalem; the same verb *συνπαραλαβεῖν* is used again in xv. 37, 38, and seems distinctly to indicate the position which Mark was called to fill—that of a coopted colleague of inferior rank (cf. Gal. ii. 1 *ἀνέβην...μετὰ Βαρνάβα συνπαραλαβὼν καὶ Τίτον*). It was natural that when the Holy Spirit designated Barnabas and Saul for a new field of work, Mark should accompany them. The general character of his duties is now expressly stated; it was personal service, not evangelistic, to which he was called (*εἶχον δὲ καὶ Ἰωάνην ὑπηρέτην*)[1]. Blass defines this service too strictly when he comments "velut ad baptizandum[2]"; Mark may have been required to baptize converts (cf. Acts x. 48, 1 Cor. i. 14), but his work would include all those minor details which could safely be delegated to a younger man, such as arrangements for travel, the provision of food and lodging, conveying messages, negotiating interviews, and the like.

An examination of the passages where *ὑπηρέτης* is used in Biblical Greek will shew that the word covers a wide range of offices: cf. e.g. Prov. xiv. 35 *δεκτὸς βασιλεῖ ὑ. νοήμων* (a courtier; similarly Sap. vi. 4, Dan. iii. 46); Mt. v. 25 *μήποτέ σε παραδῷ ὁ κριτὴς τῷ ὑπηρέτῃ* (the officer of a court); Mc. xiv. 54 *συνκαθήμενος μετὰ τῶν ὑπηρετῶν* (temple police); Lc. i. 2 *ὑπηρέται γενόμενοι τοῦ λόγου*, Acts xxvi. 16 *ὑπηρέτην καὶ μάρτυρα* (a person employed in the service of the Gospel). Official service, not of a menial kind, is the prevalent idea of the word which distinguishes it from *δοῦλος* on the one hand, and to some extent from *διάκονος* on the other: see Trench, *syn.* 9.

For such forms of ministry John possessed perhaps a natural aptitude (2 Tim. iv. 11 *εὔχρηστος εἰς διακονίαν*), and his assistance would be invaluable to the two Apostles, whose time was fully occupied with the spiritual work of their mission. But it was rendered only for a short time. At Perga in Pamphylia he left his colleagues, and returned to Jerusalem (Acts xiii. 13 *ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἰεροσόλυμα*). If St Luke records the fact in words which are nearly colourless, the censure which he represents St Paul as having subsequently passed upon Mark's conduct at this juncture is severe and almost passionate (*ἠξίου τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαμβάνειν τοῦτον*). Nevertheless, as Professor Ramsay has pointed out[1], there is something to be said on Mark's behalf. He was not sent to the work by the Spirit or by the Church, as Barnabas and Saul had been. The sphere of the mission, moreover, had not been revealed at the first; and when the Apostles determined to leave the seacoast and strike across the Taurus into the interior, he may have considered himself free to abandon the undertaking. He had left Jerusalem for work at Antioch, and had not engaged himself to face the dangers of a campaign in central Asia Minor (2 Cor. xi. 26); and he may have felt that duty to his mother and his home required him to break off at this point from so perilous a development of the mission.

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[1] *Acta App.*, p. 146.

[2] Cf. Ramsay, *St Paul the Traveller*, p. 71: "he was not essential to the expedition; he had not been selected by the Spirit; he had not been formally delegated by the Church of Antioch; he was an extra hand, taken by Barnabas and Saul on their own responsibility."

To Barnabas, at any rate, Mark's withdrawal did not appear in the light of a desertion, nor was St Paul unwilling to be associated with him again in the work at Antioch; for from Acts xv. 37 it would seem that he was with the Apostles there till the eve of the second missionary journey. St Paul, however, declined to accept the cousin of Barnabas as a companion in another voyage to Asia Minor, and Mark consequently set out with Barnabas alone. Whilst Paul went by land through the Cilician Gates, Barnabas sailed with Mark to Cyprus. In the first soreness of the separation each turned to the home of his family. Barnabas was *Κύπριος τῷ γένει*, for Levite though he was, he belonged to a Hellenistic family which had settled in the island (Acts iv. 36), and Mark was also a Cypriot Jew on one side[2]. Unfortunately the author of the Acts leaves the two men at this point, and there is no early or even moderately trustworthy tradition to carry on the thread of Mark's story. The Acts of Barnabas (*περίοδοι Βαρνάβα*), a work ascribed to St Mark, but of the fourth, or, in its present form, the fifth century, represents the Apostle as suffering martyrdom in Cyprus, and adds that after his death Mark set sail for Egypt, and evangelised Alexandria. The book as a whole is quite unworthy of credit, but it is not improbable that Mark proceeded from Cyprus to Egypt, whether in company with Barnabas or after his death.

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[1] *The Church in the Roman Empire*, p. 61; *St Paul the Traveller*, p. 90.

[2] On Jewish settlements in Cyprus see Schürer II. ii. pp. 222, 232 (E. T.), and cf. Acts xi. 19, 20, xxi. 16.

Barnabas was still alive and at work when St Paul wrote 1 Cor. ix. 5 (ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι;), i.e. in A.D. 57, or according to Harnack 52–3. In the Clementine Homilies Barnabas is represented as doing evangelistic work in Egypt (i. 9 &c.). McGiffert conjectures, but without probability, that B. was the author of 1 Peter, which with Ramsay he places in the reign of Domitian (*Hist. of Christianity in the Apostolic age*, p. 597 ff.).

A widespread series of traditions connects St Mark with the foundation of the Alexandrian Church. According to Eusebius, whose statement is probably based on Julius Africanus (cf. Harnack, *Chronol.* p. 123 f.), his first successor in the care of that Church was appointed in Nero's eighth year, i.e. A.D. 61–2. If the date is approximately correct, it may be that of the departure of Mark from Alexandria after the completion of his mission there. Such an hypothesis helps to account for part at least of the long interval between Mark's separation from St Paul and his reappearance in St Paul's company at Rome.

The following are the chief early authorities: Eus. *H.E.* ii. 16 φασὶν ἐπὶ τῆς Αἰγύπτου στειλάμενον τὸ εὐαγγέλιον ὃ δὴ καὶ συνεγράψατο κηρύξαι, ἐκκλησίας τε πρῶτον ἐπ᾽ αὐτῆς Ἀλεξανδρείας συστήσασθαι. *Ib.* 24 Νέρωνος δὲ ὄγδοον ἄγοντος τῆς βασιλείας ἔτος πρῶτος μετὰ Μᾶρκον τὸν εὐαγγελιστὴν τῆς ἐν Ἀλεξανδρείᾳ παροικίας Ἀννιανὸς τὴν λειτουργίαν διαδέχεται. Cf. Hieron. *de virr. ill.* 8 "adsumpto itaque evangelio quod ipse confecerat perrexit Aegyptum...mortuus est autem octavo Neronis anno et sepultus Alexandriae succedente sibi Anniano." *Const. Ap.* vii. 46 τῆς δὲ Ἀλεξανδρέων Ἀννιανὸς πρῶτος ὑπὸ Μάρκου τοῦ εὐαγγελιστοῦ κεχειροτόνηται. Epiph. *haer.* li. 6 ὁ Μᾶρκος...γράψας τὸ εὐαγγέλιον ἀποστέλλεται ὑπὸ τοῦ ἁγίου Πέτρου εἰς τὴν τῶν Αἰγυπτίων χώραν. Cf. *Mart. Rom.* (Apr. 25)

> "Alexandriae natalis b. Marci evangelistae...Alexandriae S. Aniani episcopi qui b. Marci discipulus eiusque in episcopatu successor...quievit in Domino."

We have assumed the identity of John Mark of the Acts with Mark of the Pauline Epistles. It is placed beyond reasonable doubt by Col. iv. 10, where St Paul refers in one sentence to the relationship which existed between Mark and Barnabas, and the hesitation which the Colossians would naturally feel as to receiving the man who had forsaken the Apostles on occasion of their first visit to Asia Minor (Μᾶρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολάς Ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν[1]). Mark, it appears, had thought of visiting the Churches of the Lycus valley some time before the writing of the Colossian letter, perhaps when he was on the point of leaving Cyprus; and St Paul had on that occasion sent orders to Colossae that he was to be received. There is nothing to shew that the visit took place; if our hypothesis is correct, it was abandoned for the mission in Egypt. The latter was now at an end, and Mark had proceeded to Rome. There, perhaps to his surprise, he found St Paul a prisoner. A complete reconciliation took place, and the ὑπηρέτης of the first missionary journey became the συνεργός of the Roman imprisonment (Col. iv. 11, Philem. 24). The fact is the more remarkable, because of all the Jewish Christians in Rome at this time only three were loyal to St Paul, Aristarchus, Jesus Justus, and Mark; his other colleagues, Epaphras, Demas, Luke, were Gentiles. The Apostle's grief was alleviated by the ministry of his Jewish friends (ἐγενήθησάν μοι παρηγορία), and especially no doubt by the revival of his old association with Mark. After this Mark seems to have returned to the East, for in 2 Tim. iv. 11, Timothy, who is apparently at Ephesus (cf. *v.* 19), is directed to "pick up Mark" on his way to Rome (Μᾶρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ[2]). The reason which is given assigns to Mark his precise place in the history of the Apostolic age; he was εὔχρηστος εἰς διακονίαν. Not endowed with gifts of leadership, neither prophet nor teacher, he knew how to be invaluable to those who filled the first rank in the service of the Church, and proved himself a true *servus servorum Dei*.

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[1] See Lightfoot *ad loc.*; for δέξασθε comp. Mc. vi. 10, ix. 37, and *Didache* c. 11.

[2] Lightfoot, *Biblical Essays*, p. 407.

Mark's early history had connected him with St Peter, and it is therefore no surprise to find him described by St Peter (1 Pet. v. 13) as his 'son[1].' The Apostle who had been most prominent in the beginnings of the Church of Jerusalem must have known Mary and her son John from the time of their baptism, and may have been the instrument of their conversion. Yet *ὁ υἱός μου* does not involve spiritual relationship of this kind, which is elsewhere expressed by *τέκνον* (cf. 1 Cor. iv. 7, Phil. ii. 22, Philem. 10, 1 Tim. i. 2, 18, 2 Tim. i. 2, ii. 1, Tit. i. 4). Rather it is the affectionate designation of a former pupil, who as a young disciple must often have sat at his feet to be catechised and taught the way of the Lord, and who had come to look upon his mother's old friend and teacher as a second father, and to render to him the offices of filial piety.

But the Mark of 1 Peter is not merely described as St Peter's son; he is represented as being with that Apostle at Rome.

> The words are: ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ καὶ Μᾶρκος ὁ υἱός μου. 'Babylon' has been identified with (1) the city on the Euphrates, (2) a fortress in Egypt now Old Cairo[2], (3) Rome. The evidence in favour of the last is summarised by Lightfoot, *Clement*, ii. p. 492, and Salmon, *Introduction to the N.T.*^{7}, p. 439 ff.; the first and second identifications are without ancient authority, and beset with difficulties. Blass (*Philology of the Gospels*, p. 27 ff.) regards St Peter as having proceeded to Babylon from Antioch (Gal. ii. 11) shortly after A.D. 46. But apart from Strabo's statement that Babylon was at this time a desert, which Blass seeks to minimise, the facts which Josephus (*ant.* xviii. 9 sqq.) relates as to the condition of the Jews in Babylonia render this hypothesis highly improbable.

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[1] The Petrine authorship of 1 Peter may be assumed, notwithstanding the recent attempt of Professor McGiffert to assign that epistle to Barnabas (*History of Christianity in the Apostolic Age*, p. 598 ff.). It is difficult to follow him when he writes (p. 599 f.): "that Barnabas should speak of him (Mark) as his son was very natural, but it is not likely that any one else would do it save Paul himself"; the epithet is surely at least as appropriate on the lips of St Peter. As to the 'Paulinism' of 1 Peter see Hort, *Romans and Ephesians*, p. 169: "St Peter makes them [the thoughts derived from St Paul] fully his own by the form into which he casts them, a form for the most part unlike what we find in any epistle of St Paul."

[2] See Pearson's *Minor Th. Works* (ed. Churton), ii. p. 353 ff.; and cf. A. J. Butler, *Ancient Coptic Churches*, i. p. 155 ff.

According to the constant and probably true tradition which brings St Peter to Rome, that Apostle suffered martyrdom there in the time of Nero and at the same time as St Paul (Dionysius of Corinth ap. Eus. ii. 25 *ἐμαρτύρησαν κατὰ τὸν αὐτὸν χρόνον*). "The expression (as Lightfoot urges, *Clement*, ii. p. 499) must not be too rigorously pressed, even if the testimony of a Corinthian could be accepted as regards the belief in Rome," or, we may add, the testimony of a bishop who lived in the latter half of the second century as regards matters of fact which belong to the history of the first. Lightfoot himself placed the martyrdom of St Peter in A.D. 64, and that of St Paul in A.D. 67; but if the two martyrdoms may be dissociated, it is open to consideration whether St Paul's was not the earlier.

Harnack[1], who holds that the two Apostles suffered together in A.D. 64, refers to Clem. 1 Cor. 6 *τούτοις τοῖς ἀνδράσιν* (sc. *Πέτρῳ καὶ Παύλῳ*)...*συνηθροίσθη πολὺ πλῆθος ἐκλεκτῶν οἵτινες πολλαῖς αἰκίαις καὶ βασάνοις...ὑπόδειγμα κάλλιστον ἐγένοντο*. But the words of Clement do not necessarily imply that the Apostles and the *πολὺ πλῆθος* suffered at the same time, or that the martyrdom of the Apostles took place at the first outbreak of the persecution. Nor does the fact that St Peter was believed to have been buried in the Vatican amount to a proof that he was among the first sufferers. Early as the tradition is (cf. Eus. *H.E.* ii. 25), it may rest upon inference only.

An examination of 1 Peter supplies more than one reason for believing the Epistle to have been written subsequently to St Paul's death. (1) It is addressed to the Christian communities of Pontus, Galatia, Cappadocia, Asia, and Bithynia, some of which were distinctly Pauline Churches and had received letters from St Paul during his imprisonment. It was transmitted to them by the hands of Silvanus, a well-known colleague of St Paul. It contains reminiscences of two of St Paul's writings, the Epistle to the Romans and the Epistle to the Ephesians[2]. The conclusion can scarcely be avoided that at the time when it was written St Paul had finished his course. The care of the Churches had fallen on St Peter; the two oldest associates of St Paul had transferred their services to the surviving Apostle; both had originally been members of the Church of Jerusalem, and, when the attraction of the stronger personality had been withdrawn, both had returned to their early leader. St Peter on his part is careful to shew by the character of his letter and by his selection of colleagues that he has no other end than to take up and carry on the work of St Paul. (2) Further, it has been pointed out by Professor Ramsay that 1 Peter contemplates a state of things in Asia Minor which did not exist before A.D. 64, and was hardly realised before the middle of the eighth decade of the century[1]. Reasons have been advanced for hesitating to push the year of St Peter's death so far forwards as 75, or beyond 70[2]; but even the latter date will leave time for a considerable interval during which Mark may have ministered to St Peter at Rome.

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[1] *Chronologie*, p. 708 ff.; cf. C. H. Turner, *Chronology of the N. T.* (in Hastings' *Dictionary of the Bible*).

[2] Sanday and Headlam, *Romans*, p. lxxiv. ff.; Hort, *Romans and Ephesians*, p. 168; Salmon, *Intr. to the N.T.*^{7}, p. 442 ff.

Of the services rendered by Mark to Barnabas or to St Paul the tradition of the Church preserves but the faintest traces; in post-canonical Christian writings his name is persistently associated with St Peter.

An exception occurs in *Const. Ap.* ii. 57 τὰ εὐαγγέλια ἃ...οἱ συνεργοὶ Παύλου παρειληφότες κατέλειψαν ὑμῖν Λουκᾶς καὶ Μᾶρκος, and another in Hipp. *haer.* vii. 30 τούτους [sc. τοὺς λόγους] οὔτε Παῦλος ὁ ἀπόστολος οὔτε Μᾶρκος...ἀνήγγειλαν. But the former writer has perhaps been influenced by the order of the Gospels with which he was familiar; and the latter seems in this passage to have strangely confused St Mark with St Luke (see Duncker's note *ad loc.*).

3. One of the oldest and most trustworthy of Christian traditions represents Mark as St Peter's interpreter, and as the author of a collection of memoirs which gave the substance of St Peter's teaching.

The chief authorities are as follows: (1) *Asiatic and Western.* Papias ap. Eus. *H.E.* iii. 39 καὶ τοῦθ' ὁ πρεσβύτερος ἔλεγε· Μᾶρκος μέν, ἑρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν ἀκριβῶς ἔγραψεν, οὐ μέντοι τάξει, τὰ ὑπὸ τοῦ χριστοῦ ἢ λεχθέντα ἢ πραχθέντα. οὔτε γὰρ ἤκουσε τοῦ κυρίου οὔτε παρηκολούθησεν αὐτῷ· ὕστερον δέ, ὡς ἔφην, Πέτρῳ, ὃς πρὸς τὰς χρείας ἐποιεῖτο τὰς διδασκαλίας, ἀλλ' οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λόγων. ὥστε οὐδὲν ἥμαρτε Μᾶρκος, οὕτως ἔνια γράψας ὡς ἀπεμνημόνευσεν· ἑνὸς γὰρ ἐποιήσατο πρόνοιαν τοῦ

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[1] *The Church and the Empire*, p. 279 ff. Cf. *Exp.* IV. viii. 285 ff.

[2] Dr Sanday in the *Expositor*, IV. vii. p. 411 f.

μηδὲν ὧν ἤκουσε παραλιπεῖν ἢ ψεύσασθαί τι ἐν αὐτοῖς[1]. Iren. iii. 1. 1 *μετὰ δὲ τὴν τούτων* [sc. *τοῦ Πέτρου καὶ τοῦ Παύλου*] *ἔξοδον Μᾶρκος, ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρου, καὶ αὐτὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφως ἡμῖν παραδέδωκε.* *Ib.* 10. 6 "Marcus interpres et sectator Petri initium evangelicae conscriptionis fecit sic." Fragm. Murat. *ad init.* "[Marcus...ali]quibus tamen interfuit et ita posuit[2]." Tertullian *adv. Marc.* iv. 5 "licet et Marcus quod edidit Petri affirmetur, cuius interpres Marcus." (2) *Alexandrian.* Clement. *hypotyp.* ap. Eus. *H.E.* vi. 14 *τὸ δὲ κατὰ Μᾶρκον ταύτην ἐσχηκέναι τὴν οἰκονομίαν· τοῦ Πέτρου δημοσίᾳ ἐν Ῥώμῃ κηρύξαντος τὸν λόγον καὶ πνεύματι τὸ εὐαγγέλιον ἐξειπόντος τοὺς παρόντας πολλοὺς ὄντας παρακαλέσαι τὸν Μᾶρκον ὡς ἂν ἀκολουθήσαντα αὐτῷ πόρρωθεν καὶ μεμνημένον τῶν λεχθέντων ἀναγράψαι τὰ εἰρημένα, ποιήσαντα δὲ τὸ εὐαγγέλιον μεταδοῦναι τοῖς δεομένοις αὐτοῦ. ὅπερ ἐπιγνόντα τὸν Πέτρον προτρεπτικῶς μήτε κωλῦσαι μήτε προτρέψασθαι.* Cf. Eus. ii. 15 *γνόντα δὲ τὸ πραχθέν φασι τὸν ἀπόστολον, ἀποκαλύψαντος αὐτῷ τοῦ πνεύματος, ἡσθῆναι τῇ τῶν ἀνδρῶν προθυμίᾳ, κυρῶσαί τε τὴν γραφὴν εἰς ἔντευξιν ταῖς ἐκκλησίαις· Κλήμης ἐν ἕκτῳ τῶν ὑποτυπώσεων παρατέθειται τὴν ἱστορίαν.* Origen ap. Eus. vi. 25 *δεύτερον δὲ* [*τῶν τεσσάρων εὐαγγελίων*] *τὸ κατὰ Μᾶρκον ὡς Πέτρος ὑφηγήσατο αὐτῷ ποιήσαντα.*

It will be observed that while the two lines of tradition have much in common, they are by no means identical, and probably depend on sources partly or wholly distinct. The Asiatic tradition goes behind St Mark's work as an Evangelist, and describes the nature of his services to St Peter. He had been the Apostle's interpreter. According to its usual meaning in later Greek, the *ἑρμηνευτής* is the secretary or dragoman who translates his master's words into a foreign tongue.

Thus when Joseph as an Egyptian prince communicates with his brethren from Palestine he uses the services of an interpreter (Gen. xlii. 23 *ὁ γὰρ ἑρμηνευτὴς ἀνὰ μέσον αὐτῶν ἦν*). St Paul directs that the gift of tongues shall not be exercised in Christian assemblies unless there be an interpreter at hand (1 Cor. xiv. 28 *ἐὰν δὲ μὴ ᾖ διερμηνευτής* (v.l. *ἑρμηνευτής*), *σιγάτω ἐν τῇ ἐκκλησίᾳ*).

Now John Mark had enjoyed opportunities of becoming a serviceable interpreter to an Aramaic-speaking Jew. As a resident in Jerusalem he was familiar with Aramaic; as a Jew who on one side at least was of Hellenistic descent, he could doubtless make himself understood in Greek. His Graeco-Latin surname implies something more than this; he had probably acquired in Jerusalem the power of reading and writing the Greek which passed current in Judæa and among Hellenistic Jews. Simon Peter on the other hand, if he could express himself in Greek at all, could scarcely have possessed sufficient knowledge of the language to address a Roman congregation with success. In the phrase *ἑρμηνευτὴς Πέτρου γενόμενος* we catch a glimpse of St Mark's work at Rome during St Peter's residence in the city[1].

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[1] For the interpretation of this passage see Westcott, *Canon of the N. T.*^{6} p. 74 f.; Lightfoot, *Supernatural Religion*, p. 163 ff.; Zahn, *Gesch. d. NTlichen Kanons*, i. p. 871 ff.; Link, in *Studien u. Kritiken*, 1896, 3.

[2] Comp. Lightfoot, *S. R.*, p. 205 ff.; Zahn, *op. cit.*, ii. p. 14 ff.

The traditions differ also as to some important points connected with the origin of the Gospel. Papias suggests and Irenaeus expressly says that it was written after St Peter's death; Clement of Alexandria on the other hand states that the Apostle knew and permitted or even approved the enterprise. He adds that Mark wrote at the request of the Roman hearers of St Peter; but this feature in the story bears a suspicious resemblance to the account which the Muratorian fragment gives and Clement repeats in reference to the Gospel of St John. On the whole, notwithstanding St Mark's Alexandrian connexion, the Alexandrian tradition appears to be less worthy of credit than the Asiatic. Clement indeed attributes it to "the elders of olden time" (*παράδοσιν τῶν ἀνέκαθεν πρεσβυτέρων τέθειται*), meaning probably Pantaenus and others before him. But it must have passed through several hands before it reached Clement, whereas the statement of Papias came from a contemporary of St Mark.

John the presbyter, on whose witness Papias relies, describes the character of St Mark's work with much precision. It was not an orderly or a complete account of the Lord's words or works. Mark had no opportunity of collecting materials for such a history, for he had not been a personal follower of Christ, and depended upon his recollections of St Peter's teaching; and that teaching was not systematic, but intended to meet the practical requirements of the Church. On the other hand there was no lack of industry or of accuracy on the part of the Evangelist; he was careful to omit nothing that he had heard and could recall, and in what he recorded he kept strictly to the facts. It will be observed that John does not describe St Mark's work as a 'Gospel.' It was a record of St Peter's teaching or preaching (τῆς διδασκαλίας, cf. Iren. *l.c.* τὰ ὑπὸ Πέτρου κηρυσσόμενα). Yet it was certainly limited to the Apostle's reminiscences of the ministry of Christ (τὰ ὑπὸ τοῦ χριστοῦ ἢ λεχθέντα ἢ πραχθέντα), and thus in its general scope answered precisely to the book which was afterwards known as εὐαγγέλιον κατὰ Μᾶρκον. Later forms of the story exaggerate St Peter's part in the production. Even Origen seems to represent the Apostle as having personally controlled the work (ὡς Πέτρος ὑφηγήσατο αὐτῷ), whilst Jerome (*ad Hedib.*) says that the Gospel of St Mark was written "Petro narrante et illo scribente."

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[1] Jerome *ad Hedib.* 11 suggests that St Peter may have employed more than one interpreter, basing his belief on the differences of style which distinguish 1 and 2 Peter ("ex quo intellegimus pro necessitate rerum diversis eum usum interpretibus"). The argument applies with greater force to 1 Peter as compared with St Mark; the evangelist was assuredly not the interpreter who supplied the Epistle with its Greek dress.

The subscriptions which are appended to St Mark's Gospel in certain cursive MSS. enter into further details, e.g. 293 subscr. ἐγράφη ἰδιοχείρως αὐτοῦ τοῦ ἁγίου Μάρκου...καὶ ἐξεδόθη παρὰ Πέτρου...τοῖς ἐν Ῥώμῃ οὖσι πιστοῖς ἀδελφοῖς. Others add ὑπηγορεύθη (or διηγορεύθη) ὑπὸ Πέτρου, or ἐπεδόθη Μάρκῳ τῷ εὐαγγελίστῃ. On the other hand the subscriptions to the versions recognise Mark's authorship without mention of St Peter: e.g. "explicit evangelium secundum Marcum" (Latin Vulgate); ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲍⲱⲏⲥ ⲕⲁⲧⲁ ⲙⲁⲣⲕⲟⲛ (Memph.); ܫܠܡ ܐܘܢܓܠܝܘܢ ܕܡܪܩܘܣ (Sin. and Cur. Syriac); ܫܠܡ ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܣܒܪܬܐ ܕܡܪܩܘܣ ܕܡܠܠ ܘܣܒܪ ܪܗܘܡܐܝܬ ܒܪܗܘܡܐ (Peshitta; similarly Harclean). The last of these seems to be an attempt to combine the Papias tradition with the ordinary attribution to Mark; the Gospel is a record of preaching at Rome, but the preaching is Mark's and not St Peter's.

4. One personal reminiscence of St Mark survives in a few authorities of Western origin. According to Hippolytus (*Philos.* vii. 30) he was known as ὁ κολοβοδάκτυλος, and the epithet is repeated and explained in the Latin prefaces to the Gospel. A Spanish MS. of the Vulgate, *cod. Toletanus* (saec. VIII), says: "*colobodactilus* est nominatus ideo quod a cetera corporis proceritatem (*sic*) digitos minores habuisset[1]"; whilst the ordinary Vulgate

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[1] Wordsworth and White, p. 171.

preface states that the Evangelist after his conversion amputated one of his fingers in order to disqualify himself for the duties of the Jewish priesthood ("amputasse sibi post fidem pollicem dicitur ut sacerdotio reprobus haberetur"). The explanation is ingenious, but it is evidently based upon the conjecture that Mark, like Barnabas, belonged to the tribe of Levi. An attempt was made by Dr Tregelles[1] to shew that the word is used by Hippolytus as an equivalent for 'deserter,' in reference to Mark's departure from Perga. But this account of the matter can hardly be regarded as satisfactory; it is far-fetched at the best; and so offensive a nickname is not likely to have attached itself to the Evangelist in Roman circles, where he was known as St Paul's faithful colleague. The word itself determines nothing as to the cause of the defect, or its extent; it may have been congenital, or due to accident; it may have affected both hands or all the fingers of one hand or one finger only. The preface in *cod. Toletanus* seems to ascribe it to a natural cause. No authority can be allowed to a document of this kind, but the statement is not in itself improbable; at all events there seems to be no reason for setting aside the literal meaning of the word, or for doubting that it describes a personal peculiarity which had impressed itself on the memory of the Roman Church. Such a defect, to whatever cause it was due, may have helped to mould the course of John Mark's life; by closing against him a more ambitious career, it may have turned his thoughts to those secondary ministries by which he has rendered enduring service to the Church.

Κολοβός is either (1) of stunted growth, or (2) mutilated. Both senses occur when the word is used as part of a compound; the former appears in κολοβανθής, κολοβοκέρατος, κολοβοτράχηλος, the latter in κολοβόκερκος (Lev. xxii. 23 LXX., where it is coupled with ὠτότμητος), κολοβόριν (Lev. xxi. 18); cf. 2 Regn. iv. 12 κολοβοῦσιν τὰς χεῖρας αὐτῶν καὶ τοὺς πόδας αὐτῶν.

As to the time and manner of St Mark's death we have no trustworthy information. Jerome, as we have seen, fixes his death in the eighth year of Nero, at Alexandria; but the statement seems to be merely an unsound inference from the Eusebian date for the succession of Annianus. The Paschal Chronicle assigns to Mark the crown of martyrdom[1]; the particulars as they were elaborated at a later time may be seen in Nicephorus, or in the Sarum lections for his festival[2]. No reference is made to the fact in the prefaces to the Vulgate, or by Jerome, though he relates that Mark was buried at Alexandria[3].

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[1] *Journal of Classical and Sacred Philology*, 1855, p. 224 f.

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[1] *Chron. Pasch.*: ἐπὶ τούτου τοῦ Τραιανοῦ καὶ Μᾶρκος ὁ εὐαγγελιστὴς καὶ ἐπίσκοπος Ἀλεξανδρείας γενόμενος...ἐμαρτύρησεν.

[2] Niceph. Call. *H. E.* ii. 43 εἰς τὴν Ἀλεξάνδρειαν πάλιν ἐπάνεισιν, ὅπου δὴ τὰς διατριβὰς ποιούμενος ἦν ἐν τοῖς Βουκέλου ὀνομαζομένοις μετά τινων ἀδελφῶν παρρησίᾳ τὸν χριστὸν κηρύσσων. οἱ τοίνυν τῶν εἰδώλων θεραπευταὶ αἴφνης αὐτῷ ἐπιθέμενοι σχοινίοις τοὺς πόδας διαλαβόντες ἀπηνέστερον εἷλον...οὕτω δὴ συρόμενος τὸ πνεῦμα παρατίθησι τῷ θεῷ. Procter and Wordsworth, *Sanctorale*, col. 262 f.

[3] For the traditional connexion of St Mark with the Church of Aquileia and the translation of his body to Venice see the *Acta Sanctorum* (Apr. 25), and as to the latter point cf. Tillemont, *Mémoires*, ii. pp. 98 f., 513. On the mission to Aquileia Ado of Vienne († 874) writes (*Chron.* vi., Migne *P. L.* cxxiii. col. 78): "Marcus evangelista evangelium quod Romae scripserat Petro mittente primum Aquileiae praedicavit, itaque...ad Aegyptum pervenit." The extension of the older story (Eus. *H. E.* ii. 16) in this passage is instructive. The mosaic at St Mark's, Venice, which represents the removal of the Evangelist's body is described by Ruskin, *St Mark's Rest*, p. 109 ff.; for his account of St Mark's see *Stones of Venice*, ii. p. 56 ff.

II.

HISTORY OF THE GOSPEL IN THE EARLY CHURCH.

1. A work which was ascribed by contemporaries to a disciple and interpreter of St Peter, and believed to consist of carefully registered reminiscences of the Apostle's teaching, might have been expected to find a prompt and wide circulation in Christian communities, especially at Rome and in the West, where it is said to have been written. Yet the letter addressed to the Corinthian Church by Clement of Rome, c. A.D. 95, contains no certain reference to the Gospel according to St Mark, although it quotes sayings which bear a close affinity to the Synoptic record.

Clem. R. 1 *Cor.* 23, *πρῶτον μὲν φυλλορροεῖ, εἶτα βλαστὸς γίνεται, εἶτα φύλλον...εἶτα σταφυλὴ παρεστηκυῖα*, reminds the reader of Mc. iv. 28, 29; but the passage in Clement is part of a quotation (cf. *γραφὴ...ὅπου λέγει*) which occurs again in Ps.-Clem. 2 *Cor.* 11 and appears to be derived from some Christian apocryphon (cf. Lightfoot *ad loc.*), so that the reference, if there be any, is indirect. *Ib.* 1 *Cor.* 15, *οὗτος ὁ λαὸς τοῖς χείλεσιν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἄπεστιν ἀπ᾽ ἐμοῦ*, cites Isa. xxix. 13 in words which are nearer to Mc. vii. 6 than to the LXX., but the quotation is given by Mt. in an almost identical form, and Clement (cod. A) differs from both Evangelists and from the LXX., writing *ἄπεστιν* for *ἀπέχει*. The passage had probably (Hatch, *Essays*, p. 177 f.) been detached from its context and abbreviated by some compiler of *testimonia* before the middle of the first century, and, if so, no argument can be built upon the general coincidence of the form used by Clem. with that which appears in Mc. *Ib.* 1 *Cor.* 46, *οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη*, agrees fairly well with Mc. xiv. 21, but still more exactly with Mt. xxvi. 24, and may have been cited from a pre-evangelical tradition.

The same may be said of the writings of Ignatius, Polycarp, and Barnabas. Bishop Westcott, after a careful examination, arrives at the conclusion that "no Evangelic reference in the

Apostolic Fathers can be referred certainly to a written record[1]." Yet these writers with Clement represent the chief centres of both East and West—Rome, Antioch, Smyrna, and perhaps Alexandria. If we add other documents of the same period—the *Didache*, the so-called second Epistle of Clement, the Epistle to Diognetus, the martyrdom of Polycarp, the fragments of Papias and the Elders, the general result will not be different[2]. On the other hand the *Shepherd*, which is the next document emanating from the Roman Church, and cannot be placed later than A.D. 156, while it may possibly belong to the first years of the second century, seems clearly to shew the influence of the second Gospel.

Herm. *sim.* ix. 20 *οἱ τοιοῦτοι οὖν δυσκόλως εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ...τοῖς τοιούτοις δύσκολόν ἐστιν εἰς τ. β. τ. θ. εἰσελθεῖν* (cf. Mc. x. 23, 24; Mt. has merely *πλούσιος εἰσελεύσεται εἰς τ. β. τῶν οὐρανῶν*, and Lc. drifts further away from the Marcan form of the saying). Ib. *mand.* ii. 2 *ἔνοχος ἔσῃ τῆς ἁμαρτίας* (cf. Mc. iii. 29). On the general question as to the use of our four Gospels by Hermas see Dr C. Taylor, *Witness of Hermas*, p. 5 ff.

In Justin, again, we have an echo of Christian opinion at Rome, and though the point is open to dispute, there is ground for believing that he not only refers to the second Gospel, but identifies it with the "memoirs of Peter."

Dial. 106 *τὸ εἰπεῖν μετωνομακέναι αὐτὸν Πέτρον ἕνα τῶν ἀποστόλων καὶ γεγράφθαι ἐν τοῖς ἀπομνημονεύμασιν αὐτοῦ γεγενημένον καὶ τοῦτο μετὰ τοῦ καὶ ἄλλους δύο ἀδελφοὺς υἱοὺς Ζεβεδαίου ὄντας μετωνομακέναι ὀνόματι τοῦ Βοανεργές, ὅ ἐστιν υἱοὶ βροντῆς, σημαντικὸν ἦν τὸν αὐτὸν ἐκεῖνον δι' οὗ καὶ τὸ ἐπώνυμον Ἰακὼβ τῷ Ἰσραὴλ ἐπικληθέντι ἐδόθη.* It is clear from this that Justin knew certain *Ἀπομνημονεύματα Πέτρου* which contained the words *ὄνομα Βοανεργές, ὅ ἐστιν υἱοὶ βροντῆς*, or their substance. But the actual words occur in Mc. iii. 17, and in no other evangelical record[3]. The assumption that they were borrowed not from our second Gospel but from Pseudo-Peter appears to be arbitrary, notwithstanding the support of some great names (Harnack, *Bruckstücke d. Ev. d. Petrus*, p. 37 ff., and Sanday, *Inspiration*, p. 310). A second reference to Mc. has been found in *Dial.* 88 *τέκτονος νομιζομένου* (Mc. vi. 3); other passages might be quoted, but they relate to contexts which are common to Mc. and Mt. or Lc., or to the non-Marcan verses xvi. 9—20 (see Intr. § xi.).

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[1] *Canon of the N. T.*^{6}, p. 63.

[2] In Polyc. *Philipp.* 5 (*τοῦ κυρίου ὃς ἐγένετο διάκονος πάντων*) there is possibly a reminiscence of the saying in Mc. ix. 35, *ἔσται...πάντων διάκονος*, but it is too uncertain to establish direct indebtedness.

[3] See the writer's *Akhmîm fragment*, p. xxxiii. ff.

Meanwhile the Gospel was known and used by more than one of the earlier Gnostic sects, and in other heretical circles both in East and West.

Thus Heracleon (ap. Clem. Al. *strom.* iv. 72) in a catena of extracts from the Synoptic Gospels cites Mc. viii. 38; cf. Zahn, *Gesch. d. NTlichen Kanons*, i. p. 741 f. Irenaeus (i. 3. 3) refers to the use of Mc. v. 31 by a Valentinian school, and Mc. i. 1 is distinctly quoted by the Eastern Valentinians, Clem. *exc.* 85 (αὐτίκα ὁ κύριος μετὰ τὸ βάπτισμα γίνεται πρῶτον μετὰ θηρίων ἐν τῇ ἐρήμῳ). A Docetic sect mentioned by Irenaeus manifested a preference for the Second Gospel (iii. 11. 7 "qui autem Iesum separant a Christo et impassibilem perseverasse Christum passum autem Iesum dicunt, id quod secundum Marcum est praeferentes evangelium"). But a mistake may perhaps lurk in this statement. Basilides, we know (Clem. *strom.* vii. 17), professed to have received instruction from one Glaucias, who is styled an interpreter of Peter. If this Gnostic rival of St Mark wrote a Gospel, it is possible that the words of Irenaeus may refer to the Gnostic Gospel, and not to the true St Mark. In Pseudo-Peter there are distinct indications of the use of St Mark (*Akhmîm fragment*, p. xl.). The Ebionite Clementine Homilies also shew an acquaintance with it, e.g. xix. 20 τοῖς αὐτοῦ μαθηταῖς κατ᾽ ἰδίαν ἐπέλυε τῆς τῶν οὐρανῶν βασιλείας μυστήρια (Mc. iv. 34); a reference to Mc. xii. 29 in *hom.* iii. 51 is less certain, but probable (cf. Sanday, *Gospels in the second century*, p. 177 f.). Hippolytus (*phil.* vii. 30) strangely represents St Mark's Gospel as forming part of the canon of Marcion[1]. But apart from Marcion the Second Gospel seems to have found no opponents in early Christian communities, catholic or heretical.

The early circulation of St Mark's Gospel is further attested by its place among the primary Gospels, which were regarded, perhaps before the middle of the second century, as a sacred quaternion.

The idea is first expounded by Irenaeus iii. 11. 8 ἐπειδὴ τέσσαρα κλίματα τοῦ κόσμου ἐν ᾧ ἐσμεν εἰσὶ καὶ τέσσαρα καθολικὰ πνεύματα, κατέσπαρται δὲ ἡ ἐκκλησία ἐπὶ πάσης τῆς γῆς...εἰκότως (*consequens est*) τέσσαρας ἔχειν αὐτὴν στύλους...ἐξ ὧν φανερὸν ὅτι ὁ τῶν ἁπάντων τεχνίτης Λόγος, ὁ καθήμενος ἐπὶ τῶν χερουβὶμ καὶ συνέχων τὰ πάντα, φανερωθεὶς τοῖς ἀνθρώποις ἔδωκεν ἡμῖν τετράμορφον τὸ εὐαγγέλιον (*quadriforme evangelium*), ἑνὶ δὲ πνεύματι συνεχόμενον. But the conception of a τετράμορφον εὐαγγέλιον does not seem to have originated with the Bp of Lyons. Dr C. Taylor (*Witness of Hermas*,

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[1] Marcion was probably acquainted with St Mark (cf. Westcott, *Canon*^{6}, p. 316 n; Zahn, p. 675).

i. *passim*), with much probability traces it to Hermas, i.e. to the generation before Irenaeus. Between Hermas and Irenaeus we have the witness of Tatian, whose *Diatessaron* reveals the fact that the four Gospels which had received general recognition were none other than those of the present canon. Moreover there is reason to believe (J. R. Harris, *Diatessaron*, p. 56) that Tatian's Harmony was not the first attempt of its kind; certainly the harmonising of portions of the Synoptic narrative appears to have begun before his time.

If it be asked why St Mark's Gospel took its place among the four, the answer must be that in the belief of the post-Apostolic Church it was identified with the teaching of St Peter. It did not appeal in any special manner to the interests of the Ancient Church, or, like the first and fourth of our Gospels, bear an Apostolic name. It was saved from exclusion, and perhaps from oblivion, by the connexion of its writer with St Peter. Thus its position in the primitive canon bears witness to a general and early conviction that it was the genuine work of the *interpres Petri*.

In Irenaeus the identification of the work of St Mark with the Second Gospel is formal and complete. The great Bishop of Lyons is "the first extant writer in whom from the nature of his work we have a right to expect explicit information," and he does not disappoint our expectations here. He quotes our Gospel repeatedly, he quotes it as St Mark's, and he declares the author to have been St Peter's disciple and interpreter.

Iren. iii. 10. 6 "Marcus interpres et sectator Petri initium evangelicae conscriptionis facit sic: *initium evangelii Iesu Christi filii Dei*," etc. (Mc. i. 1—3). Elsewhere Irenaeus quotes *verbatim* Mc. i. 24 (iv. 6. 6), v. 31 (i. 3. 3), 41, 43 (v. 13. 1), viii. 31 (iii. 16. 5), 38 (iii. 18. 6), ix. 23 (iv. 37. 5), ix. 44 (ii. 32. 1), x. 38 (i. 21. 3), xiii. 32 (ii. 28. 6), xvi. 19 (iii. 10. 6). The last of these passages shews that the Gospel as he possessed it included the supplementary verses, and that he attributed the whole to Mark: "in fine autem evangelii ait Marcus *Et quidem Dominus Iesus, postquam locutus est eis, receptus est in caelum, et sedet ad dexteram Dei*."

The century ends with the witness of an anonymous Roman writer, the author of the so-called Muratorian fragment, and that of Tertullian, who represents the belief of the daughter Church of Carthage.

The Muratorian writer recognised four Gospels ("tertio secundum Lucam...quarti evangeliorum Iohannis"), and the single line which is all that remains of his account of St Matthew and St Mark doubtless refers to St Mark. The words are *quibus tamen interfuit et ita posuit. Quibus* may with some confidence be regarded as the second half of *aliquibus*, the first two syllables having perished with the preceding leaf of the MS. The sentence cannot mean that St Mark was on certain occasions a personal attendant on our Lord, as the next sentence ("Lucas...Dominum.. nec ipse vidit in carne")[1] clearly shews, and must therefore refer to St Peter's teaching, which Mark reported carefully so far as he had opportunity. This may be either a reminiscence of the words of Papias (*οὐδὲν ἥμαρτε Μᾶρκος, οὕτως ἔνια γράψας ὡς ἀπεμνημόνευσεν*), or part of an independent Roman tradition. In either case it is important as evidence of Roman opinion at the end of the second century.

Tertullian's belief is clearly shewn in *adv. Marc.* iv. 2, 5 "nobis fidem ex apostolis Ioannes et Matthaeus insinuant, ex apostolicis Lucas et Marcus instaurant...licet et Marcus quod edidit Petri affirmetur, cuius interpres Marcus." His references to Mark are few, but some of them at least admit of no doubt; they will be found in Rönsch, *d. N. T. Tertullians*, p. 148 ff.

From the end of the second century the literary history of St Mark is merged in that of the canon of the Four Gospels. The Gospel according to Mark holds its place in all ancient versions of the New Testament and in all early lists of the canon. No voice was raised against its acceptance; East and West, Catholics and heretics, tacitly recognised its authority. The evidence comes from all the great centres of Christian life: from Edessa and Antioch, from Jerusalem and Asia Minor, from Alexandria and the banks of the Nile, as well as from Rome, Carthage and Gaul.

The Gospel according to St Mark was contained in the Old Syriac version (it appears in both the Curetonian and Sinaitic texts), in the Egyptian versions, both Bohairic and Sahidic, and in the oldest forms of the Old Latin. It finds a place in all the catalogues which enumerate the Gospels, both Eastern and Western (see Westcott, *Canon*, app. D; Preuschen, *Analecta*, p. 138 ff.).

2. But while no doubts are expressed by any early writer as to the genuineness of St Mark, it cannot be denied that the Gospel received comparatively little attention from the theologians of the

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[1] Lightfoot, *S. R.* p. 271.

ancient Church. This relative neglect is noticeable from the very first. It has been pointed out that with the exception of Hermas the Apostolic fathers contain no clear reference to St Mark, and that their quotations as a whole are in closer agreement with the first Gospel than with the second. But it is doubtful whether the earliest post-apostolic writers of the Church made use of written Gospels at all. Papias expresses the general feeling of the age which succeeded the Apostles when he records his preference for "the living voice," i.e. the oral testimony of the elders who yet survived from the first generation; even the Memoirs of St Peter would not be widely used so long as the stream of oral tradition continued to flow. This consideration may serve to account for the absence of quotations from St Mark in such writers as Clement of Rome and Ignatius of Antioch. It is less easy to explain the apparent neglect of this Gospel long after it had taken its place in every Greek codex of the Gospels and in every version of the New Testament. The commentator known as Victor of Antioch, a compiler whose date is certainly not earlier than the fifth century, complains that, while St Matthew and St John had received the attention of a number of expositors, and St Luke also had attracted a few, his utmost efforts had failed to detect a single commentary upon St Mark.

> Victor *hypoth.*: πολλῶν εἰς τὸ κατὰ Ματθαῖον καὶ εἰς τὸ κατὰ Ἰωάννην...συνταξάντων ὑπομνήματα, ὀλίγων δὲ εἰς τὸ κατὰ Λουκᾶν, οὐδενὸς δὲ ὅλως, ὥς οἶμαι, εἰς τὸ κατὰ Μᾶρκον ἐξηγησαμένου, ἐπεὶ μηδὲ μέχρι τήμερον ἀκήκοα καὶ τοῦτο πολυπραγμονήσας παρὰ τῶν σπουδὴν ποιουμένων τὰ τῶν ἀρχαιοτέρων συνάγειν πονήματα κτλ.

The cause is doubtless partly to be sought in the *prestige* attaching to the first Gospel, which was regarded as the immediate work of an Apostle, and the greater fulness of both St Matthew and St Luke. St Mark offered, after all, merely a disciple's recollections of his master's teaching. There was little in St Mark which was not to be found in St Matthew or St Luke, or in both. Moreover, St Mark was believed even by Irenaeus to have been written after St Matthew; and from this view men passed by easy steps to the conclusion that the second Gospel was a mere abridgement of the first.

Iren. iii. 1. 1 ὁ μὲν δὴ Ματθαῖος...γραφὴν ἐξήνεγκεν εὐαγγελίου τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων...μετὰ δὲ τὴν τούτων ἔξοδον Μᾶρκος κτλ. Victor, *hypoth.* ἰστέον ὅτι μετὰ Ματθαῖον Μᾶρκος ὁ εὐαγγελιστὴς συγγραφὴν ποιεῖται. Aug. *de cons. evv.* i. 3, 4 "ista quatuor evangelistae...hoc ordine scripsisse perhibentur: primum Matthaeus, deinde Marcus...Marcus eum subsecutus tanquam pedissequus et breviator eius videtur. cum solo quippe Ioanne nihil dixit, solus ipse perpauca, cum solo Luca pauciora, cum Matthaeo vero plurima et multa paene totidem atque ipsis verbis sive cum solo sive cum ceteris consonante."

Such an estimate of St Mark was sufficient to counterbalance the weight which was attached to this Gospel as the work of St Peter's interpreter.

Something may be learnt as to the relative importance of the Gospels in the judgement of the Ancient Church from the order in which they are placed in catalogues and MSS. The two principal groupings are as follows:

(1) Mt. Mc. Lc. Jo. (or Mt. Mc. Jo. Lc.);
(2) Mt. Jo. Lc. Mc. (or Jo. Mt. Lc. Mc., or Mt. Jo. Mc. Lc.[1]).

The first is that of nearly all the Greek MSS. and of the great majority of the catalogues and ecclesiastical writers, and in its secondary form it appears in the Curetonian MS. of the Old Syriac, and in the Cheltenham list. The second is the order of the Gospels in Codex Bezae and one Greek cursive, in certain Old Latin MSS. (a b e f ff q r), the Gothic version and the Apostolical Constitutions, and in the Latin stichometry of Codex Claromontanus (with the variation Mc. Lc.). Each of these groupings rests upon an intelligible principle. The second, which embodies the original order of the West (cf. Tert. *adv. Marc. l. c.*), places in the first pair the Gospels which were ascribed to Apostles, and after them those which were the work of followers of the Apostles. The first, which ultimately prevailed in the West as well as in the East, arranges the four according to the supposed *ordo scribendi*. In both the relative inferiority of St Mark is apparent; in (1) he follows Mt. as his *pedissequus*; in (2) he is preceded not only by the two Apostles, but usually also by St Luke. The singular order of the stichometry in D$^{\text{paul}}$ is probably due to a mixture of

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[1] Gregory, *Prolegomena*, p. 137 f.; Sanday, *Studia Biblica*, iii. p. 259 f.

(2) with (1); the scribe began with the Western order, but when he reached the *apostolici*, he reverted to the customary arrangement, in which Mark precedes Luke according to the order of time[1].

Another indication of the attitude of the ancient Church towards the Gospel of St Mark is to be found in the distribution of the evangelical symbols among the Four Evangelists. From the time of Irenaeus the four Gospels were associated in Christian thought with the four Cherubim of Ezekiel, and the corresponding ζῶα of the Apocalypse. Irenaeus (iii. 11. 8) quotes the Apocalypse only, but he calls the living creatures Cherubim, and refers to Ps. lxxix. (lxxx.) 2 LXX. (ὁ καθήμενος ἐπὶ τῶν χερουβείμ, ἐμφάνηθι). It is the Eternal Word, he says, Who sits upon the Cherubim, and their four aspects represent His fourfold manner of operation (πραγματεία, *dispositio*); the lion answers to His royal office and sovereign control and executive power (τὸ ἔμπρακτον αὐτοῦ καὶ ἡγεμονικὸν καὶ βασιλικόν); the calf symbolises His sacrificial and priestly character, the human face, His coming in human nature, the flying eagle, the gift of the Spirit descending on His Church. The Gospels accordingly, which reflect the likeness of Christ, possess the same characteristics; St John sets forth the Lord's princely and glorious generation from the Father, St Luke emphasises His priestly work, St Matthew His human descent, St Mark His prophetic office:

> Iren. *l.c.* Μᾶρκος δὲ ἀπὸ τοῦ προφητικοῦ πνεύματος τοῦ ἐξ ὕψους ἐπιόντος τοῖς ἀνθρώποις τὴν ἀρχὴν ἐποιήσατο λέγων Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, ὡς γέγραπται ἐν Ἡσαίᾳ τῷ προφήτῃ, τὴν πτερωτικὴν εἰκόνα τοῦ εὐαγγελίου δεικνύων· διὰ τοῦτο δὲ καὶ σύντομον καὶ παρατρέχουσαν τὴν καταγγελίαν πεποίηται· προφητικὸς γὰρ ὁ χαρακτὴρ οὗτος.

Thus Irenaeus, it is clear, regards the Eagle as the symbol of

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[1] The Rev. H. T. Tilley informs me that in the tower of Wolston Church near Rugby there is a fifteenth century bell which bears the inscription + MARCVS • MATHEVS • LVCAS • IOHĒS, and that some tiles at Malvern Priory Church, dated 1456, give the same order. The nearest approach to this in Biblical MSS. is the order in cod. X (Gregory, p. 138) and the O. L. MS. *k* (*O. L. Biblical Texts*, ii. p. xii.), which appears to have been Jo. Lc. Mc. Mt.; 'Victorinus,' however (see p. xxxii.), has Mc. Mt. Lc. Jo. But the priority of Mc. in English inscriptions of the fifteenth century is probably accidental, unless the object was to arrange the names in the form of an (incomplete) hexameter.

St Mark, whilst St Matthew, St Luke and St John are represented by the Man, the Calf, and the Lion respectively. This interpretation of the symbols is followed in the lines prefixed to the Gospel-paraphrase of Juvencus, according to which

"Marcus amat terras inter caelumque volare,
Et vehemens aquila stricto secat omnia lapsu."

But the method by which it was reached was so arbitrary that later writers did not hesitate to rearrange them at discretion. Thus in the notes on the Apocalypse attributed to Victorinus of Pettau the Eagle is assigned to St John and the Lion to St Mark. Through the influence of Jerome this became the popular view, and impressed itself on mediaeval art, although it was based on grounds not more reasonable than those which led Irenaeus to the opposite conclusion.

> Hieron. *in Marcum tract.* ad init. "in Marco leonem in heremo personat...qui in heremo personat utique leo est." Cf. Victorin. *in Apoc.* c. iv. (Migne, *P.L.* v. col. 324) "simile leoni animal Marcum designat in quo vox leonis in heremo rugientis auditur...Marcus itaque Evangelista sic incipiens...leonis habet effigiem."

Other arrangements were freely proposed. Thus in the Pseudo-Athanasian *Synopsis*[1] Matthew is the man, Mark the calf, Luke the lion, John the eagle. Augustine finds the lion in Matthew, the man in Mark, the calf in Luke, the eagle in John. He complains with justice of the puerility of deciding the character of a book from the opening sentences, and not from the general purpose and aim of the writer; and he justifies his assignment of the man to St Mark on the ground that the second Gospel sets forth the human life of Christ rather than His royal descent, or His priestly office.

> *De cons. ev.* i. 9 "de principiis enim librorum quandam coniecturam capere voluerunt, non de tota intentione Evangelistarum... Marcus ergo, qui neque stirpem regiam neque sacerdotalem vel cognationem vel consecrationem narrare voluit et tamen in eis versatus ostenditur quae homo Christus operatus est, tantum hominis figura in illis quatuor animalibus significatus videtur."

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[1] Migne, *P. G.* XXVIII., col. 431: *τέσσαρα γὰρ εἶδε χερουβεὶμ οὗτος ὁ προφήτης...τὸ δεύτερον ὅμοιον μόσχῳ, τουτέστι τὸ κατὰ Μᾶρκον εὐαγγέλιον.* The second symbol is attributed to the second Evangelist.

A table will shew the extent of these variations.

	Irenaeus.	*Victorinus.*	*Augustine.*	*Ps.-Athanasius.*
Mt.	Man	Man	Lion	Man
Mc.	Eagle	Lion	Man	Calf
Lc.	Calf	Calf	Calf	Lion
Jo.	Lion	Eagle	Eagle	Eagle.

It will be seen at a glance that while in three out of the four distributions St Matthew is the Man, St Luke the Calf, and St John the Eagle, to St Mark each of the symbols is assigned in turn. This fact illustrates with curious precision the difficulty which the ancient Church experienced in forming a definite judgement as to the place and office of his Gospel[1]. Irenaeus indeed has rightly seized upon the rapid movement of the narrative as one of its features, and Augustine calls attention to another and deeper characteristic, the interest which the writer shews in the humanity of the Lord. But it remained for a later age to realise and appreciate to the full the freshness and exactness of the first-hand report which has descended to us from the senior Apostle through the ministry of John Mark.

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[1] See Professor Lawlor's *Chapters on the Book of Mulling* (p. 17 ff.) for an interesting discussion of the evangelical symbols in connexion with certain Irish MSS. "in which, while the text followed the Vulgate order, the symbols adhered to that of the older versions."

III.

PLACE AND TIME OF WRITING, AND ORIGINAL LANGUAGE.

1. According to the prevalent belief of the ancient Church St Mark wrote his Gospel in Rome and for the Roman Church. Chrysostom transfers the place of composition to Egypt, but he is sufficiently refuted by the testimony of Clement of Alexandria and Origen.

For the Alexandrian evidence see p. xix. Chrysostom's words (*prooem. in Mt.*) are as follows: *καὶ Μᾶρκος δὲ ἐν Αἰγύπτῳ τῶν μαθητῶν παρακαλεσάντων αὐτὸν αὐτὸ τοῦτο ποιῆσαι* (sc. *συνθεῖναι τὸ εὐαγγέλιον*, as the context shews). The error has possibly arisen from the statement of Eusebius (*H. E.* ii. 16), *Μᾶρκον πρῶτόν φασιν ἐπὶ τῆς Αἰγύπτου στειλάμενον τὸ εὐαγγέλιον ὃ δὴ συνεγράψατο κηρύξαι*: cf. Jerome, *de virr. ill.* 8 "adsumpto itaque evangelio quod ipse confecerat perrexit Aegyptum." Epiphanius for once expresses himself with greater care (*haer.* li. 6 *ἐν Ῥώμῃ ἐπιτρέπεται τὸ εὐαγγέλιον ἐκθέσθαι, καὶ γράψας ἀποστέλλεται ὑπὸ τοῦ ἁγίου Πέτρου εἰς τὴν τῶν Αἰγυπτίων χώραν*). The subscriptions to the Gospels vary; while the majority of those which fix upon a locality are in favour of Rome, others refer only to the preaching of the Gospel at Alexandria, e.g. a codex quoted by Mill has *ἐπεδόθη Μάρκῳ τῷ εὐαγγελίστῃ καὶ ἐκηρύχθη ἐν Ἀλεξανδρείᾳ καὶ πάσῃ τῇ περιχώρῳ αὐτῆς* (cf. Ps. Ath. *synops.* 76). Tischendorf mentions the subscription *ἐγράφη...ἐν Αἰγύπτῳ* as found in certain MSS. which he does not specify.

2. But if the Gospel was written at Rome or for the Church of Rome, at what time was it written? 'After the departure (*ἔξοδον*[1]) of St Peter and St Paul,' says Irenæus; 'while St Peter was yet alive,' is the answer of the Alexandrians. The former is the more credible witness, whether we consider his relative nearness to the

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[1] For *ἔξοδος* in this sense cf. Lc. ix. 31, 2 Pet. i. 15, Jos. *ant.* iv. 8. 2 (*ἐπ' ἐξόδου τοῦ ζῆν*). The citation from Irenaeus which follows Victor's argument (Possin. *cat.* p. 5, Cramer, p. 264) begins *μετὰ τὴν τοῦ κατὰ Ματθαῖον εὐαγγελίου ἔκδοσιν*, and Grotius (*Annot.* p. 523) quotes *μετὰ τούτου ἔκδοσιν* from "an old MS."; but the Latin of Irenaeus *post vero horum excessum* supports the printed Greek text.

age of St Mark, or his opportunities of making himself acquainted with the traditions of Rome and of Asia Minor.

According to the subscriptions of many of the later uncials and cursive MSS. of Mc., the Gospel was written in the tenth or twelfth year after the Ascension[1]. This computation is doubtless based on the tradition which represents Peter as taking up his abode in Rome in the second year of Claudius (Eus. *H. E.* ii. 14, Hieron. *de virr. ill.*). If we dismiss this story, we are left free to adopt the *terminus a quo* fixed by Irenaeus and at least implied in the statement of Papias. It is more difficult to settle the *terminus ad quem*. As we have seen, Jerome's date for the death of St Mark (the 8th year of Nero) rests upon a mistake[2]. The Paschal Chronicle with greater probability places it in the reign of Trajan; the young man who was the ὑπηρέτης of Saul and Barnabas in A.D. 42 might have lived to see the last decade of the first century[3]. On the other hand an earlier date is suggested by the circumstances under which, if we accept the Alexandrian tradition, the Gospel was composed. The request for a written record of St Peter's teaching would naturally be made soon after the Apostle's death, while the Church was still keenly conscious of its loss. Thus we are led to think of A.D. 70[4] as a probable limit of time, and this conclusion is to some extent confirmed by the internal evidence of the Gospel. The freshness of its colouring, the simplicity of its teaching, the absence of any indication that Jerusalem had already fallen when it was written, seem to point to a date earlier than the summer of A.D. 70.

3. It may be assumed that a Gospel written for Roman believers in the first century was composed in Greek. Even if Greek was not the predominant language of the capital, it certainly prevailed among the Roman Jews and the servile class from which the early Roman Church was largely recruited. The Gospel of St Peter's interpreter, if of Roman origin, was doubtless written in the

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[1] The form is usually *ἐξεδόθη μετὰ χρόνους ι' (or ιβ') τῆς τοῦ χριστοῦ ἀναλήψεως* (so codd. G^{2}KS and many cursives); cf. Thpht. *prooem. in Mc. τὸ κατὰ Μᾶρκον εὐαγγέλιον μετὰ δέκα ἔτη τῆς τοῦ χριστοῦ ἀναλήψεως συνεγράφη ἐν Ῥώμῃ.* Cf. Harnack, *Chronologie*, pp. 70, 124.

[2] See pp. xiv., xxii. f.

[3] Comp. Harnack, *op. cit.*, p. 652.

[4] See p. xvii. f.

language which was employed by St Paul when he addressed the Christians of Rome, and by Clement when he wrote in the name of the Christians of Rome to the Church at Corinth. A Latin Gospel would have appealed to comparatively few of St Peter's Roman friends. Moreover it can scarcely be doubted that Greek and not Latin was the tongue into which St Mark had been accustomed to render St Peter's Aramaic discourses, whether at Jerusalem or at Rome. Bishop Lightfoot indeed maintains the opposite[1], on the ground that the Apostle knew Greek enough to address a Greek-speaking people without the aid of an interpreter. But the scanty knowledge of colloquial Greek which sufficed the fisherman of Bethsaida Julias in his intercourse with Galileans, may well have proved inadequate for sustained discourses delivered at Rome. The occasions would have been few when the Apostle would have needed to use the Latin tongue, and it is at least uncertain whether Mark, a Jew probably born and brought up in Jerusalem, could have rendered him assistance here.

A few MSS. (e.g. codd. 160, 161) in their subscriptions to St Mark support the view that the Gospel was originally composed in Latin. and the form of words which they adopt (ἐγράφη Ῥωμαιστὶ ἐν Ῥώμῃ) suggests the origin of the mistake. The same error appears in the subscriptions to the Peshitta and Harclean Syriac (see p. xxi.); on the other hand the preface to the Latin Vulgate is content to say, "evangelium in Italia (or "in Italiae partibus") scripsit." Yet it was once believed that the autograph of St Mark existed in a Latin MS. at Venice (Simon, *hist. critique* ii. p. 114; cf. Gregory, *prolegg.* p. 185, Scrivener-Miller, ii. pp. 84, 259).

Professor Blass[2] maintains that St Mark's Gospel was originally written in Aramaic, and that Papias, who knew the Gospel only in a Greek form, mistook a translation for the original. Blass supports his theory by two arguments: (1) "Luke in the first part of his Acts followed an author who had written in Aramaic. Mark is very likely to be the author who first published these stories; he seems therefore to be Luke's Aramaic authority. If Mark's Acts were written in Aramaic, his Gospel originally was written in Aramaic also." (2) "Secondly, the textual condition of St Mark's Gospel suggests the idea that there existed a plurality of versions of a common Aramaic original." It is difficult to take the first of these arguments very seriously. Granting that St Mark wrote a book of Acts in Aramaic, it is manifestly unsafe to infer that Aramaic was also the original language of his Gospel; for Mark was *ex hypothesi* bilingual, and he would use either Aramaic or Greek according to circumstances. The second argument is supported by examples which open an interesting field of enquiry, but cannot be regarded as supplying a secure basis for so large an inference. When he adds that the Aramaic words in St Mark are "relics of the original, preserved by the translation," Blass seems to overlook the fact that they are followed in almost every case by a rendering into Greek. A translator might have either translated the Aramaic or transliterated it; but transliteration followed by interpretation savours of an original writer.

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[1] *Clement*, ii. p. 494.

[2] *Philology of the Gospels* (1898), p. 196 ff.

But the theory of an Aramaic original has to meet a stronger objection. A translator may shew a partiality for certain words and constructions by employing them as often as the author gives him the opportunity. But an examination of St Mark's vocabulary and style reveals peculiarities of diction and colouring which cannot be reasonably explained in this way. Doubtless there is a sense in which the book is based upon Aramaic originals; it is in the main a reproduction of Aramaic teaching, behind which there probably lay oral or written sources, also Aramaic. But the Greek Gospel is manifestly not a mere translation of an Aramaic work. It bears on every page marks of the individuality of the author. If he wrote in Aramaic, he translated his book into Greek, and the translation which we possess is his own. But such a conjecture is unnecessary, as well as at variance with the witness of Papias.

Blass's supposition that "Papias's presbyter knew of different Greek forms of Matthew besides the Hebrew (or Aramaic) original, but in the case of Mark, the interpreter of Peter, he knew only one Greek form of that Gospel, and nothing at all of an Aramaic original," imputes to this contemporary witness something worse than ignorance. It is evident that 'the presbyter' means to contrast the original work of St Mark with the many attempts which had been made to translate the λόγια of St Matthew.

IV.

VOCABULARY, GRAMMAR, AND STYLE.

1. A complete vocabulary of St Mark will be found at the end of this volume. It contains some 1330 distinct words, of which 60 are proper names. This is not the place to attempt a full analysis of the Greek of St Mark, but it may be useful to the student to have access to a few tables which will enable him to form some estimate of the relation in which St Mark's vocabulary stands to that of other writers in the New Testament.

i. Words in St Mark's Gospel (excepting proper names) which occur in no other N.T. writing :—

***ἀγρεύειν**, *ἄλαλος, ἀλεκτοροφωνία, **ἀλλαχοῦ**, ***ἀμφιβάλλειν**, *ἄμφοδον, **ἀνακυλίειν**, **ἄναλος**, *ἀναπηδᾶν, *ἀναστενάζειν, ἀπόδημος, ἀποστεγάζειν, **ἀφρίζειν**, †βοανηργές, *γναφεύς, *δισχίλιοι, ***δύσκολος**, εἶτεν, ***ἐκθαμβεῖσθαι**, *ἐκθαυμάζειν, ‡ἐκπερισσῶς, *ἐναγκαλίζεσθαι, ***ἐνειλεῖν**, ‡ἔννυχα, *ἐξάπινα, *ἐξουδενεῖν, ‡**ἐπιράπτειν**, ‡ἐπισυντρέχειν, **ἐσχάτως**, †ἐφφαθά, *θαμβεῖσθαι, ***θυγάτριον**, ***καταβαρύνειν**, *καταδιώκειν, *κατακόπτειν, *κατευλογεῖν, ***κατοίκησις**, **κεντυρίων**, ‡**κεφαλιοῦν**, †κορβάν, †**κούμ**, *κυλίειν, **κωμόπολις**, *μηκύνειν, *μογιλάλος, **μυρίζειν**, νουνεχῶς, ξέστης, οὐά, *παιδιόθεν, παρόμοιος, ***περιτρέχειν**, *πρασιά, **προαύλιον**, ‡**προμεριμνᾶν**, ***προσάββατον**, *προσκεφάλαιον, προσορμίζεσθαι, ***προσπορεύεσθαι**, ‡πυγμῇ, *σκώληξ, σμυρνίζειν, ‡σπεκουλάτωρ, στασιαστής, **στιβάς**, ***στίλβειν**, *συμπόσιον, ***συνθλίβειν**, *συνλυπεῖσθαι, ***σύσσημον**, †**ταλειθά**, ‡τηλαυγῶς, τρίζειν, ***τρυμαλιά**, *ὑπερηφανία, ‡ὑπερπερισσῶς, ***ὑπολήνιον**, **Φοινίκισσα**, *χαλκίον.

(Words in this list marked by an asterisk occur in the LXX. Thick type denotes that Mt. or Lc. uses another word in the same place. Transliterations peculiar to Mc. are distinguished by †, and other words which appear to be ἅπαξ λεγόμενα, by ‡.)

ii. Words peculiar to St Mark and one or both of the other Synoptists :

ἀγανακτεῖν, ἀγγαρεύειν (Mt.), ἀγέλη, ἄγναφος (Mt.), ἀγορά, ἀγρός, ἀλάβαστρος, ἁλεεύς, ἁλίζειν (Mt.), ἀνάγαιον (Lc.), ἀναθεματίζειν (Lc.), ἀνακράζειν (Lc.), ἀνασείειν (Lc.), ἄνιπτος (Mt.), ἀντάλλαγμα (Mt.), ἀπαίρειν, ἁπαλός (Mt.), ἀπαρνεῖσθαι, ἀποδημεῖν, ἀποκεφαλίζειν, ἀποκυλίειν, ἀρχισυνάγωγος (Lc.), ἄσβεστος, ἀσκός, ἀσφαλῶς (Lc.), αὐτόματος (Lc.), ἀφεδρών (Mt.), βαπτιστής, βάτος (Lc.), βλάπτειν (Lc.), βουλευτής (Lc.), γαλήνη, γενέσια (Mt.), γονυπετεῖν (Mt.), δερμάτινος (Mt.), διαβλέπειν, διαγίνεσθαι (Lc.), διαλογίζεσθαι, διανοίγειν (Lc.), διαπερᾷν, διαρήσσειν, διαρπάζειν (Mt.), διασπᾷν, διαφημίζειν (Mt.), δύνειν (Lc.), δυσκόλως, εἰσπορεύεσθαι, ἑκατονταπλασίων, ἐκδίδοσθαι, ἐκπλήσσεσθαι, ἐκπνεῖν (Lc.), ἔκστασις (Lc.), ἐκτινάσσειν, ἐκφύειν (Mt.), Ἑλληνίς (Lc.), ἐλωΐ (Mt.), ἐμπαίζειν, ἐμπτύειν, ἐνδιδύσκειν (Lc.), ἐξαίφνης (Lc.), ἐξανατέλλειν (Mt.), ἐξανιστάναι (Lc.), ἐπανιστάναι (Mt.), ἐπίβλημα, ἐπιγραφή, ἐπιλύειν (Lc.), ἐπισκιάζειν, ἐπισυνάγειν, ἐρήμωσις (LXX.), εὔκοπος, Ἡρῳδιανός, θέρος, θηλάζειν, θορυβεῖσθαι (Lc.), θόρυβος, ἱματίζειν (Lc.), ἰχθύδιον (Mt.), καθέδρα (Mt.), κακολογεῖν, κάμηλος, Καναναῖος (Mt.), καταγελᾷν, κατακλᾷν (Lc.), καταμαρτυρεῖν (Mt.), κατασκηνοῖν, καταστρέφειν, καταφιλεῖν, καταχεῖν (Mt.), κατεξουσιάζειν (Mt.), κεράμιον (Lc.), κλοπή (Mt.), κοδράντης (Mt.), κολοβοῦν (Mt.), κοπάζειν (Mt.), κοράσιον (Mt.), κράσπεδον, κρημνός, κτῆμα, κυλλός (Mt.), κυνάριον (Mt.), κωφός, λαμά (Mt.), λατομεῖν (Mt.), λεγιών, λέπρα, λεπρός, λεπτόν (Lc.), λύτρον (Mt.), μακρός (Lc.), μάτην (LXX., Mt.), μεσονύκτιον (Lc.), μνημόσυνον, μόδιος, μοιχᾶσθαι (Mt.), μονόφθαλμος, Ναζαρηνός (Lc.), νῆστις (Mt.), νόσος, νυμφών, οἰκοδεσπότης, ὄμμα, ὀνικός (Mt.), ὀρθῶς (Lc.), ὅριον, ὁρκίζειν, ὁρμᾷν, ὀρύσσειν, ὀρχεῖσθαι, ὀψέ (Mt.), παραλυτικός, παραπορεύεσθαι (Mt.), πέδη (Lc.), πεζῇ (Mt.), πενθερά, περιβλέπεσθαι (Lc.), περίλυπος, περισσῶς, περίχωρος, πετρώδης (Mt.), πήρα, πίναξ, πνίγειν (Mt.), πόρρω (LXX.), προβαίνειν, προσκυλίειν (Mt.), προσπίπτειν, προστάσσειν, προστρέχειν (Lc.), πρύμνα (Lc.), πρωτοκαθεδρία, πρωτοκλισία, πύργος, πυρέσσειν (Mt.), ῥάκος (Mt.), ῥαφίς (Mt.) ῥύσις (Lc.), σαβαχθανεί (Mt.), Σαδδουκαῖος, σανδάλιον (Lc.), σέβεσθαι (LXX.), σίναπι, σινδών, σιωπᾷν, σκληροκαρδία (Mt.), σκύλλειν, σπᾷν (Lc.), σπαράσσειν (Lc.), σπλαγχνίζεσθαι, σπόριμον, στάχυς, στέγη, στρωννύναι, στυγνάζειν (Mt.), συμβούλιον, συνακολουθεῖν (Lc.), συνανακεῖσθαι, συνζευγνύειν (Mt.), συνζητεῖν (Lc.), συνκαθῆσθαι (Lc.), συνκαλεῖν (Lc.), συνλαλεῖν, συνπνίγειν, συνπορεύεσθαι (Lc.), συνσπαράσσειν (Lc.), συντηρεῖν, Σύρος, σφυρίς, τέκτων (Mt.), τελώνης, τελώνιον, τίλλειν, τετρακισχίλιοι, τρίβος (LXX.), τρύβλιον (Mt.), ὑποκριτής, φάντασμα (Mt.), φέγγος, φραγελλοῦν (Mt.), χοῖρος, χρῆμα (Lc.), ψευδομαρτυρεῖν, ψευδόχριστος (Mt.), ψιχίον (Mt.).

iii. Words peculiar to St Mark and St John's Gospel:

ἀκάνθινος, ἐνταφιασμός, θυρωρός, Ἰεροσολυμείτης, κύπτειν, μισθωτός, νάρδος πιστικός, πλοιάριον, προσαίτης, πτύειν, ῥαββουνεί, ῥάπισμα, τριακόσιοι, ὠτάριον.

iv. Words peculiar to St Mark, one of the other Synoptists, and St John:

ἄρωμα (Lc.), γαζοφυλάκιον (Lc.), ἐμβριμᾶσθαι (Mt.), ἱμάς (Lc.), κράβαττος (Lc.), μοιχεία (Mt.), ὄψιος (Mt.), πλέκειν (Mt.), ῥαββεί (Mt.), σπόγγος (Mt.), φανερῶς (Lc.), ὡσαννά (Mt.).

v. Words peculiar to St Mark and the Pauline Epistles (including Hebrews):

ἀββά, ἀλαλάζειν, ἁμάρτημα, ἀναμιμνήσκειν, ἀποβάλλειν, ἀποπλανᾶν, ἀποστερεῖν (LXX.), ἀφροσύνη, ἀχειροποίητος, βαπτισμός, εἰρηνεύειν, ἔκφοβος, ἐξορύσσειν, εὔκαιρος, εὐκαίρως, ἡδέως, ὁλοκαύτωμα, περιφέρειν, πορνεύειν, προλαμβάνειν, συναποθνήσκειν, τρόμος, ὑστέρησις.

vi. Words peculiar to St Mark, one of the other Synoptists, and the Pauline writings:

ἀγρυπνεῖν (Lc.), ἀδημονεῖν (Mt.), ἀκυροῦν (Mt.), ἀπιστία (Mt.), ἀπόκρυφος (Lc.), ἀποτάσσεσθαι (Lc.), ἄρρωστος (Mt.), ἀρτύειν (Lc.), ἀσύνετος (Mt.), ἄτιμος (Mt.), γόνυ (Lc.), διαπορεύεσθαι (Lc.), διδασκαλία (Mt.), διηγεῖσθαι (Lc.), ἐκλύεσθαι (Mt.), ἐκφέρειν (Lc.), ἐνέχειν (Lc.), ἔνταλμα (Mt.), ἐξαυτῆς (Lc.), ἐπαισχύνεσθαι (Lc.), ἐπιτάσσειν (Lc.), ἐρημία (Mt.), εὐκαιρεῖν (Lc.), θῆλυς (Mt.), θλίβειν (Mt.), θροεῖσθαι (Mt.), καθαιρεῖν (Lc.), μάστιξ (Lc.), μεταμορφοῦσθαι (Mt.), μωρός (Mt.), νεότης (Lc.), οἰκοδομή (Mt.), πανταχοῦ (Lc.), πάντοθεν (Lc.), παράδοσις (Mt.), παραιτεῖσθαι (Lc.), παράπτωμα (Mt.), παρατηρεῖν (Lc.), περικαλύπτειν (Lc.), περικεῖσθαι (Lc.), πλεῖστος (Mt.), πρόσκαιρος (Mt.), προσκαρτερεῖν (Lc.), σβεννύναι (Mt.), σπόρος (Lc.), σύνεσις (Lc.), σχολάζειν (Lc.), ὑποδεῖσθαι (Lc.), χαλᾷν (Lc.), χειροποίητος (Lc.).

vii. Words peculiar to St Mark and the Catholic Epistles:

δαμάζειν (Jas.), δωρεῖσθαι (2 Pet.).

viii. Words peculiar to St Mark, one other N.T. writer, and the Catholic Epistles:

ἀγαθοποιεῖν (Lc., 1 Pet., 3 Jo.), ἀγνοεῖν (Paul, 2 Pet.), ἄγριος (Mt., Jude), ἀσέλγεια (Paul, 1 Pet., 3 Jo.), θερμαίνεσθαι (Jo., Jas.), λαίλαψ (Lc., 2 Pet.), πολυτελής (Paul, 1 Pet.), στενάζειν (Paul, Jas.), συντρέχειν (Lc., 1 Pet.), τρέμειν (Lc., 2 Pet.).

ix. Words peculiar to St Mark and the Apocalypse, or to St Mark, the Apocalypse, and one other N.T. writer;

δρέπανον, καυματίζειν (Mt.), λευκαίνειν, μεγιστάν, μέλι (Mt.), μύλος (Mt.), πορνεύειν (Paul), πορφύρα (Lc.), πτῶμα (Mt.), στολή (Lc.), φύλλον (Mt.), χλωρός, χοῦς.

Such tables may easily be multiplied with the help of the index at the end of this volume and a good concordance. But those which are given above suffice to bring out certain features in St Mark's vocabulary. Of the 1270 distinct words (excluding proper names) which it contains, 80 are peculiar to St Mark, about 150 are shared only by St Matthew and St Luke, and 100 more are among the less widely distributed words of the New Testament. This is not a large proportion of peculiar or unusual words. St Luke's Gospel has more than 250 *ἅπαξ λεγόμενα*, besides a large number of words common only to itself and the Pauline writings[1]. On the other hand the *ἅπαξ λεγόμενα* of St Mark, if not relatively numerous, are often striking; while he has comparatively few of the compounds in which the later Greek delighted, we meet in his pages with such survivals as *εἶτεν*, *παιδιόθεν*, such colloquialisms as *κεντυρίων*, *ξέστης*, *πιστικός*, *σπεκουλάτωρ*, and such transliterations as *κορβάν*, *ταλειθὰ κούμ*, *ἐφφαθά*, *ῥαββουνεί*. If we might generalise from these features of St Mark's Greek as compared with the Greek of St Luke, we should be led to conclude that the writer was a foreigner who spoke Greek with some freedom, but had not been accustomed to employ it for literary purposes. He is not at a loss for an unusual word when it is wanted to convey his meaning or give point to his narrative, but under ordinary circumstances he is comparatively limited in his choice, and he displays no familiarity with the habits of the Hellenistic writers of his age.

2. The Greek of St Mark's Gospel is characterised by peculiarities of construction and style which force themselves upon the attention of every student. A few of these may be particularly mentioned.

(*a*) Frequent use of *εἶναι* and *ἐλθεῖν* with a participle: i. 6 *ἦν...ἐνδεδυμένος...καὶ ἔσθων*, 33 *ἦν...ἐπισυνηγμένη*, 39 *ἦλθεν κηρύσσων*, 40 *ἔρχεται...προσκαλῶν*, ii. 3 *ἔρχονται φέροντες*, 5 *ἦσαν καθήμενοι καὶ διαλογιζόμενοι*, v. 5 *ἦν κράζων καὶ κατακόπτων ἑαυτόν*, ix. 4 *ἦσαν συνλαλοῦντες*, x. 32 *ἦσαν...ἀναβαίνοντες...καὶ ἦν προάγων*, xiii. 13 *ἔσεσθε μισούμενοι*, 23 *ἔσονται πίπτοντες*, xv. 43 *ἦν προσδεχόμενος*.

(*b*) Multiplication of participles: i. 21 *προσελθὼν ἤγειρεν...κρατήσας*, 41 *σπλαγχνισθεὶς ἐκτείνας...ἥψατο*, v. 25 ff. *οὖσα...καὶ παθοῦσα...καὶ δαπανήσασα...καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ...ἐλθοῦσα, ἀκούσασα...ἐλθοῦσα ἥψατο*, xiv. 67 *ἰδοῦσα...ἐμβλέψασα λέγει*, xv. 43 *ἐλθὼν...τολμήσας εἰσῆλθεν*.

(*c*) Use of article with infinitives and sentences: i. 14 *μετὰ τὸ παραδοθῆναι τὸν Ἰωάνην*, iv. 6 *διὰ τὸ μὴ ἔχειν ῥίζαν*, v. 4 *διὰ τὸ αὐτὸν...δεδέσθαι καὶ διεσπάσθαι ὑπ' αὐτοῦ κτλ.*, ix. 23 *τὸ εἰ δύνῃ*, xiv. 28 *μετὰ τὸ ἐγερθῆναί με*.

(*d*) Frequent use of *εὐθύς*, which occurs 42 times in Mc. i.—ix. and 7 times in x.—xvi.

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[1] See Plummer, *St Luke*, p. lii. ff.

(*e*) Use of *ἂν* in such sentences as iii. 11 *ὅταν αὐτὸν ἐθεώρουν*, vi. 56 *ὅπου ἂν εἰσεπορεύετο...ὅσοι ἂν ἥψαντο*, xi. 19 *ὅταν ἐγένοντο*.

(*f*) Use of broken or imperfect constructions, in cases of parenthesis (ii. 22, iii. 16—18, vii. 19), or mixture (ii. 1, iv. 15, 26, 30—31, vi. 8, 11, viii. 2, xiii. 34), or extreme compression (v. 30, vi. 43, viii. 8), or ellipse (x. 40).

(*g*) *Constructio ad sensum:* ix. 20 *ἰδὼν αὐτὸν τὸ πνεῦμα*, xiii. 14 *τὸ βδέλυγμα...ἑστηκότα*.

(*h*) Repetition of negative: i. 44 *μηδενὶ μηδὲν εἴπῃς*, v. 3 *οὐδὲ... οὐκέτι οὐδεὶς ἐδύνατο*, xvi. 8 *οὐδενὶ οὐδὲν εἶπαν*.

(*i*) Frequent use and careful discrimination of prepositions: e.g. i. 39, ii. 1, 2, 10, 13, iii. 8, iv. 7, 19, 21, vi. 5, 6, vii. 3, 31, ix. 42, x. 11, 22, 24, xi. 4, xii. 1, 17, xiii. 51; cf. *ἀποκυλίειν*, *ἀνακυλίειν*, xvi. 3 f.

3. Such examples, however, give no just conception of St Mark's general style. The body of the work consists of a series of sentences connected by the simplest of Greek copulas, each contributing a fresh fact to the reader's knowledge, and each by its vivid and distinct presentation of the fact claiming his close attention. St Mark knows how to compress his matter, where a multitude of words would only weaken the effect, or where the scheme of his work forbids greater fulness: on the other hand, when words can heighten the colouring or give life to the picture, they are used without regard to brevity and with little attention to elegance.

For instances of compression see especially Mark's summaries of our Lord's teaching or of the comments of the hearers, e.g. i. 27, ii. 7, viii. 29, xii. 38—40 (comp. Mt.). For his habit of adding word to word where one might have sufficed see i. 32 *ὀψίας...ὅτε ἔδυσεν ὁ ἥλιος*, 35 *πρωὶ ἔννυχα λίαν*, v. 26 (see above 2 § *b*), vi. 25 *εὐθὺς μετὰ σπουδῆς*, 40 *ἀνέπεσαν πρασιαὶ πρασιαί*, vii. 13 *τῇ παραδόσει ᾗ παρεδώκατε*, viii. 25 *διέβλεψεν καὶ ἀπεκατέστη καὶ ἐνέβλεπεν*, 37 *ὑπερπερισσῶς ἐξεπλήσσοντο*, xii. 14 *ἔξεστιν δοῦναι...δῶμεν ἢ μὴ δῶμεν;*, 44 *πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς*, xiv. 3 *ἀλάβαστρον νάρδου πιστικῆς πολυτελοῦς*, 68 *οὔτε οἶδα οὔτε ἐπίσταμαι*, xv. 1 *εὐθὺς πρωί*, xvi. 8 *τρόμος καὶ ἔκστασις*. Under the same head may be placed the frequent instances in which a statement is made first in a positive and then in a negative form or the reverse (e.g. i. 22, ii. 27, iii. 29, v. 19, x. 45).

Two other points, which the tables do not shew, deserve to be emphasised here: (1) the relatively frequent use of certain characteristic words; (2) the use of certain ordinary words in an uncommon and sometimes enigmatic sense.

Examples of (1) are: ἀκάθαρτος^{11} (in the term πνεῦμα ἀκάθαρτον), ἀναβλέπειν^{6}, διαλογίζεσθαι^{7}, ἐκθαμβεῖσθαι^{4}, εἰσπορεύεσθαι^{8}, ἐκπορεύεσθαι^{10}, ἐμβλέπειν^{4}, ἐμβριμᾶσθαι^{3}, ἐναγκαλίζεσθαι^{2}, ἐξουσία^{10}, ἐπερωτᾷν^{25}, ἐπιτάσσειν^{5}, ἐπιτιμᾷν^{9}, εὐαγγέλιον^{7}, θαμβεῖσθαι^{3}, μεθερμηνεύεσθαι^{3}, παραλαμβάνειν^{4}, παραπορεύεσθαι^{4}, περιβλέπεσθαι^{6}, πλήρωμα^{3}, προάγειν^{6}, προσκαλεῖσθαι^{9}, πωροῦσθαι (πώρωσις)^{3}, συνζητεῖν^{6}, ὑπάγειν^{15}, φιμοῦσθαι^{2}. Under the second head we may place ἐνεῖχεν (vi. 19), πυγμῇ (vii. 3), ἀπέχει (xiv. 41), ἐπιβαλών (xiv. 72).

Further, St Mark gives movement to his history by the remarkable freedom with which he handles his tenses.

Changes of tense occur (1) with corresponding difference of meaning: v. 15 ff. τὸν δαιμονιζόμενον...ὁ δαιμονισθείς, vi. 14 ff. ἐγήγερται...ἠγέρθη, viii. 35 ἐλύθη...ἐλάλει...διεστείλατο...διεστέλλετο, ix. 15 ἐξεθαμβήθησαν......ἠσπάζοντο, xv. 44 τέθνηκεν......ἀπέθανεν: (2) apparently for the purpose of giving life to a dialogue: ix. 34 ff. ἐπηρώτα...λέγει...εἶπεν, xi. 27 ἔρχονται...καὶ ἔλεγον...εἶπεν...λέγουσιν...λέγει.

Thus present, perfect, imperfect, aorist, are interchanged, not through ignorance of the laws of the Greek language, or with conscious artificiality, but from a keen sense of the reality and living interest of the facts. Sometimes the historical tenses are used almost exclusively throughout a paragraph (e.g. ii. 3—10, xv. 20—24); more frequently they alternate with the imperfect and aorist (e.g. iv. 35—41, vi. 30—51). Even in indirect narration the present and perfect are freely used (ii. 1, xv. 44, 47, xvi. 4), when the writer desires to place the reader for the moment in the speaker's point of view. On the other hand St Mark frequently uses the imperfect in a sense which is scarcely distinguishable from the aorist, except that it conveys the impression of an eye-witness describing events which passed under his own eye (cf. e.g. v. 18, vii. 17, x. 17, xii. 41, xiv. 55).

Much has been written as to a supposed tendency on the part of this writer to adopt Latin words and forms of speech. The occurrence of such words as δηνάριον, κεντυρίων, κοδράντης, κράβαττος, λεγιών, ξέστης, σπεκουλάτωρ, and such a phrase as ἱκανὸν ποιεῖν, lends a *prima facie* support to this view. But some of these

Latinisms occur in other Gospels as well as in St Mark, and it may be doubted whether they prove more than a familiarity with the vulgar Greek of the Empire, which freely adopted Latin words and some Latin phraseology[1]. Nevertheless their relatively frequent occurrence in St Mark is one indication amongst others of his larger acquaintance with the Greek which was spoken in the Roman world, and it accords well with the tradition which represents the writer of this Gospel as a professional 'interpreter,' and as having resided for some years in Rome.

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[1] Blass, *Philology of the Gospels*, p. 211 f.

V.

CONTENTS, PLAN, AND SOURCES.

1. Attempts were made at an early time to break up the Gospels into sections corresponding more or less nearly to the nature of the contents. Besides the stichometry which measured the text by lines[1], and the 'Ammonian' sections which divided it in such a manner as to shew its relation to that of the other Gospels, there were systems of capitulation under which it was arranged in paragraphs for reading. Two such systems survive in cod. B and cod. A respectively. In the former, which is the more ancient, St Mark is broken up into 62 sections as against 170 in St Matthew and 152 in St Luke; in the system represented by cod. A (the so-called *κεφάλαια maiora* or *τίτλοι*) St Mark has 48 sections, St Matthew 68, and St Luke 83.

The following table will enable the student to compare the capitulation of codd. BA with the paragraphing adopted in the text of Westcott and Hort. Italics are used where two of the three systems coincide; where the three agree the verse-numbers are printed in thick type.

Cod. B	Cod. A	WH.
I. *1*		I. *1*
		2
9		*9*
12		*12*
14		*14*
		16
21		*21*

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[1] For the variations of the stichometry in St Mark see *Studia Biblica*, p. 268 f.; J. R. Harris, *Stichometry*, p. 49; the majority of the subscriptions in MSS. give 1600. The Ammonian sections fluctuate between 232 and 242 (Gregory, *Prolegg.*, i. p. 152 f.; cf. Burgon, *Last twelve verses*, p. 310 f.). On the Church lessons in St Mark see Gregory, p. 162, Scrivener-Miller, p. 80 ff.

Cod. B		Cod. A		WH.	
		I.	23		
	29		29		29
			32		*32*
	35				*35*
	38				
			40		*40*
II.	*1*			II.	*1*
		II.	3		
	13		13		13
	15				*15*
	18				*18*
	23				*23*
III.	1	III.	1	III.	1
	7				*7*
			13		*13*
	14				
					20
					31
IV.	*1*			IV.	*1*
		IV.	2		
	10				*10*
					21
					24
					26
					30
					33
	35		35		35
V.	1	V.	1	V.	1
	21				*21*
			22		
			25		
VI.	1 *b*				
				VI.	1
	6 b				*6 b*
		VI.	7		
	14		14		14
	30				*30*
			34		
	45				*45*
			47		
	53				*53*
VII.	1	VII.	1	VII.	1
	17				
	24				*24*
			25		
	31		31		31
VIII.	1	VIII.	1	VIII.	1
	10				11

Cod. B	Cod. A	WH.
13		14
	15	
22	22	22
27	27	27
		31
		34
IX. 2	IX. 2	IX. 2
		14
	17	
28		
30		*30*
33	33	33
		38
X. *1*		X. *1*
	X. 2	
		13
17	17	17
		23
		28
		32
	35	*35*
46	46	46
XI. 1	XI. 1	XI. 1
12	12	12
		15
20		*20*
	25	
	27	*27*
	XII. *1*	XII. *1*
XII. 13	13	13
	18	*18*
	28	*28*
	35	*35*
	40	
41		*41*
XIII. *1*		XIII. *1*
	XIII. 3	
		28
32	*32*	
		XIV. 1
XIV. 3	XIV. 3	3
10		*10*
	12	*12*
	17	*17*
		22
		26
27		*27*
		32

Cod. B	Cod. A	WH.
43		*43*
53		*53*
	66	*66*
XV. *1*		XV. *1*
16		*16*
		20 *b*
24		
		33
38		
42	XV. 42	42
XVI. *1*		XVI. *1*
		[9]

The *τίτλοι* which precede the Gospel in cod. A give the contents of the successive chapters as follows[1]:

Τοῦ κατὰ Μᾶρκον εὐαγγελίου αἱ περιοχαί.

α΄. περὶ τοῦ δαιμονιζομένου. β΄. περὶ τῆς πενθερᾶς Πέτρου. γ΄. περὶ τῶν ἰαθέντων ἀπὸ ποικίλων νόσων. δ΄. περὶ τοῦ λεπροῦ. ε΄. περὶ τοῦ παραλυτικοῦ. ϛ΄. περὶ Λευὶ τοῦ τελώνου. ζ΄. περὶ τοῦ ξηρὰν ἔχοντος χεῖρα. η΄. περὶ τῆς τῶν ἀποστόλων ἐκλογῆς. θ΄. περὶ τῆς παραβολῆς τοῦ σπόρου. ι΄. περὶ τῆς ἐπιτιμήσεως τοῦ ἀνέμου καὶ τῆς θαλάσσης. ια΄. περὶ τοῦ λεγεῶνος. ιβ΄. περὶ τῆς θυγατρὸς τοῦ ἀρχισυναγώγου. ιγ΄. περὶ τῆς αἱμορροούσης. ιδ΄. περὶ τῆς διαταγῆς τῶν ἀποστόλων. ιε΄. περὶ Ἰωάννου καὶ Ἡρῴδου. ιϛ΄. περὶ τῶν πέντε ἄρτων. ιζ΄. περὶ τοῦ ἐν θαλάσσῃ περιπάτου. ιη΄. περὶ τῆς παραβάσεως τῆς ἐντολῆς τοῦ θεοῦ. ιθ΄. περὶ τῆς Φοινικίσσης. κ΄. περὶ τοῦ μογιλάλου. κα΄. περὶ τῶν ἑπτὰ ἄρτων. κβ΄. περὶ τῆς ζύμης τῶν Φαρισαίων. κγ΄. περὶ τοῦ τυφλοῦ. κδ΄. περὶ τῆς ἐν Καισαρίᾳ ἐπερωτήσεως. κε΄. περὶ τῆς μεταμορφώσεως τοῦ Ἰησοῦ. κϛ΄. περὶ τοῦ σεληνιαζομένου. κζ΄. περὶ τῶν διαλογιζομένων τίς μείζων. κη΄. περὶ τῶν ἐπερωτησάντων Φαρισαίων. κθ΄. περὶ τοῦ ἐπερωτήσαντος αὐτὸν πλουσίου. λ΄. περὶ τῶν υἱῶν Ζεβεδαίου. λα΄. περὶ Βαρτιμαίου. λβ΄. περὶ τοῦ πώλου. λγ΄. περὶ τῆς ξηρανθείσης συκῆς. λδ΄. περὶ ἀμνησικακίας. λε΄. περὶ τῶν ἐπερωτησάντων τὸν κύριον ἀρχιερέων καὶ γραμματέων Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; λϛ΄. περὶ τοῦ ἀμπελῶνος. λζ΄. περὶ τῶν ἐγκαθέτων διὰ τὸν κῆνσον. λη΄. περὶ τῶν Σαδδουκαίων. λθ΄. περὶ τῶν γραμματέων. μ΄. περὶ τῆς τοῦ κυρίου ἐπερωτήσεως. μα΄. περὶ τῆς τὰ δύο λεπτά. μβ΄. περὶ τῆς συντελείας. μγ΄. περὶ τῆς ἡμέρας καὶ ὥρας. μδ΄. περὶ τῆς ἀλειψάσης τὸν κύριον μύρῳ. με΄. περὶ τοῦ πάσχα. μϛ΄. περὶ παραδόσεως προφητεία. μζ΄. ἄρνησις Πέτρου. μη΄. περὶ τῆς αἰτήσεως τοῦ κυριακοῦ σώματος.

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[1] For the variants of codd. LΔ see Tregelles, p. 486 f.; and for the capitulation of cod. Amiatinus and other MSS. of the Latin Vulgate, cf. Wordsworth and White, p. 174.

The following conspectus shews the contents as they are arranged in the present edition.

I.	1.	Superscription.
	2—8.	Preparatory ministry of John the Baptist.
	9—11.	The Baptism.
	12—13.	The Temptation.
	14—15.	First preaching in Galilee.
	16—20.	Call of the first four disciples.
	21—28.	Casting out of an unclean spirit in the synagogue at Capernaum.
	29—31.	Healing of Simon's wife's mother.
	32—34.	Miracles after sunset.
	35—39.	Withdrawal from Capernaum and first circuit of Galilee.
	40—45.	Cleansing of a leper.
II.	1—12.	Healing of a paralytic in a house at Capernaum. The forgiveness of sins.
	13—14.	Call of Levi.
	15—17.	Feast in Levi's house.
	18—22.	Question of fasting. The Old and the New.
	23—28.	Cornfield incident. Question of the Sabbath.
III.	1—6.	Healing of a withered hand on the Sabbath.
	7—12.	Second great concourse by the Sea.
	13—19^{a}.	Second withdrawal from Capernaum, and choice of the Twelve.
	19^{b}—30.	Question of the source of the Lord's power to expel unclean spirits.
	31—35.	Errand of the brothers and the mother of Jesus, and teaching based upon it.
IV.	1—9.	Teaching by parables. The parable of the Sower.
	10—12.	Reasons for the use of parables.
	13—20.	Interpretation of the parable of the Sower.
	21—25.	Parabolic warnings as to the responsibility of hearing the word.
	26—29.	Parable of the automatic action of the soil.
	30—32.	Parable of the mustard seed.
	33—34.	General law of parabolic teaching.
	35—41.	Stilling of the wind and sea.
V.	1—13.	Casting out of the 'legion' at Gerasa.
	14—17.	The Gerasenes alarmed and hostile.
	18—20.	The restored demoniac sent to evangelise.
	21—34.	Petition of Jairus. Healing of the *αἱμορροοῦσα*.
	35—43.	Raising of the child of Jairus.
VI.	1—6^{a}.	Departure from Capernaum. Preaching at Nazareth.
	6^{b}—13.	Another circuit of Galilee. Mission of the Twelve.
	14—16.	The fame of Jesus reaches the Tetrarch.
	17—29.	Episode of John's imprisonment and death.

	30—44.	Return to the sea. Feeding of the five thousand.
	45—52.	Walking on the sea.
	53—56.	Ministry in the Plain of Gennesaret.
VII.	1—13.	Question of ceremonial washings.
	14—23.	Teaching based upon the question.
	24—30.	In the region of Tyre and Sidon. The daughter of a Syrophoenician delivered from an evil spirit.
	31—37.	Return to Decapolis. Healing of a deaf man who spoke with difficulty.
VIII.	1—10.	Feeding of the four thousand.
	11—13.	Fresh encounter with the Pharisees near Dalmanutha.
	14—21.	The leaven of the Pharisees and the leaven of Herod.
	22—26.	Arrival at Bethsaida. A blind man recovers sight.
	27—30.	Journey to the neighbourhood of Caesarea Philippi. Question of the Lord's Person.
	31—33.	The Passion foretold. Peter reproved.
	34—IX. 1.	Public teaching on self-sacrifice.
IX.	2—8.	The Transfiguration.
	9—13.	Conversation about Elijah, during the descent from the mountain.
	14—29.	A demoniac boy set free, and the sequel.
	30—32.	The Passion again foretold.
	33—37.	Return to Capernaum. Question of precedence.
	38—40.	On the use of the Name by a non-disciple.
	41—50.	The teaching resumed. On the consequences of conduct towards brethren in Christ.
X.	1.	Departure from Galilee; journeys in Judaea and Peraea.
	2—12.	Question of divorce.
	13—16.	Blessing of children.
	17—22.	The rich man who wanted but one thing.
	23—27.	The rich and the Kingdom of GOD.
	28—31.	The reward of those who leave all for Christ's sake.
	32—34.	The Passion foretold for the third and last time.
	35—45.	Petition of the sons of Zebedee. Teaching based on the incident.
	46—52.	Passage through Jericho: Bartimaeus restored to sight.
XI.	1—11.	Solemn entry into the precinct of the Temple.
	12—14.	Figtree in leaf but without fruit.
	15—19.	Second day in the Precinct. Breaking up of the Temple-market.
	20—25.	Conversation on the withering of the fig-tree.
	27—33.	Third day in the Precinct. Authority of Jesus challenged by the Sanhedrists.
XII.	1—12.	Parable of the Husbandmen and the Heir.
	13—17.	The Pharisees' question.
	18—27.	The Sadducees' question.

	28—34.	The scribe's question.
	35—37^a.	The Lord's question.
	37^b—40.	Denunciation of the Scribes.
	41—44.	The widow's two mites.
XIII.	1—2.	Destruction of the Temple foretold.
	3—13.	Question of the Four: first part of the Lord's answer.
	14—23.	Troubles connected chiefly with the Fall of Jerusalem.
	24—27.	End of the Dispensation foretold.
	28—29.	Parable of the budding fig-tree.
	30—32.	The time known to the Father only.
	33—37.	Final warning.
XIV.	1—2.	The day before the Passover.
	3—9.	Episode of the Anointing at Bethany.
	10—11.	Interview of Judas with the Priests.
	12—16.	Preparations for the Paschal meal.
	17—21.	Paschal Supper: the Traitor pointed out.
	22—25.	Institution of the Eucharist.
	26—31.	Departure to the Mount of Olives. The desertion and denial foretold.
	32—42.	The Agony in Gethsemane.
	43—50.	Arrival of the Traitor: arrest of Jesus: flight of the Eleven.
	51—52.	Story of the young man who followed.
	53—65.	The Trial before the High Priest.
	66—72.	Peter denies the Master thrice.
XV.	1—15.	The Trial before the Procurator.
	16—20^a.	The Lord mocked by the Procurator's soldiers.
	20^b—22.	The way to the Cross.
	23—32.	The Crucifixion, and the first three hours on the Cross.
	33—37.	The last three hours on the Cross: the Lord's Death.
	38—41.	Events which immediately followed.
	42—47.	The Burial of the Lord.
XVI.	1—8.	Visit of the women to the tomb on the third day.
	[9—11.	Appearance to Mary of Magdala.
	12—13.	Appearances to two disciples.
	14—18.	Appearances to the Eleven.
	19—20.	The Ascension, and its sequel.]

2. We are now in a position to consider how far the contents group themselves into larger sections, revealing the existence of a purpose or plan in the mind of the writer. Even a hasty examination will shew that the book deals with two great themes, the Ministry in Galilee (i. 14—ix. 50), and the Last Week at

Jerusalem (xi. 1—xvi. 8), and that these sections are connected by a comparatively brief survey of the period which intervened (x. 1—52). The first fourteen verses of the Gospel are evidently introductory; the last twelve have the character of an appendix, which links the Gospel history with the fortunes of the Church in the Apostolic age.

The first of the two great sections of St Mark bears manifest signs of brevity and compression, especially in certain parts of the narrative[1]. On the other hand there are indications of the writer's desire to follow the order of events, as far as his information permitted him to do so. It is shewn by the notes of time and place which continually occur.

The following are examples: παράγων παρὰ τὴν θάλασσαν (i. 16)...καὶ προβὰς ὀλίγον (19)...καὶ εἰσπορεύονται εἰς Καφαρναούμ, καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγήν (21)...καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες (29)...ὀψίας δὲ γενομένης (32)...καὶ πρωὶ ἔννυχα λίαν ἀναστὰς ἐξῆλθεν (35)...καὶ εἰσελθὼν πάλιν εἰς Καφ. δι' ἡμερῶν (ii. 1)...καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν (13)...καὶ παράγων (14)...καὶ εἰσῆλθεν πάλιν εἰς συναγωγήν (iii. 1)...καὶ...ἀνεχώρησεν πρὸς τὴν θάλασσαν (7)...καὶ ἀναβαίνει εἰς τὸ ὄρος (13)...καὶ ἔρχεται εἰς οἶκον (20)...καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν (iv. 1)...καὶ ὅτε ἐγένετο κατὰ μόνας (10)...καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης Διέλθωμεν εἰς τὸ πέρας (35)...καὶ ἦλθον εἰς τὸ πέραν (v. 1)...καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν (21)...καὶ ἐξῆλθεν ἐκεῖθεν (vi. 1)...καὶ περιῆγεν τὰς κώμας (7)...καὶ ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον (32)...καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρέτ (53)...ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὅρια Τύρου (vii. 24)...καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν (31)...καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον...ἦλθεν εἰς τὰ μέρη Δαλμανουθά (viii. 10)...καὶ...πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν (13)...καὶ ἔρχονται εἰς Βηθσαιδάν (22)...καὶ ἐξῆλθεν...εἰς τὰς κώμας Καισαρίας (27)...καὶ μετὰ ἡμέρας ἓξ...ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλόν (ix. 2)...καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους (9)...καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον (28)...κἀκεῖθεν ἐξελθόντες ἐπορεύοντο διὰ τῆς Γαλειλαίας (30)...καὶ ἦλθον εἰς Καφαρναούμ (33).

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[1] "Some sections (according to Holtzman, ii. 23—iii. 6, iv. 21—25, ix. 33—50, x. 2—31, xi. 23—26) shew marks of artificial composition" (Dr Sanday in Smith's *D.B.*², p. 1224). Mr C. H. Turner (Hastings' *D. B.* i. pp. 406, 410) expresses himself with less reserve: "even if the sections as wholes are in chronological order, the events within each section are obviously massed in groups"; "within his first section St Mark certainly groups events by subject-matter rather than by time." To the present writer the last two statements appear to exceed the facts, which seem to him to admit of another construction.

It is impossible to resist the impression that the writer who constructed this chain of sequence believed himself to be presenting his facts upon the whole in the order of their actual occurrence; and this impression is not weakened by the occasional dropping of a link (as e.g. at i. 40, ii. 23, vii. 1), for such exceptions suggest that he was unwilling to go beyond his information, and that the indications of order which he gives are sound so far as they go. This view is supported by the absence of his favourite *εὐθύς* at the points of transition; at such times the writer vouches for the relative order only, and not for the immediate succession of the events. The kind of sequence which he aims to establish is consistent with the omission of many incidents or discourses, and with the bringing into close proximity of others which were separated by considerable intervals, but not with a disregard of chronological order, or a habit of grouping together materials of similar character, or which appeared to illustrate the same principle.

But granting that the writer intended to follow the relative order of time, is there reason to suppose that he has succeeded? Can we recognise in this part of his work the steady and natural development of events which possesses historical verisimilitude?

The answer makes itself distinctly heard by the careful student. He observes a progress in the history of the Galilean Ministry, as it is depicted by St Mark, which bears the stamp of truth. The teaching of Christ is seen to pass through a succession of stages in an order which corresponds to His method of dealing with men: first there is the synagogue homily, then the popular instruction delivered in the larger auditorium supplied by the sea-shore or the neighbouring hills, then the teaching by parables of the multitudes who had proved themselves incapable of receiving spiritual truth, and lastly the initiation of a select few into the mysteries of the Kingdom, which they were afterwards to proclaim to the world. And the course of events as sketched by St Mark answers to this progress in the teaching and partly explains it. We see the crowd growing daily in numbers and enthusiasm, the opportunities of teaching increased, the necessity arising for a division of labour, the consequent selection and training of the Twelve; and on the other hand, the growing hostility of the Scribes, their reinforcement from Jerusalem, their alliance with the party of Herod, the unintelligent and dangerous excitement of the common people, the awakened curiosity of Antipas. As we look more closely into St Mark's picture, the plan of the Ministry begins to shape itself. We see that it includes (1) the evangelisation of the lake-side towns and country, both in the tetrarchy of Antipas and in that of Philip; (2) the extension of this work to the rest of Galilee during intervals of enforced withdrawal from the lake-district; and (3) the instruction and disciplining of the men who were ultimately to carry the preaching of the Divine Kingdom to the ends of the earth. The whole of this complicated process moves onwards in St Mark's history in so easy and natural a manner that we are scarcely conscious of the movement until we come to analyse the contents of the Gospel. But in fact the scheme is developed step by step, each incident forming a distinct link in the sequence[1].

According to Papias St Mark wrote *ἀκριβῶς, οὐ μέντοι τάξει*, and this has been taken to mean that, while his recollections were faithfully reproduced, he made no attempt to arrange them chronologically[2]. But *τάξις* is order of any kind, and its precise meaning must be interpreted by the context in which it occurs. In this case the context supplies a clue, for Papias goes on to say that St Peter taught *οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λόγων*, i.e. not with the view of producing a literary work. A *σύνταξις* is a set treatise which follows the rules of orderly composition; thus the writer of 2 Maccabees at the end of his task (xv. 39) finds comfort in the reflexion *τὸ τῆς κατασκευῆς τοῦ λόγου τέρπει τὰς ἀκοὰς τῶν ἐντυγχανόντων τῇ συντάξει*. Papias himself claims that his *logia* were compiled *συντακτικῶς*: *οὐκ ὀκνήσω δέ σοι καὶ ὅσα ποτὲ παρὰ τῶν πρεσβυτέρων καλῶς ἔμαθον καὶ καλῶς ἐμνημόνευσα συνκατατάξαι* (*al.* *συντάξαι*) *ταῖς ἑρμηνείαις*. St Mark's work, being a mere echo of St Peter's *ἀπομνημονεύματα*, was not in this sense orderly; it belonged to a different category from the artificial treatises which were in fashion, and for the most part was a mere string of notes connected in the simplest way. The structure of the second Gospel is wholly in harmony with this view. The paragraphs, often extremely brief, are connected by the simplest of Greek copulas. Τότε, which abounds in St Matthew, is not once used by St Mark as a note of transition; οὖν, St John's favourite copula, is employed in narration only by the writer of the supplementary verses; δέ occurs in this connexion but four times in the first nine chapters. Yet in the longer subsections the writer of this Gospel shews himself willing to vary the monotony of the repeated *καί* by the use of ἀλλά, γάρ, ἰδού, or by dispensing with copulas of any kind. His invariable use of *καί* at the commencement of a paragraph may therefore be attributed to the deliberate purpose of connecting his notes together in the least artificial manner; and this feature of his work sufficiently explains the words of Papias.

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[1] The solitary exception is the explanatory episode of the Baptist's death (vi. 17—29).

[2] For various explanations of this omission see Salmon, *Intr.*^{7} p. 91.

When we pass from the narrative of the Galilean Ministry (i. 14—ix. 50) to the brief summary of the Judaean and Peraean journeys which followed it, St Mark's manner changes perceptibly. He is still, at least in c. x., a compiler of *ὑπομνηματισμοί*, but his memoranda are no longer accompanied by notes of time, and the notes of place are few (x. 1, 17, 32, 46). When Jerusalem is reached such indications of fuller knowledge appear again; the succession of the events is carefully noted, and the places where they occurred are specified (e.g. xi. 1, 11, 12, 15, 19, 20, 27; xii. 41; xiii. 1, &c.). The hand of the writer to whom we owe the first great section of the book is clearly to be seen in the last. Yet there is a change of manner which is perhaps not wholly due to the difference of theme. The narrative of the Passion is on a scale which is out of all proportion to that on which the Ministry is drawn. The subsections become noticeably longer; instruction holds a more prominent position; the terseness of the earlier sayings is exchanged for specimens of more prolonged teaching (e.g. xi. 23—25, xii. 24—27, 29—31, 38—40); a whole chapter (xiii.) is occupied by a single discourse; the style is more varied, and the monotonous *καί* gives place more frequently to δέ or some other equivalent. These are among the signs which point to a partial use in these chapters of a source distinct in character from that which supplied the materials of the first nine or ten chapters.

3. The tradition which from the days of Irenaeus has identified the second Gospel with the teaching of St Peter is too early and too consistent to be wholly set aside, unless the internal

evidence of the book requires us to abandon it. There is certainly but little in this Gospel which did not fall within the limits of St Peter's personal knowledge. He may have been present on all the occasions in our Lord's life to which St Mark refers except the Baptism, the Temptation, and the Crucifixion and the scenes which followed it. On certain occasions he was one of three selected witnesses. It is true that the figure of Simon Peter does not loom large in the second Gospel, and some pages in the history where he fills a prominent place are wanting in St Mark; it is St Matthew who relates the high commendation passed upon Peter's confession of faith, while St Mark gives only the story of his subsequent miscarriage; the story of Peter's walking on the sea, and of the stater in the fish's mouth, are also in Matthew only; indeed the only long paragraph in Mark which concerns St Peter is the account of his three-fold denial of the Master.

This difficulty presented itself to the acute mind of Eusebius of Caesarea, and he met it by what is probably on the whole the true explanation of the facts—the Apostle's reluctance to call attention to himself in a record of the words and works of Christ; *dem. ev.* iii. 3 *ταῦτα μὲν οὖν ὁ Πέτρος εἰκότως παρασιωπᾶσθαι ἠξίου· διὸ καὶ Μᾶρκος αὐτὰ παρέλιπεν, τὰ δὲ κατὰ τὴν ἄρνησιν αὐτοῦ εἰς πάντας ἐκήρυξεν ἀνθρώπους...Μᾶρκος μὲν ταῦτα γράφει, Πέτρος δὲ ταῦτα περὶ ἑαυτοῦ μαρτυρεῖ.* Such reticence may indeed serve to disarm suspicion when we remember that the Pseudo-Peter writes in the first person (*Ev. Petr. ad fin.* *ἐγὼ δὲ Σίμων Πέτρος καὶ Ἀνδρέας ὁ ἀδελφός μου*), and that the same feature appears in other Christian pseudonymous literature.

But if tokens of Petrine origination are not prominent in St Mark's Gospel, they are not wanting altogether, and the unobtrusiveness of those which meet the eye of the careful student increases his sense of their importance. Thus, while the second Gospel omits a series of incidents relating to St Peter which find a place in the first and third (e.g. Mt. xiv. 28 f., xv. 15, xvi. 18, xvii. 24 ff., xviii. 21, Lc. v. 3 ff., xii. 41, xxii. 31), and contains no such incident which the other Synoptists omit, it occasionally identifies St Peter where St Matthew and St Luke are indefinite.

Simon, Peter, or Simon Peter is mentioned 28 times by Mt., 25 by Mc., 27 by Lc. Of Mc.'s references to the name in separate contexts four are peculiar to him (Mc. i. 36, xi. 21, xiii. 3, xvi. 7), whilst Mt. has but one such reference (Mt. xv. 15), and Lc. but two (viii. 45, xxii. 8).

This fact might not count for much, if it stood alone; but there are others which point to the same conclusion. The reader of the Synoptist Gospels is frequently struck by the appearance in St Mark of minute details or touches which suggest first-hand knowledge. This impression may be partly due to St Mark's characteristic style, though on the other hand it is possible that the style itself may have been moulded by intercourse with an eye-witness. Such striking phrases as *ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν* (i. 43), *περιβλεψάμενος αὐτοὺς μετ' ὀργῆς συνλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν* (iii. 5), *περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν* (v. 32), *ἀνέπεσαν πρασιαὶ πρασιαί* (vi. 40), can hardly be attributed to the fancy of a compiler. Certainly no amount of realism will account for the scores of unexpected and independent details with which St Mark enriches the common narrative; as Bishop Westcott observes, "there is perhaps not one narrative which he gives in common with St Matthew and St Luke to which he does not contribute some special feature[1]."

Examples may be found in Mc. i. 14 f., 20, 27, 29, 33, 35 ff., ii. 2, 3, 4, 13, 15, 23, iii. 4, 7, 9, 14 f., 17, 20 f., 31, 32, 34, iv. 33, 34, 35, 36, 38, v. 13, 20, 21, 26, vi. 1, 5, 30, 32, 37, 45, 48, 51, 53, 56, vii. 24, 26, 31, viii. 12, 22 ff., 34, ix. 13, 15 ff., 28, 33 ff., x. 16, 21 ff., 32, 46 ff., xi. 8, 11, 13, 16, 19, 20 f., 27, xii. 12, 35, 37, 41, 43, xiii. 3, xiv. 40, 58, 59, 65, 66, 67, 72, xv. 7, 8, 21, 23, 25, 41, 44, 45, 46, xvi. 1, 3, 4, 5, 8.

Was St Peter the eye-witness who supplied this mass of independent information? There are three narratives in the Synoptic tradition which must have been derived originally from St Peter, St John, or St James; and there is one of which St Peter alone was competent to give a full account. A comparison of St Mark's account of these incidents ought to throw light upon the question.

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[1] Westcott, *Introduction to the Study of the Gospels*, p. 562.

(1) Mc. v. 37—43 (Mt. ix. 23—25, Lc. viii. 51—56). Mc. alone distinguishes the successive stages of the Lord's way to the dead child (*οὐκ ἀφῆκεν οὐδένα μετ᾽ αὐτοῦ συνακολουθῆσαι εἰ μή κτλ....καὶ ἔρχονται εἰς τὸν οἶκον...καὶ εἰσελθὼν...εἰσπορεύεται ὅπου ἦν τὸ παιδίον*); in Mc. only the Lord's words are preserved in Aramaic, and the child's age is mentioned at this point to account for her rising and walking (*περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα*); lastly, it is Mc. only who connects this miracle with the departure from Capernaum which followed (vi. 1). (2) Mc. ix. 2—13 (Mt. xvii. 1—13, Lc. ix. 28—36). Here Mt. is in some respects fuller than Mc., and seems to have had access to another tradition. But Mc. has several striking features, some of which point to Peter as their source. Such a phrase as *στίλβοντα λευκὰ λίαν οἷα γναφεύς κτλ.*, the untranslated "Rabbi" of Peter's 'answer,' the explanatory clause *οὐ γὰρ ᾔδει τί ἀποκριθῇ*, the mention of the suddenness with which the vision vanished (*ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον*), the reference to the reticence which the three practised (*τὸν λόγον ἐκράτησαν... συνζητοῦντες κτλ.*)—are just such personal reminiscences as St Peter might have been expected to retain. (3) Mc. xiv. 33—42 (Mt. xxvi. 37—46, Lc. xxii. 40—46). Here Mt. agrees with Mc., yet a close examination reveals the greater originality of Mc., and some probable traces of a Petrine source; thus it is Mc. only who preserves the Aramaic *ἀββά*, and the *Σίμων* of the Lord's address to Peter; moreover the characteristic *οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ* clearly comes from the same mind which supplied the similar note in the Marcan account of the Transfiguration. (4) Mc. xiv. 54, 66—72 (Mt. xxvi. 58, 69—75, Lc. xxii. 54—62). All the Synoptic accounts here depend on St Peter, for St John's report (Jo. xviii. 17—18, 25—27) is quite distinct. But Mc.'s narrative manifests special knowledge of the lesser details (e.g. *ἦν...θερμαινόμενος πρὸς τὸ φῶς, ἰδοῦσα τὸν Πέτρον θερμαινόμενον, εἰς τὸ προαύλιον, ἐκ δευτέρου, ἐπιβαλών*). His dialogue also has greater freshness and verisimilitude; comp. *καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ* with Mt.'s *καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλειλαίου*, and the answer *οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις* (Mc.) with the tamer *οὐκ οἶδα τί λέγεις* (Mt.), *οὐκ οἶδα αὐτόν, γύναι* (Lc.).

The internal evidence does not amount to a proof of Petrine origination. But it is entirely consistent with the tradition which represents St Mark as specially indebted to St Peter; and the tradition is at once too early and too wide-spread to be abandoned unless the evidence of the Gospel itself renders its acceptance impossible.

It is another question whether the present book can be assigned as a whole to St Peter or even to St Mark[1]. The last twelve verses, as we shall see, almost certainly belong to another hand; the first verse is probably no part of the original work. To St Mark and not to St Peter must probably be ascribed the episode of the Baptist's martyrdom, the story of the *νεανίσκος* in Gethsemane, such explanatory notes as vii. 3—4, 19 *b*, and the interpretations of Aramaic words and names. It may be doubted whether the long discourse of c. xiii. was derived from St Peter's teaching; indeed the note in *v.* 14 (*ὁ ἀναγινώσκων νοείτω*) seems to point distinctly to a written source which St Mark has incorporated. At xiv. 1 we come upon the traces of another source; the words *ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας* have the air of a new beginning and are not in St Mark's style, and the incident which follows, although it might have formed a suitable introduction to a detached narrative of the Passion, breaks St Mark's order of time, carrying us back, as St John shews, to the day before the Lord's entry into Jerusalem. Thus it is probable that at this point St Mark has availed himself of an earlier document, into which he has worked his recollections of St Peter's teaching and such other materials as his own residence at Jerusalem had placed within his reach.

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[1] The present writer has risen from his study of the Gospel with a strong sense of the unity of the work, and can echo the *requiescat Urmarkus* which

On the whole it seems safe to assume as a working theory of the origination of the Gospel that its main source is the teaching of St Peter, which has supplied nearly the entire series of notes descriptive of the Galilean Ministry, and has largely influenced the remainder of the book. But allowance must be made, especially in the last six chapters, for the use of other authorities, some at least documentary, which had been familiar to the Evangelist before he left the Holy City.

ends a recent discussion. But he is not prepared to express an opinion as to the nature and extent of the editorial revision which St Mark's original has undergone—a point which he desires to reserve for further investigation.

VI.

COMPARISON OF ST MARK WITH THE OTHER SYNOPTISTS.

If we accept the traditional account of the origin of St Mark's work, the writer was far from regarding it in the light of a 'Gospel,' i.e. as one of a series of attempts to produce a record of the life of Christ. The present headline Ἀρχὴ τοῦ εὐαγγελίου Ἰηcοῦ Χριcτοῦ is probably due to a later hand; the superscription Κατὰ Μᾶρκον was certainly added by a generation which had conceived the idea of a tetrad of Gospels. The interpreter of Peter, if he gave a title to his book, was doubtless content to call it by such a name as we find in Justin—Ἀπομνημονεύματα Πέτρου.

But though originally an independent work, St Mark stands to the first and third of our present Gospels in a relation which is not accidental or artificial, but vital. When the three writings are compared together, they are found to deal with the same great cycles of events, and to describe them in words which are often nearly identical. The literary problem which arises from this remarkable fact belongs to the general Introduction of the Gospels, and cannot be usefully discussed here[1]; nor, indeed, is it one which directly concerns the student of St Mark. But he will do well to take note of the distinctive features of the second Gospel as compared with the first and the third, and to examine their bearing upon the origin and character of the book upon which he is engaged.

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[1] For a comprehensive treatment of the subject the reader may be referred to Professor Stanton's article *Gospels* in the (forthcoming) second volume of Dr Hastings' *Dictionary of the Bible*.

The following table will shew how far the first and third Gospels cover the ground which is covered by St Mark, and the relative order which they follow. For the contents of the sections see § v. p. xlix. ff.

Mc.		Mt.		Lc.	
I.	1				
	2—8	III.	1—12	III.	1—6, 15—17
	9—11		13—17		21—22
	12—13	IV.	1—11	IV.	1—13
	14—15		12—17		14—15
	16—20		18—22	[V.	1 ff.]
	21—28			IV.	31—37
	29—31	VIII.	14—15		38—39
	32—34		16		40—41
	35—39				42—44
	40—45		2—4	V.	12—16
II.	1—12	IX.	1—8		17—26
	13—14		9		27—28
	15—17		10—13		29—32
	18—22		14—17		33—39
	23—28	XII.	1—8	VI.	1—5
III.	1—6		9—14		6—11
	7—12		15—21		17—19
	13—19^{a}	X.	1—4		12—16
	19^{b}—30	XII.	22—32	XI.	14—26
	31—35		46—50	VIII.	19—21
IV.	1—9	XIII.	1—9		4—8
	10—12		10—15		9—10
	13—20		18—23		11—15
	21—25				16—18
	26—29				
	30—32		31—32	XIII.	18—19
	33—34		34		
	35—41	VIII.	23—27	VIII.	22—25
V.	1—13		28—32		26—33
	14—17		33—34		34—37
	18—20				38—39
	21—34	IX.	18—22		40—48
	35—43		23—26		49—56
VI.	1—6	XIII.	53—58	IV.	16—30
	7—13	IX.	35—X. 1, X. 5—XI. 1	IX.	1—6
	14—16	XIV.	1—2		7—9
	17—29		3—12	III.	19—20
	30—44		13—21	IX.	10—17
	45—52		22—33		
VII.	1—13	XV.	1—9		
	14—23		10—19		

Mc.		Mt.		Lc.	
	24—30		21—28		
	31—37		29 ff.—31		
VIII.	1—10		32—39^{a}		
	11—13		39^{b}—XVI. 4		
	14—21	XVI.	5—12		
	22—26				
	27—30		13—20	IX.	18—21
	31—33		21—23		22
	34—IX. 1		24—28		23—27
IX.	2—8	XVII.	1—8		28—36
	9—13		9—13		
	14—29		14—20		37—43^{a}
	30—32		22—23		43^{b}—45
	33—37	XVIII.	1—5		46—48
	38—40				49—50
	41—50		6—9		
X.	1	XIX.	1—2		
	2—12		3—9		
	13—16		13—15	XVIII.	15—17
	17—22		16—22		18—23
	23—27		23—26		24—27
	28—31		27—30		28—30
	32—34	XX.	17—19		31—34
	35—45		20—28		
	46—52		29—34		35—43
XI.	1—11	XXI.	1—11	XIX.	29—45^{a}
	12—14		18—19		
	15—19		12—17		45^{b}—48
	20—25		19^{b}—22		
	27—33		23—27	XX.	1—8
XII.	1—12		33—46		9—19
	13—17	XXII.	15—22		20—26
	18—27		23—33		27—38
	28—34		34—40		
	35—37^{a}		41—45		41—44
	37^{b}—40	XXIII.	1—38		45—47
	41—44			XXI.	1—4
XIII.	1—2	XXIV.	1—2		5—6
	3—13		3—14		8—19
	14—23		15—25		20—24
	24—27		29—31		25—28
	28—29		32—33		29—31
	30—32		34—35		32—33
	33—37		42—44		36
XIV.	1—2	XXVI.	1—5	XXII.	1—2
	3—9		6—13		
	10—11		14—16		3—6
	12—16		17 19		7—13

Mc.	Mt.	Lc.
17—21	20—25	14, 21—23
22—25	26—29	17—20
26—31	30—35	31—39
32—42	36—46	40—46
43—50	47—56	47—53
51—52		
53—65	57—68	54^{a}, 63—71
66—72	69—75	56—62
XV. 1—15	XXVII. 1—26	XXIII. 1—25
16—20^{a}	27—31^{a}	
20^{b}—22	31^{b}—33	26—33^{a}
23—32	34—44	33^{b}—43
33—37	45—50	44—45^{a}
38—41	51—56	45^{b}—55
42—47	57—61	50—55
XVI. 1—8	XXVIII. 1—20	56—XXIV.

1. It appears from this table that out of the 106 sections of the genuine St Mark there are but four (excluding the head-line) which are wholly absent from both St Matthew and St Luke; and of the remaining 101, 93 are to be found in St Matthew, and 81 in St Luke. On the other hand, as the table shews with equal distinctness, there are large portions of St Matthew and St Luke (e.g. Mt. i.—ii., v.—vii., Lc. i.—ii., ix. 51—xviii. 14) which are either entirely wanting in St Mark, or represented there only by an occasional fragment. This is but a rough statement of the case, but it suffices to indicate the relation of St Mark to the other Synoptists in regard to the extent of the fields which they respectively occupy.

2. Further, the table reveals a marked difference of order in that part of the common narrative which belongs to the Galilean Ministry. From the beginning of the journeyings to Jerusalem to the Resurrection the order of the sections differs but slightly. St Matthew (xxi. 19 f.) brings the withering of the fig-tree into immediate connexion with the sentence pronounced upon it, and St Luke (xxii. 21 f.) places the detection of Judas after the distribution of the Eucharist. With these exceptions the order of Mc. x. 1—xvi. 8 is generally followed by St Matthew and St Luke. But in the sequence of the events narrated in Mc. i. 14—ix. 50

there is no such consensus. St Luke, indeed, is generally in fair agreement with St Mark, where the two are dealing with the same events; but St Matthew's displacements of the Marcan order are numerous and serious in the earlier chapters.

The chief differences of order in St Luke are as follows: (1) the charge of conspiracy with Beelzebul follows the arrival of the mother and brethren; (2) the parable of the mustard seed is detached from that of the sower and stands in a later context; (3) the preaching at Nazareth is placed at the outset of the Ministry. St Matthew's order is essentially different from St Mark's as far as Mc. vi. 13, although from that point the two are in almost complete agreement.

It may be taken as a *prima facie* argument in favour of St Mark's order that it is "confirmed either by St Matthew or St Luke, and the greater part of it by both[1]." Moreover, when one of the other Synoptists strikes out a path peculiar to himself, his order usually has less verisimilitude, and is open on internal grounds to suspicion.

Thus (1) when Mt. places the gathering of crowds from Decapolis and Judaea at the very outset of the ministry (Mt. iv. 25), there can be little doubt that he antedates a state of things which Mc. rightly places at a later stage (Mc. iii. 7 ff.). (2) The crossing to the Gadarene (Gerasene) country, if preparatory to an evangelistic tour in the Decapolis, seems to come too early in Mt.'s order, and on the other hand he places the calling of the Apostles too late; in Mc. both incidents occupy places which accord with what appears to be the natural course of events. (3) The synagogue scene at Nazareth, which Lc. fixes before the commencement of the Lord's residence at Capernaum, bears upon its surface the evidence of a later date (cf. Lc. iv. 23 ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναούμ κτλ.). (4) Again the notes of time and place in Mc. are frequently precise where in Lc. they disappear, or exist only in a weakened form—e.g. Mc. i. 22 εὐθὺς τοῖς σάββασιν (Lc. ἐν τοῖς σ.), ii. 1 εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν (Lc. ἐγένετο ἐν μιᾷ τῶν ἡμερῶν), iv. 35 ἐν ἐκείνῃ τῇ ἡμέρᾳ (Lc. ἐν μιᾷ τῶν ἡμερῶν)—whilst in Mt. the incidents have sometimes fallen into new surroundings which are inconsistent with those assigned to them in Mc. or Lc. or in both; comp. e.g. Mt. viii. 1 καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους (Lc. ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων), ix. 18 ταῦτα αὐτοῦ λαλοῦντος (Mc., Lc. place the preceding parables in other contexts).

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[1] Mr F. W. Woods in *Studia Biblica*, ii. p. 62; cf. Dr Sanday's remarks in Smith's *D.B.*^{2} (p. 1224).

3. The comparison of St Mark's matter with that of the corresponding narratives in St Matthew and St Luke has been to some extent anticipated in the preceding section (p. lvii. ff.). But it may be useful to illustrate a little more fully the relative fulness of St Mark's knowledge in matters of detail. The following examples are taken from the first four chapters of the Gospel.

Mc.	Mt.	Lc.
i. 20 ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.	iv. 22 ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.	v. 11 καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες πάντα ἠκολούθησαν αὐτῷ.
i. 35 πρωὶ ἔννυχα λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον κἀκεῖ προσηύχετο.		iv. 42 γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον.
i. 43 καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν, καὶ λέγει αὐτῷ κτλ.	viii. 4 καὶ λέγει αὐτῷ κτλ.	v. 14 καὶ αὐτὸς παρήγγειλεν αὐτῷ κτλ.
ii. 2 καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς θύραν.		
ii. 23 ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας.	xii. 1 ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν.	vi. 1 ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς στάχυας.
iii. 6 ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἡρῳδιανῶν κτλ.	xiii. 14 ἐξελθόντες δὲ οἱ Φαρισαῖοι κτλ.	vi. 11 αὐτοὶ δέ κτλ.
iii. 14 προσκαλεῖται οὓς ἤθελεν αὐτός... καὶ ἐποίησεν δώδεκα...ἵνα ὦσιν μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν καὶ ἔχειν ἐξουσίαν κτλ.	x. 1 προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν κτλ.	vi. 13 προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα....
iii. 19—21 ἔρχεται εἰς οἶκον· καὶ συνέρχεται πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν. καὶ ἀκούσαντες οἱ		

Mc.	Mt.	Lc.
παρ᾽ αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν, ἔλεγον γὰρ ὅτι ἐξέστη.		
iv. 10 ὅτε ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα κτλ.	xiii. 10 προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ κτλ.	viii. 9 ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ κτλ.
iv. 34 κατ᾽ ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυεν πάντα.		
iv. 36 παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ᾽ αὐτοῦ.	viii. 23 ἐμβάντι αὐτῷ εἰς πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.	viii. 22 αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ.
iv. 38 καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων.	viii. 24 αὐτὸς δὲ ἐκάθευδεν.	viii. 23 πλεόντων δὲ αὐτῶν ἀφύπνωσεν.
iv. 39 ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ Σιώπα, πεφίμωσο.	viii. 26 ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ.	viii. 24 ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος, καὶ ἐπαύσαντο.

When St Mark does not add to our knowledge, his presentation of a fact or saying is often distinct from that which it assumes in St Matthew and St Luke, and has the appearance of being the original from which one or both of the other accounts have been derived.

The following examples from the same chapters may suffice:

Mc.	Mt.	Lc.
i. 16 Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος.	iv. 18 δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος.	
i. 26 σπαράξαν αὐτόν.		iv. 35 ῥίψαν αὐτὸν εἰς τὸ μέσον...μηδὲν βλάψαν αὐτόν.
ii. 12 τὸν κράβαττον.	ix. 6 τὴν κλίνην.	v. 24 τὸ κλινίδιον.
ii. 17 καλέσαι... ἁμαρτωλούς.	ix. 13 καλέσαι... ἁμαρτωλούς.	v. 32 καλέσαι ἁμαρτωλοὺς εἰς μετάνοιαν.

Mc.	Mt.	Lc.
ii. 21 εἰ δὲ μή, αἴρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ.	ix. 16 αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου.	v. 36 εἰ δὲ μήγε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.
iii. 16 καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον, καὶ Ἰάκωβον.	x. 2 Σίμων ὁ καλούμενος Πέτρος... καὶ Ἰάκωβος.	vi. 14 Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον...καὶ Ἰάκωβον.
iv. 11 ὑμῖν τὸ μυστήριον δέδοται.	xiii. 11 ὑμῖν δέδοται γνῶναι τὰ μυστήρια.	viii. 9 ὑμῖν δέδοται γνῶναι τὰ μυστήρια.
iv. 21 ἔρχεται ὁ λύχνος.	v. 15 καίουσιν λύχνον.	viii. 16 λύχνον ἅψας.
iv. 22 οὐ γάρ ἐστιν κρυπτὸν ἐὰν μὴ ἵνα κτλ.	x. 26 οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ κτλ.	viii. 17 οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ κτλ.
iv. 31 ὡς κόκκῳ.	xiii. 31 ὁμοία ἐστὶν...κόκκῳ.	xiii. 19 ὁμοία ἐστὶν κόκκῳ.

Although in several of these instances St Mark's mode of expressing himself is briefer than that which is preferred by the other Synoptists, his style is not on the whole distinguished by brevity. On the contrary his treatment of incident is constantly fuller than theirs, partly through the habit, already illustrated, of filling up his picture with an abundance of minute details, partly from his manner of (1) presenting facts in a vivid and pictorial form, and (2) interpreting character and conduct.

Examples of (1) may be found in the story of the Gerasene demoniac, the narrative of the cleansing of the αἱμορροοῦσα and the raising of the child of Jairus, the Baptist's martyrdom, the discussion arising out of the question about κοιναὶ χεῖρες, the healing of the Syrophoenician girl, the epileptic boy, and the son of Timaeus, the scribe's question, the anointing at Bethany. This feature in Mc. is most apparent when he is compared with Mt. Lc. has a fulness of his own, but it is of another character, and largely due to a literary style; cf. Mc. ii. 22 with Lc. v. 37 f., v. 1 with Lc. viii. 26, v. 17 with Lc. viii 37, viii. 30 with Lc. ix. 21, viii. 34 with Lc. ix. 23, ix. 32 with Lc. ix. 45, xi. 8 with Lc. xix. 37, xiii. 7 f. with Lc. xxi. 9 ff.

The following may serve as illustrations of (2): Mc. i. 41 σπλαγχνισθείς, i. 43 ἐμβριμησάμενος, iii. 5 μετ' ὀργῆς συνλυπούμενος, v. 30 ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν, v. 36 παρακούσας τὸν λόγον λαλούμενον, vi. 19 ἐνεῖχεν αὐτῷ κτλ., vi. 20 ἐφοβεῖτο...πολλὰ ἠπόρει καὶ ἡδέως αὐτοῦ ἤκουεν, vi. 52 ἦν αὐτῶν ἡ καρδία πεπωρωμένη,

vii. 19 καθαρίζων πάντα τὰ βρώματα, x. 21 ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν, x. 22 στυγνάσας ἐπὶ τῷ λόγῳ, xv. 15 βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, xvi. 8 οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.

As a result of this characteristic fulness of St Mark, some eighty verses in his Gospel find no direct parallel in the other Synoptists. Although he seldom introduces a narrative or a parable which is not also found in St Matthew or St Luke, the aggregate of matter peculiar to the Second Gospel cannot fall much below one-sixth of the whole book.

In one respect, indeed, St Mark is concise where the other Evangelists are full. With a single exception (c. xiii.) he represents the longer discourses of St Matthew and St Luke by a few compact sentences. Thus, the Sermon on the Mount finds only an occasional echo in the Second Gospel (e.g. iv. 21, ix. 50, x. 11); the long charge to the Twelve (Mt. x.) is reduced by St Mark to a few verses (vi. 8—11); of the final denunciation of the Pharisees, which occupies a whole chapter in St Matthew (xxiii.), St Mark gives merely a specimen (xii. 38—40). Such public teaching as St Mark reports is chiefly parabolic (ii. 19—22, iii. 23—27, iv. 3—32, vii. 15, xii. 1—9); yet his parables are few in comparison with those of either Matthew or Luke. On the other hand instructions delivered privately to the Twelve are sometimes given more at length by St Mark than by the other two Synoptists (cf. e.g. vii. 18—23, viii. 17—21, ix. 33—50, xiii. 34—37). And such sayings as St Mark records are often, like his narrative, characterised by touches which possess a singular freshness and originality.

The following are examples: i. 14 πεπλήρωται ὁ καιρός, ii. 27 τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον, iii. 23 πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; 26 ἀλλὰ τέλος ἔχει, 29 ἔνοχος ἔσται αἰωνίου ἁμαρτήματος, iv. 8 ἀναβαίνοντα καὶ αὐξανόμενα, 13 οὐκ οἴδατε τὴν παραβολὴν ταύτην κτλ., vii. 13 παρόμοια τοιαῦτα πολλὰ ποιεῖτε, vii. 27 ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, viii. 21 οὔπω συνίετε; ix. 23 τὸ Εἰ δύνῃ, πάντα δυνατὰ τῷ πιστεύοντι, ix. 29 τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ, x. 30 μετὰ διωγμῶν, xi. 22 ἔχετε πίστιν θεοῦ, xii. 27 πολὺ πλανᾶσθε, xii. 34 οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ, xiv. 36 πάντα δυνατά σοι.

To sum up these remarks. It would appear that the relation of

St Mark to the other Synoptists is that of an early but fragmentary record towards records of a somewhat later origin and more complex character. In compass St Mark falls far short of the other two, but he excels them in approximation to chronological order and in life-like representation of the facts. His narrative moves in a more contracted field; he reports but one of our Lord's longer discourses in full, and comparatively few of His sayings and parables. But where the three Synoptists are on common ground, St Mark is usually distinguished by signs of the minuter knowledge which comes from personal observation or from personal contact with an eye-witness[1].

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[1] Mr F. P. Badham in *St Mark's Indebtedness to St Matthew* uses the picturesqueness of St Mark's narrative as an argument against his priority; see e.g. p. 44: "consider the frequently trivial character of these details...consider, too, the tendency to emphasise the marvellous. With the phenomena of the Apocryphal Gospels before our eyes it will surely be reckoned a sign of decadence that our Second Evangelist dilates so exuberantly on the Gadarene's ferocity and the epileptic's paroxysm." The comparison of St Mark with the Apocryphal Gospels is unfortunate. It calls attention to the essential difference between the real and the realistic, a report based upon a first-hand authority and an historical romance. For a criticism of Mr Badham's method the student may be referred to Mr A. Wright's *Some N.T. problems*, p. 256 ff.

VII.

USE OF THE OLD TESTAMENT BY ST MARK.

This Gospel contains 67 references to the Old Testament, of which 23 are formal or nearly verbal quotations. Only seven of the references are peculiar to St Mark.

In the following table quotations are distinguished by an asterisk; (Mt.), (Lc.), indicates that the passage is used by St Matthew or St Luke in a corresponding context.

*Gen.	i. 27	Mc. x. 6 (Mt.)
*	ii. 24	x. 7 f. (Mt.)
	xviii. 14	x. 27 (Mt., Lc.)
	xxxviii. 8	xii. 19 (Mt., Lc.)
*Exod.	iii. 6	xii. 26 (Mt., Lc.)
*	xx. 12	vii. 10^{a}, x. 19 (Mt.)
*	xx. 12—17	x. 19 (Mt., Lc.)
*	xxi. 17	vii. 10^{b} (Mt.)
*	xxiv. 8	xiv. 24 (Mt.)
Lev.	xiii. 49	i. 44 (Mt., Lc.)
*	xix. 18	xii. 31, 33 (Mt., Lc.)
Num.	xxvii. 17	vi. 34 (Mt.)
*Deut.	iv. 35	xii. 32
	v. 16	vii. 10 (Mt.)
	v. 17—20	x. 19 (Mt., Lc.)
*	vi. 4	xii. 29, 32
	vi. 5	xii. 33 (Mt., Lc.)
	xiii. 1	xiii. 22 (Mt.)
	xxiv. 1	x. 4 (Mt.)
*	xxiv. 14	x. 19
	xxv. 5	xii. 19 (Mt., Lc.)
	xxx. 4	xiii. 27 (Mt.)
1 Sam.	xv. 22	xii. 33
	xxi. 6	ii. 26 (Mt., Lc.)
1 Kings	xxii. 17	vi. 34 (Mt.)
Job	xlii. 2	x. 29 (Mt.)
*Ps.	xxii. 1	xv. 34 (Mt.)
	xxii. 7	xv. 29 (Mt.)

Ps.	xxii. 19	Mc. xv. 24 (Mt., Lc.)
	xli. 9	xiv. 18
*	xlii. 6	xiv. 34 (Mt.)
	lxix. 22	xv. 36 (Mt.)
*	cx. 1	xii. 36, xiv. 62 (Mt., Lc.)
*	cxviii. 22 f.	xii. 10 (Mt., Lc.)
*	cxviii. 25 f.	xi. 9 (Mt.)
Isa.	v. 1—2	xii. 1 (Mt., Lc.)
	vi. 9	iv. 12 (Mt., Lc.)
	xiii. 10	xiii. 24 (Mt.)
	xix. 2	xiii. 8 (Mt., Lc.)
*	xxix. 13	vii. 6 (Mt.)
	xxxiv. 4	xiii. 25 (Mt.)
*	xl. 3	i. 3 (Mt., Lc.)
*	lvi. 7	xi. 17^{a} (Mt., Lc.)
*	lxvi. 24	ix. 48
Jer.	v. 21	viii. 18
*	vii. 11	xi. 17^{b} (Mt., Lc.)
Ezek.	xii. 2	viii. 18
*	xvii. 23	iv. 32 (Mt.)
	xxxiv. 5	vi. 34 (Mt.)
Dan.	ii. 28	xiii. 7 (Mt., Lc.)
	iv. 12, 21	iv. 32 (Mt.)
	vii. 13	xiii. 26, xiv. 62 (Mt., Lc.)
	ix. 27	xiii. 14 (Mt.)
	xi. 31	xiii. 14 (Mt.)
*	xii. 1	xiii. 19 (Mt.)
*	xii. 11	xiii. 14 (Mt.)
Joel	iii. 13	iv. 29
Mic.	vii. 6	xiii. 12 (cf. Mt., Lc.)
Zech.	ii. 10	xiii. 27 (Mt.)
	viii. 6	x. 27 (Mt.)
	ix. 11	xiv. 24 (Mt.)
*	xiii. 7	xiv. 27 (Mt.)
*Mal.	iii. 1	i. 2 (Mt., Lc.)
	iv. 5	ix. 12 (Mt.)

A comparison of the formal and direct quotations with the Cambridge manual edition of the LXX. will shew that while St Mark is generally in fair agreement with the MS. which on the whole presents the LXX. in its relatively oldest form, there are some remarkable variations.

In the following list thick type is used where the text of the Cambridge LXX. diverges from the text of St Mark as edited in this volume.

Mc. i. 2 ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, **ὃς κατασκευάσει** τὴν ὁδόν σου.	Mal. iii. 1 ἰδοὺ **ἐξαποστέλλω** τὸν ἄγγελόν μου, **καὶ ἐπιβλέψεται** ὁδὸν πρὸ προσώπου **μου.**

Mc. i. 3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.	Isa. xl. 3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους **τοῦ θεοῦ ἡμῶν**.
Mc. vii. 6 ὁ λαὸς οὗτος τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.	Isa. xxix. 13 **ἐγγίζει μοι** ὁ λαὸς οὗτος **ἐν τῷ στόματι αὐτοῦ, καὶ ἐν** τοῖς χείλεσιν αὐτῶν **τιμῶσίν** με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονταί με, διδάσκοντες ἐντάλματα ἀνθρώπων **καὶ** διδασκαλίας.
Mc. vii. 10^{a} τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.	Exod. xx. 12 (Deut. v. 16) τίμα τὸν πατέρα σου καὶ τὴν μητέρα.
Mc. vii. 10^{b} ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.	Exod. xxi. 16 (17) ὁ κακολογῶν πατέρα **αὐτοῦ** ἢ μητέρα **αὐτοῦ** **τελευτήσει** θανάτῳ.
Mc. ix. 48 ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.	Isa. lxvi. 24 ὁ...σκώληξ αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ **αὐτῶν** οὐ **σβεσθήσεται**.
Mc. x. 6 ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.	Gen. i. 27 ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.
Mc. x. 7 f. ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.	Gen. ii. 24 ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα **αὐτοῦ**,...καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.
Mc. x. 19 μὴ φονεύσῃς, μὴ μοιχεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, μὴ ἀποστερήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.	Exod. xx. 12—17 τίμα τὸν πατέρα σου καὶ τὴν μητέρα...**οὐ** μοιχεύσ**εις**, **οὐ** κλέψ**εις**, **οὐ** φονεύσ**εις**, **οὐ** ψευδομαρτυρήσ**εις**. Deut. xxiv. 14, A **οὐκ** ἀποστερήσ**εις**.
Mc. xi. 9 ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.	Ps. cxvii. (cxviii.) 25, 26 **σῶσον δή**...εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.
Mc. xi. 17^{a} ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν.	Isa. lvi. 7 ὁ...οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν.
Mc. xi. 17^{b} σπήλαιον λῃστῶν.	Jer. vii. 11 σπήλαιον λῃστῶν.
Mc. xii. 10 λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.	Ps. cxvii. (cxviii.) 22 f. τὸν λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.
Mc. xii. 26 εἶπεν...Ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ.	Exod. iii. 6 εἶπεν Ἐγώ **εἰμι** ὁ θεὸς...Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ.

Mc. xii. 29 f. ἄκουε, Ἰσραήλ· Κύριος ὁ θεὸς ἡμῶν Κύριος εἷς ἐστιν· καὶ ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης [τῆς] καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου.	Deut. vi. 4 f. ἄκουε, Ἰσραήλ· Κύριος ὁ θεὸς ἡμῶν Κύριος εἷς ἐστιν· καὶ ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς **δυνάμεώς** σου.
Mc. xii. 31 ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.	Lev. xix. 18 ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
Mc. xii. 32 οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ.	Deut. iv. 35 οὐκ ἔστιν **ἔτι** πλὴν αὐτοῦ.
Mc. xii. 36 εἶπεν Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου.	Ps. cix. (cx.) 1 εἶπεν **ὁ** κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου **ὑποπόδιον** τῶν ποδῶν σου.
Mc. xiii. 14 τὸ βδέλυγμα τῆς ἐρημώσεως.	Dan. xii. 11 (LXX.) τὸ βδέλυγμα τῆς ἐρημώσεως.
Mc. xiii. 19 θλίψις οἵα οὐ γέγονεν...	Dan. xii. 1 (Th.) θλίψις οἵα οὐ γέγονεν...
Mc. xiv. 24 τὸ αἷμα...τῆς διαθήκης.	Exod. xxiv. 8 τὸ αἷμα τῆς διαθήκης.
Mc. xiv. 27 πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται.	Zach. xiii. 7 πατάξατε τοὺς ποιμένας καὶ **ἐκσπάσατε** τὰ πρόβατα.
Mc. xiv. 34 περίλυπος...ἡ ψυχή.	Ps. xli. (xlii.) 6 περίλυπος...ἡ ψυχή.
Mc. xv. 34 ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με;	Ps. xxi. (xxii.) 1 ὁ θεὸς ὁ θεός μου...**ἵνα** τί ἐγκατέλιπές με;

The variations, it will be seen, are not numerous or extensive, but they are sometimes well marked and of considerable interest. Details have been discussed, as far as space permitted, in the footnotes; but attention may be called here to a few points. (1) St Mark manifests an occasional leaning towards the text of cod. A (Gen. ii. 24 [?], Exod. xx. 13 ff. (order), xxi. 16, Deut. vi. 4, Zach. xiii. 7). (2) In a few remarkable instances he agrees with the other Synoptists against the LXX. (Isa. xxix. 13, xl. 3, Zach. xiii. 7, Mal. iii. 1). (3) While his LXX. quotations usually exhibit the same text as St Matthew's and St Luke's, he is here and there independent of one or both (Exod. xx. 13 ff., Deut. vi. 4, Ps. xxi. (xxii.) 1, cix. (cx.) 1).

With few exceptions (e.g. i. 2, 3) St Mark's references to the Old Testament occur in his report of the words of our Lord or of those who conversed with Him. But the footnotes will make it probable that our Evangelist was intimately acquainted with the language of the Greek Bible[1]. To the LXX. he was probably indebted for nearly all that he knew of Greek as a written language, as well as for the form in which his conceptions of the Messiah and the Kingdom of GOD were generally cast.

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[1] See also § IV. of this Introduction.

VIII.

EXTERNAL CONDITIONS OF THE LIFE OF CHRIST AS DEPICTED BY ST MARK.

1. Two sections of Palestine make up the field of St Mark's history, Galilee (ἡ Γαλειλαία[1]), and Judaea (ἡ Ἰουδαία χώρα or simply ἡ Ἰουδαία); and two cities stand prominently forward as the centres of the movement, Capernaum (Καφαρναούμ), and Jerusalem (in Mc. always Ἰεροσόλυμα). Adjacent regions are also mentioned, into some of which the scene occasionally passes—Idumaea, Peraea (πέραν Ἰορδάνου), Phoenicia (περὶ Τύρον καὶ Σιδῶνα, τὰ ὅρια Τύρου καὶ Σιδῶνος), Decapolis (ἡ δεκάπολις, Δεκάπολις), Gennesaret, 'the land of the Gerasenes' (ἡ χώρα τῶν Γερασηνῶν); and other towns and villages—Nazareth (Ναζαρέτ), Bethsaida, Dalmanutha (? Magdala or Mageda), Caesarea (Καισαρία ἡ Φιλίππου), Tyre and Sidon, Jericho, Bethphage, Bethany. The river Jordan, the 'wilderness' of Judaea (ἡ ἔρημος), the waste or common ground in the neighbourhood of the towns of Galilee and Gaulonitis (ἔρημοι τόποι, ἐρημία), the lake (ἡ θάλασσα τῆς Γαλειλαίας, or ἡ θάλασσα), the Galilean and Peraean hills (τὸ ὄρος, τὰ ὄρη), a 'high mountain' in the North which is probably Hermon, and the Mount of Olives (τὸ ὄρος τῶν ἐλαιῶν), complete the geographical surroundings of the narrative.

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[1] The name is spelt thus in cod. B throughout St Mark except i. 9 and xvi. 7, and uniformly in the O. T. (Jos. xx. 7, xxi. 32, 3 Regn. ix. 11, 4 Regn. xv. 29, 1 Chron. vi. 76, Isa. ix. 1). Winer-Schmiedel, § 5, 13 *a*, classes Γαλειλαία with κρείνειν, μεισεῖν, πολεῖται. But though analogy may have had weight, it is probable that Γαλειλαία is a genuine attempt to reproduce the sound of the Hebrew word, and that the diphthong answers to the long vowel in גָּלִיל. Cf. WH. *Notes*, p. 155.

If we consider the extent of our Lord's itinerations, this list will appear singularly meagre. During the period covered by Mc. i. 14—ix. 50 He seems to have evangelised in person or through the Twelve every part of Galilee, and a portion at least of the vaguely defined region east of the Jordan which was known as the Decapolis, besides undertaking a journey through Phoenicia and across the Lebanon. These missionary journeys led Him through all the towns and larger villages (κωμοπόλεις) of the most densely populated part of Palestine; but though St Mark relates the fact (i. 38 ff., vi. 6 ff.), he is silent as to the names of the places visited. Nor again, graphic as he is, does he stop to describe the effect produced upon the fishermen of the little inclosed freshwater lake by their first sight of the Mediterranean and of the glories of Lebanon and Hermon. The Evangelist keeps strictly to his purpose, and allows himself to enter into details only when they illustrate the matter which is in hand. He is more concerned to set forth the character and method of the Ministry than the names of its localities. Nevertheless the indications of place are distinct enough to fix the geographical surroundings of almost every important incident, if we may assume that St Mark's order is roughly chronological. Of the events reported in c. x. 1—31 no more can be said than that they took place in Judaea or in Peraea (x. 1). But in both the greater sections of the history (i. 14—ix. 50, x. 32—xvi. 8) localisation can be carried into details.

This is obvious in x. 32—xvi. 8; but a little examination will shew that it is true also of the earlier section. Capernaum or its neighbourhood on the west side of the Lake is the scene of i. 16—38, ii. 1—iii. 12, iii. 20—iv. 36, v. 21—43, vi. 53—vii. 23, ix. 33—50, whilst v. 1—20, vi. 32—47, vii. 32—viii. 9, 22—26 belong to the eastern shore, and iv. 37—41, vi. 48—52, viii. 14—21, to the Lake itself; journeyings through Galilee, Phoenicia, Abilene and Ituraea occupy i. 39—45, iii. 13—19, vi. 1—13, 30—31, vii. 24—31, viii. 27—ix. 32. This accounts for the whole section i. 14—ix. 50 with the exception of vi. 14—29, which consists of an explanatory episode and belongs, as we learn from an independent source, to Machaerus on the east of the Dead Sea. In many cases we can locate separate incidents yet more precisely. Thus the events of i. 21—34, ii. 1—12, ix. 33—50, are expressly connected with Capernaum; others belong to Gerasa, Gennesaret, Bethsaida, Nazareth, the neighbourhoods of Tyre and Caesarea Philippi. The exact locality however is more frequently described than named; the writer is usually content to place the event in its physical surroundings—in a house, on the road, by the side of the lake, among the hills, or wherever it may have occurred—but information of this kind is rarely withheld.

This method of localising the incidents imparts distinctness and movement to the history, while it does not burden the reader's memory with mere lists of names. At the same time it offers guidance in the construction of an intelligible plan of the Ministry. We can see quite clearly that the Ministry in Galilee found its centre in Capernaum; there it begins and ends (i. 21, ix. 33). Other Gospels couple Chorazin with Capernaum (Mt. xi. 21 ff., Lc. x. 13 ff.); St Mark mentions no other town on the west shore of the lake, and thus fixes attention on the head-quarters of the movement. Capernaum was the home of Simon and Andrew (i. 29) and Levi (ii. 15); from Capernaum easy access could be had, not only to every part of the lake-district, but, by means of the great roads which were within reach, to every part of Palestine. The roads brought people together from east and west, north and south (iii. 8), and at other times carried the Lord and the Twelve upon their errand of preaching the Gospel to the rest of Galilee. So far as we can judge, it belonged to our Lord's design to evangelise the Tetrarchy thoroughly, while He made the lake-side the centre of His work. In St Mark we can see how the wider purpose was worked into the narrower. The itinerations occur at intervals determined by circumstances; whenever the enthusiasm of the crowd rose to a dangerous height, or the hostility of the Scribes at Capernaum or of the court-party at Tiberias rendered a temporary withdrawal expedient, the Lord used the interval either in evangelistic work (i. 35 ff., vi. 1 ff.), or in intercourse with the Twelve, for which leisure and privacy were gained by travel (vii. 24 ff., viii. 27 ff.). Towards the end of the Ministry in Galilee the latter employment predominated, and in this fact it is impossible not to see the working out of a Divine plan. The solitudes of Lebanon and Hermon afforded an unrivalled scene for the teaching of the laws of the Kingdom to the future Apostles and their initiation into the mystery of the Passion.

Besides the journey from Judaea to Galilee (i. 14), the Gospel describes (i.) three voyages on the lake, with visits to places in the neighbourhood, (ii.) three inland journeys in Galilee, (iii.) three longer journeys. The particulars are as follows: i. 1. From Capernaum to the land of the Gerasenes and back (iv. 35, v. 1, 21). 2. From some point on the west shore, probably north of Capernaum, to the neighbourhood of Bethsaida, and back to Gennesaret (vi. 32, 53). 3. From some point on the east shore to the neighbourhood of Dalmanutha, and from thence to Bethsaida (viii. 10, 22). ii. 1. Circuit of Galilee; return to Capernaum (i. 39, ii. 1). 2. Visit to the hill-country; return to Capernaum (iii. 13). 3. Circuit of the villages beginning with Nazareth; return to the lake (vi. 1, 6, 32). iii. 1. From Capernaum to Phoenicia, through Sidon, and round to Decapolis and the lake (vii. 24, 31). 2. From Bethsaida to the neighbourhood of Caesarea Philippi, thence northwards to Hermon; return through Galilee to Capernaum (viii. 27—ix. 33). 3. From Capernaum to Judaea and Peraea (x. 1).

For the identification of the various sites see the commentary upon the text, and the accompanying maps. It is to be understood that the dotted lines give merely the probable direction of the routes.

2. Into the political conditions of the countries where our Lord worked or travelled, St Mark allows his readers only a passing glimpse. He is almost obviously indifferent as to precise details of this kind. Herod Antipas is introduced as 'the king' (vi. 14, in a context where both Mt. and Lc. are careful to write ὁ τετραάρχης). There is nothing to shew that when Christ crossed the lake to Bethsaida or Gerasa He entered another tetrarchy, or that He came under the authority of the *legatus Syriae* when He visited Phoenicia, and under that of the Procurator of Judaea when He reached Jericho. Yet if St Mark's history is placed in the light of these facts, it is seen to be in full accord with them. Tyre and Sidon, Caesarea Philippi, and even Bethsaida Julias are recognised as places of relative safety, where the Lord can shelter for a time from the intrigues of Herod. On the other hand, He is represented as being aware that in going up to Jerusalem He is encountering greater peril than in Galilee; there He will be delivered to Gentile officials (τοῖς ἔθνεσιν), and die by a Roman punishment. If the writer of this Gospel does not display his

knowledge of the complex political life which prevailed in Palestine at the time, his reticence is not due to ignorance.

3. On the state of religion in Galilee and Judaea St Mark is less reserved. The synagogues in Galilee, the Temple and Precinct at Jerusalem, control the ecclesiastical life of the two provinces; in the North the *ἀρχισυνάγωγοι*, in the South the *ἀρχιερεῖς*, are the ecclesiastical authorities. But in both the religious teachers of the people are the Scribes—*οἱ γραμματεῖς*, as St Mark uniformly calls them—and we meet them everywhere, at Capernaum (ii. 6), among the villages under Hermon (ix. 14), and at Jerusalem. Of the two great religious sects which divide religious opinion, the Pharisees are found both in Galilee and Judaea; of the Sadducees St Mark makes no mention till he reaches the last scenes at Jerusalem. In these the Pharisaic Scribes fall into the background, and their place is taken by the Sadducean priesthood which dominates the capital. There is a delicate mark of truth in this sudden but unannounced change, of which indications may be found everywhere in the last five chapters of the Gospel. On the first morning after His entrance into the Precinct the Lord comes into collision with the hierarchy through His action in the matter of the temple-market. From that moment they take the lead in seeking His death: they head the deputation from the Sanhedrin which demands to know His authority; they negotiate with Judas for the betrayal; a servant of the High Priest seems to have been foremost in the arrest; the Lord is taken from Gethsemane to the High Priest's Palace, and, though other members of the Sanhedrin are present, the condemnation is evidently the act of the priesthood, and it is from them that the Procurator learns the nature of the charge. Even Pilate could detect the motive which inspired them. For traditionalism, which concerned the Scribes so deeply, they cared little; but they could not suffer a superior, and if Jesus were the Christ, or were generally regarded in that light, their supremacy was at an end. Thus Jesus was condemned in the end not for His supposed contempt of the Law, written or oral, but for His acceptance of the Messianic character. The result is widely different from what the

experience of Galilee would have led the reader to expect; but it is fully explained by the change of circumstances which St Mark assumes but does not stop to relate.

Not less interesting is the light which the Evangelist throws upon the religious and social condition of the mass of the Jewish people. There is here again a marked distinction between the North and the South, though our attention is hardly called to it. In Galilee we find ourselves in the midst of a population which on the whole is rural; the towns are for the most part *κωμοπόλεις*, and round them are uninhabited spaces, high ground, cornfields (*τὰ σπόριμα*), open country dotted with villages and farms (*ἀγροί*). The history moves among the working classes, the fishermen and husbandmen who were the backbone of the lake-side people. At Tiberias and Machaerus the court of Antipas attracted men of another stamp, and on the occasion of the tetrarch's birthday we see the "heads of Galilee" (*οἱ πρῶτοι τῆς Γαλειλαίας*) mingling with high officials and military tribunes (*οἱ μεγιστᾶνες, οἱ χιλίαρχοι*). But at Capernaum the only indications of proximity to a seat of government are the *τελώνιον* which faces the shore, and the "Herodians" with whom the local Pharisees take counsel. The most striking feature here is the vast throng (*ὁ ὄχλος, οἱ ὄχλοι*) which surrounds the Prophet of Nazareth all day long and day after day. It is replenished from all parts of Syria, but the bulk of the crowd must always have come from the lake-side towns and villages (cf. vi. 55). This crowd is uniformly friendly and indeed enthusiastic, intent in the first instance upon getting its sick healed or watching and admiring the miracles, but also attracted by a teaching which was strangely unlike that of other Rabbis (i. 21, 27). Many elements were mingled in this Galilean audience; a few were themselves Rabbis, and these were at least secretly hostile; the majority were doubtless members of synagogues and men of unblemished orthodoxy (cf. Acts x. 14), but there was also a large following of persons who had no place in the religious life of Judaism (*τελῶναι καὶ ἁμαρτωλοί*, ii. 15), but were not averse to religious instruction such as Jesus offered. Our Lord was touched by their enthusiasm; it revealed a yearning for guidance which deserved better shepherding than it received at the hands of their official guides (vi. 34). But He was at the same time grieved by the immaturity and obtuseness which rendered the masses impervious to directly spiritual teaching, and indeed unworthy of it (iv. 11 ff.). Even the picked companions of His journeys in Galilee retained much of the callousness and blindness which belonged to their environment (viii. 17, 21). Hence the Galilean teaching of Christ was limited to elementary lessons of truth, or, if it went further, was clothed in parables (iv. 11 f.).

Of the Jerusalemites this Gospel tells us little, but there are indications that the influences at work among them were widely different. The Lord had friends and disciples in Jerusalem and the neighbourhood—the household of Simon at Bethany (xiv. 3), Joseph of Arimathaea, the owner of Gethsemane, and the master of the house in the city where the last supper was eaten. But it may be doubted whether the Galilean Prophet was popular in the city. The crowds who escorted Him to Jerusalem, and who hung on His words in the Court of the Gentiles, were largely made up of Galileans and visitors; the crowd of citizens which thronged up to the Praetorium when the news of His arrest spread through the city, was chiefly interested in the opportunity of pressing its claims upon Pilate (xv. 8), and yielded to the importunity of the ἀρχιερεῖς (xv. 11). The report that Jesus had threatened to destroy the Temple easily turned the scale of feeling against Him; no release was attempted, no hands were laid on the party who had brought about His crucifixion, no sympathy was shewn to Him on the cross by the passers-by, who mocked His sufferings (xv. 29). On the other hand our Lord's attitude at Jerusalem shews that He was brought face to face there with questions quite distinct from those which met Him in Galilee. He was no longer under a government which, though pagan in spirit, preserved the forms of Judaism; the shadow of the Roman *imperium* lay upon Jerusalem, and He was called to vindicate His Messiahship, and to settle the apparently conflicting claims of Caesar and God.

4. The Gospel abounds with minute references to the external features of life.

Its vocabulary is rich in words which describe clothing (*ἱμάτιον, χιτών, στολή, κράσπεδον, πορφύρα, σινδών, ζώνη, σανδάλιον, ὑπόδημα, ἱμάς*), food (*ἄρτος, οἶνος, ὄξος, λάχανον, ἰχθύδιον, ζύμη, μέλι, βρῶμα, κλάσμα*), the house and its parts (*οἶκος, οἰκία, αὐλή, προαύλιον, πυλών, θύρα, ἀνάγαιον, κατάλυμα, στέγη, δῶμα, ἀφεδρών*), utensils and tools (*μόδιος, λύχνος, λυχνία, πίναξ, τρύβλιον, ποτήριον, ἀσκός, ἀλάβαστρος, ξέστης, κράβαττος, κλίνη, πήρα, κόφινος, σφυρίς, μάχαιρα, κεράμιον, μύλος*), coins (*ἀργύριον, χαλκός, δηνάριον, κοδράντης, λεπτόν, κόλλυβος*), divisions of time (*ὥρα (τρίτη, ἕκτη), πρωί, πρωία, ὀψέ, ὀψία, μεσονύκτιον, ἀλεκτοροφωνία*), religious practices (*βαπτισμός, καθαρισμός, κορβάν, σάββατον, προσάββατον, παρασκευή, παράδοσις, συναγωγή, συνέδριον, ἱερόν, γαζοφυλάκιον, ἑορτή, θυσία, ὁλοκαύτωμα, νηστεία, εὐλογεῖν, εὐχαριστεῖν, ὑμνεῖν*), marriage (*γαμίζειν, γαμεῖν, γαμεῖσθαι, νυμφίος, νυμφών, γυνή, πενθερά, βίβλος ἀποστασίου*), service (*διάκονος, ὑπηρέτης, δοῦλος, μισθωτός, θυρωρός, παιδίσκη*), punishment (*δέρειν, βασανίζειν, ἀποκεφαλίζειν, φυλακή, δέσμιος, σταυρός*), agriculture and other rural pursuits (*σπόριμα, πρασιά, ἀμπελών, ὑπολήνιον, φραγμός, πύργος, δρέπανον, θερισμός, γεωργός*), trade (*ἐκδιδόναι, ἀντάλλαγμα, λύτρον*), military matters (*κεντυρίων, χιλίαρχος, σπεκουλάτωρ, σπεῖρα, λεγιών*), boating and fishing (*ἁλεεῖς, ἀμφιβάλλειν, δίκτυον, πλοῖον, πλοιάριον, πρύμνα, προσκεφάλαιον, προσορμίζεσθαι*), animals (*θηρία, κάμηλος, χοῖρος, κυνάριον, πῶλος, πετεινά, περιστερά*), disease (*πυρετός, λέπρα, κωφός, μογιλάλος, σπαράσσεσθαι, δαιμονίζεσθαι, μονόφθαλμος*), treatment of the dead (*ἐνειλεῖν, ἐνταφιασμός, μύρον, ἀρώματα*). A considerable number of these words are used by no other N. T. writer.

Besides this free use of words which describe the visible surroundings of life, there are many less manifest but not less instructive traces of local knowledge; such as the references to pauperism which appear only in connexion with Judaea and Jerusalem (*πτωχός*, x. 21, xii. 42 f., xiv. 5, 7; *προσαίτης*, x. 46), and a similarly restricted use of *λῃστής* (xi. 17, xiv. 48) and *στασιαστής* (xiv. 7); the tacit assumption of the general employment of Aramaic, at least in Galilee, which underlies such Aramaisms as *βοανηργές* and *ταλειθὰ κούμ*; the careful choice of words which seem to imply that in Hellenised places, such as the Decapolis and the neighbourhood of Caesarea Philippi, the Lord's ministry was limited to the villages and open country, and that He did not enter the practically pagan towns.

St Mark's interests do not lie in the field of contemporary history or political geography or in the social condition of Palestine. Every detail of this kind in his Gospel is merely incidental. But his passion for exact description, so far as it can be brought within the compass of his work, leads him unconsciously to supply a variety of information on these subjects, whilst his residence in Jerusalem and his personal relation to St Peter assures us that the information which he gives is first-hand and accurate.

IX.

ST MARK'S CONCEPTION OF THE PERSON AND OFFICE OF OUR LORD.

Whether the present headline of the Gospel is due to St Mark or to an early editor, it admirably expresses the idea of the book. It is *the Gospel of Jesus Christ, the Son of God.* St Mark begins (i. 2) by quoting two well-known Messianic passages (Mal. iii. 1, Isa. xl. 3), and tracing their accomplishment in the mission of the Baptist; and his next step is to shew that at His Baptism Jesus was declared to be the Beloved Son (i. 11). Thus he places in the forefront of the work the presupposition of our Lord's Messianic office and Divine Sonship, and all that follows is a record of the historical manifestation of the Christ.

According to St Mark the Lord began His Galilean Ministry in the character of the Baptist's successor, repeating St John's message, and carrying it a stage further (i. 15). His method, however, was new. John had appeared in the wilderness, Jesus shewed Himself in the heart of Galilee; John waited till men came to him, Jesus sought them out, and called them to follow Him (i. 17 ff.); John was a preacher only, Jesus on His first sabbath in Capernaum revealed His power over unclean spirits (i. 27), who at once recognised Him as the Holy One of God (i. 24), the Messiah, (i. 34), and the Son of God (iii. 11, v. 7). But their premature and hostile testimony was refused and silenced, and the Lord proceeded to reveal Himself by other means. He began by applying to Himself the title *Son of man* (ii. 10), which, while it implied a relation to human weakness and mortality (viii. 31, ix. 9, 31, x. 33, 45, xiv. 21, 41), at the same time asserted His authority over all matters connected with the spiritual well-being of the human race; and in this capacity He claimed the right to forgive sins upon earth (ii. 10), to regulate the observance of the Sabbath (iii. 28), and to adjudge future rewards and punishments (viii. 38 f.).

But neither friends nor enemies could find an explanation of His extraordinary powers in a name which seemed to carry no assertion of a superhuman origin. At Nazareth the wisdom and the miracles of the Son of Mary excited both surprise and resentment (vi. 2, 3). His own family and friends saw in them indications of madness which called for interference and restraint (iii. 21). Learned scribes, who had come down from Jerusalem to enquire and report, hazarded the conjecture that He was possessed by the chief of the unclean spirits (iii. 22). Among the crowd, on the other hand, whispers were heard that Jesus was a prophet, and one of the same rank as the Prophets of the canon; possibly Elijah himself, the expected forerunner of the Messiah (vi. 15, ix. 11), or the Baptist restored to life (vi. 14, 16, viii. 28). The Twelve shared the general perplexity (iv. 41). There is no indication that any one in Galilee, while the Ministry was in progress, stumbled upon the truth, or that Jesus during this period either publicly or privately declared Himself to be the Christ.

The Twelve were the first to make the discovery, but they did not make it till our Lord's work in Galilee was practically at an end. He was on His way to Caesarea Philippi, with His back turned upon Capernaum and the Lake, when He raised the question of His own personality, and received from St Peter the immediate answer "Thou art the Christ" (viii. 29). For the Apostles the moment was decisive. Henceforth the Messiahship of Jesus was a part of their faith, and the ruling idea of their lives; they knew themselves to be Christ's (ix. 41). The Lord now began to speak to them freely of His future glory (viii. 38); to Peter and the two sons of Zebedee, whom He seems to have constituted His three witnesses (v. 37, ix. 2, xiv. 33), He granted a remarkable anticipation of it, which at once confirmed and interpreted St Peter's confession. The Transfiguration proved that Jesus was not a mere Prophet, not even Elijah, but greater than Elijah and Moses himself; it repeated the Divine assurance vouchsafed to the Baptist, that the Son of Mary was also the beloved or unique Son of God (ix. 7); it revealed Him for a moment clad in the glory of the Father, and thus rebuked the expectations which had begun to rise in minds that *savoured not the things of God*, while it encouraged hopes of a more than earthly magnificence. Raiment such as the Messiah wore at His Transfiguration *no fuller on earth could whiten* (ix. 3); all was celestial and superhuman in this vision of the glorified Christ.

Another revelation began simultaneously with that of the Lord's Messianic dignity. From the moment that St Peter confessed Him to be the Christ, Jesus set Himself to foretell His coming Passion (viii. 34); and the prediction was repeated more than once with growing clearness during the months which followed the Transfiguration (ix. 31, x. 33). But the doctrine of the Cross, while it perplexed and disquieted the Twelve, awoke no response in their hearts, and did not even penetrate their understandings (ix. 32, x. 32, 35 ff.). False ambitions were at work in them, shutting out the true conception of the Kingdom of God; and the Lord was occupied at this period in dispelling these errors, and teaching the primary laws of self-sacrifice and service (ix. 33 ff., x. 21—31, 35—45).

When at last the Lord approached Jerusalem to offer His own Sacrifice, the occasion for the reserve which He had practised in Galilee had passed away. His Messiahship was no longer a secret to be kept by the Twelve; it was openly recognised and acknowledged. At Jericho for the first time in this Gospel we hear the cry *Son of David* (x. 47). On the Mount of Olives the crowd acclaimed *the coming Kingdom of our father David* (xi. 10). In the parable of the vineyard the Lord openly represented Himself as *the Beloved Son* and *the Heir* (xii. 6, 7). His question on Ps. cx. 1, though it dealt only with the general subject of the Messianic dignity, was doubtless understood to refer to Himself. When Caiaphas asked *Art Thou the Christ?* the Lord, according to St Mark, replied without hesitation *I am*, adding words from the Book of Daniel which placed His early claim to be the Son of Man in connexion with the vision of a Messianic Kingdom (xiv. 62). It was as Messiah that He was condemned to the Cross, for *the King of the Jews* is but 'the Christ,' expressed in terms intelligible to a Roman judge. The banter with which He was assailed on the Cross proves that His claim to be Messiah was uppermost in the thoughts of the people of Jerusalem, from the hierarchy downwards: *let the Christ, the King of Israel, come down now from the cross; He calleth Elijah... let us see whether Elijah cometh to take Him down* (xv. 32—36).

The abrupt end of St Mark's work prevents us from ascertaining his conception of the Risen Christ. We do not know whether the original work was ever brought to a completion. But if it was, a comparison of Mc. xvi. 7 with Mt. xxviii. 7 suggests that St Mark, like St Matthew, proceeded to give an account of the meeting in Galilee[1]. In such a narrative, if it followed the general lines of Mt. xxviii. 16—20, our Evangelist's view of the Person and work of *Jesus Christ the Son of God* would have found its natural issue. The Lord had begun His ministry in Galilee by claiming authority over the spiritual forces which are at work in man's world (Mc. ii. 10, 27); this claim was renewed in His last utterances, and extended to things in heaven (Mt. xxviii. 18). He had foretold the catholic mission of His Gospel (Mc. xiii. 10, xiv. 9); before He left the world He provided for its worldwide propagation (Mt. xxviii. 19). He had been revealed as the Beloved Son (Mc. i. 11, ix. 7, xii. 6), and had identified His work with the operation of the Divine Spirit (Mc. iii. 29, 30); He now completed the revelation of His oneness with the Father and the Spirit by the command that all His disciples should be baptized *into the Name of the Father and of the Son and of the Holy Ghost.* He had taken the Twelve to be with Him in the association of a common life (Mc. iii. 14), and now He pledged Himself to be with them and with His whole Church *until the consummation of the age.*

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[1] Cf. Pseudo-Peter, *ev.* 12.

St Mark does not write with a dogmatic purpose. But the Person whose movements are depicted in his vivid narrative is seen to be at once man and more than man. In every act and word the Christ of the second Gospel is revealed as the supreme Son of man and the only Son of GOD. No Gospel brings into clearer light the perfect humanity of the Lord. He can be touched (i. 41) and grieved and angered (iii. 5); He makes as though He does not hear (v. 36) or does not see (vi. 48), He is moved with indignation (x. 14), He permits Himself to use irony (xiv. 41); He sleeps from fatigue (iv. 38); He possesses a human spirit (ii. 8), soul (xiv. 34), and body (xv. 43), with all their capacities and their sinless limitations. He turns to see who has touched Him (v. 30); He asks questions, apparently for the purpose of gaining information (viii. 5). He submits Himself absolutely to the Father's will (xiv. 36); He disclaims the right to make the final award apart from the Father's predestination (x. 40); He professes Himself ignorant, as the Son, of the Father's appointed time (xiii. 32). On the other hand He claims an authority in the sphere of man's relations to GOD which is coextensive with the present order (ii. 10, 28); He knows precisely what is passing in men's minds and hearts, and the circumstances of their lives (ii. 5, 8, viii. 17, ix. 3 f., xii. 15, 44); He foresees and foretells the future, whether His own (viii. 31, 38) or that of individual men (x. 39, xiv. 27) and communities (xiii. 1 ff.); in the most trying situations He manifests absolute wisdom and self-adaptation; even in His death He extorts from a Roman centurion the acknowledgement that He was a supernatural person (xv. 39). The centurion's words express the conviction with which the student of St Mark rises from his examination of the Gospel; *truly this man was Son of GOD.* But for those who have before them the whole record of that supreme human life they bear a meaning of which the Roman could not have dreamt; we realise that the Sonship of Jesus was unique and essential. It was not a servant who was sent in the last resort to receive the fruits of the Divine Vineyard, but the only Son, Who is the Heir of GOD (xii. 2—7).

Limited as St Mark's work is to recollections of the Lord's Ministry and Passion, it is full of glimpses into His future relations to the world. *I came not to call the righteous but sinners* (ii. 17); *the Son of man...came...to give His life a ransom for many* (x. 45); *My blood of the covenant...is shed for many* (xiv. 24); *every one shall be salted with fire* (ix. 49); *the Bridegroom shall be taken away* (ii. 20); *the Son of man...shall come in the glory of His Father* (viii. 38); *the Gospel must first be preached to all the nations* (xiii. 10); *if any man willeth to come after me let him deny himself* (viii. 34); *have salt in yourselves, and be at peace one with another* (ix. 50); *have faith in God...pray...believe...forgive* (xi. 23 ff.); *what I say unto you I say unto all, Watch* (xiii. 37). These and similar sayings contain an almost complete outline of Christian soteriology and eschatology, and assert the principles of the new life which the Lord taught and exemplified and which His Spirit was to produce in the life of the future Church.

X.

AUTHORITIES FOR THE TEXT.

1. The following Uncial MSS. contain the Greek text of St Mark in part or in whole.

ℵ. Cod. Sinaiticus (IV.). Ed. Tischendorf, 1862. Ends at xvi. 8 (see § xi.).
A. Cod. Alexandrinus (V.). Ed. E. M. Thompson, 1879.
B. Cod. Vaticanus, 1209 (IV.). Ed. Vercelloni and others, 1889. Ends at xvi. 8 (see § xi.).
C. Cod. Ephraemi (V.). Ed. Tischendorf, 1843. Contains Mc. i. 17—vi. 31, viii. 5—xii. 29, xiii. 19—xvi. 20.
D. Cod. Bezae (VI.). Ed. F. H. A. Scrivener, 1864; to be reproduced this year in heliogravure by the Camb. Univ. Press[1]. Contains Mc., except xvi. 15—20, which is in a later hand.
E. Cod. Basileensis (VIII.).
F. Cod. Boreelianus (IX.). Contains Mc. i. 1—41, ii. 8—23, iii. 5—xi. 6, xi. 27—xiv. 54, xv. 6—39, xvi. 19—20.
G. Cod. Seidelianus I. (IX. or X.). Contains Mc. i. 13—xiv. 18, xiv. 25—xvi. 20.
H. Cod. Seidelianus II. (IX. or X.). Contains Mc. i. 1—31, ii. 4—xv. 43, xvi. 14—20.
I. Fragm. Petropolitanum (V.). Ed. Tischendorf, *mon. sacr. ined., nov. coll.* i., 1855. Contains Mc. ix. 14—22, xiv. 58—70.
K. Cod. Cyprius (IX.).
L. Cod. Regius (VIII.). Ed. Tischendorf, *mon. sacr. ined.*, 1846. Contains Mc. i. 1—x. 15, x. 30—xv. 1, xv. 20—xvi. 20; the shorter ending precedes xvi. 9 (see § xi.).
M. Cod. Campianus (IX.).

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[1] A useful collation of D with Gebhardt's text is printed in Nestle's *N. T. Syr. supplementum* (Lips., 1896).

N.	Cod. Purpureus (vi.). Ed. Tischendorf, *mon. sacr. ined.*, 1846; an edition including the new St Petersburg fragments is being prepared by the Rev. H. S. Cronin. Contains v. 20—vii. 4, vii. 20—viii. 32, ix. 1—x. 43, xi. 7—xii. 19, xiv. 25—xv. 23, xv. 33—42.
P.	Cod. Guelpherbytanus (vi.). Ed. Tischendorf, *mon. sacr. ined., nov. coll.* vi., 1869. Contains i. 2—11, iii. 5—17, xiv. 13—24, 48—61, xv. 12—37.
S.	Cod. Vaticanus 354 (x.).
T^d.	Cod. Borgianus (vii.). Contains Mc. i. 3—8, xii. 35—37.
U.	Cod. Nanianus (ix. or x.).
V.	Cod. Moscuensis (ix.).
W^b.	Fragm. Neapolitanum (viii. or ix.). Contains Mc. xiii. 21—xiv. 67.
W^c.	Fragm. Sangallense (ix.). Contains Mc. ii. 8—16.
W^d.	Fragm. Cantabrigiense (ix.). Contains Mc. vii. 3—4, 6—8, 30—viii. 16, ix. 2, 7—9. Ed. J. R. Harris (in an Appendix to his *Diatessaron of Tatian*, 1890).
W^f.	Fragm. Oxoniense aed. Chr. (ix.). Contains Mc. v. 16—21, 22—28, 29—35, 35—40.
W^g.	Fragm. Londiniense (ix.). Contains Mc. i. 1—42, ii. 21—v. 1, v. 29—vi. 22, x. 50—xi. 13.
W^h.	Fragm. Oxoniense Bodl. (ix.). Contains Mc. iii. 15—32, v. 16—31.
W^i.	Fragm. Parisiense I. (vii.). Contains Mc. xiii. 34—xiv. 29.
W^m.	Fragm. Parisiense II. (vii. or viii.). Contains Mc. i. 27—41.
W^o.	Fragm. Mediolanense (ix.). Contains Mc. i. 12—24, ii. 26—iii. 10.
X.	Cod. Monacensis (x.). Contains Mc. vi. 47—xvi. 20; many verses in xiv.—xvi. are defective.
Γ.	Cod. Oxoniensis (ix. or x.). Contains Mc. i. 1—iii. 34, vi. 21—xvi. 20.
Δ.	Cod. Sangallensis (ix. or x.). Ed. Rettig, 1836. On the text of this ms. in Mc. see WH., *Intr.* §§ 209, 225, 229, 307, 352.
Θ^b.	Fragm. Petropolitanum I. (vii.). Contains Mc. iv. 24—35, v. 14—23.
Θ^f.	Fragm. Porfirianum (vi.). Contains Mc. i. 34—ii. 12, with some *lacunae*.
Π.	Cod. Petropolitanus (ix.). Contains Mc., except xvi. 18—20, which is in a later hand.
Σ.	Cod. Rossanensis (vi.). Ed. Gebhardt and Harnack, 1883. Contains Mc., except xvi. 14—20.

Φ. Cod. Beratinus (vi.). Ed. Batiffol, 1886. Contains Mc. i. 1—xiv. 62.

Ψ. Cod. Athous Laurae (viii. or ix.). Contains Mc. ix. 5—xvi. 20; the shorter ending precedes xvi. 9.

Ω. Cod. Athous Dionysii (viii. or ix.).

ב. Cod. Athous Andreae (ix. or x.). Contains Mc. i. 1—v. 40, vi. 18—viii. 35, ix. 19—xvi. 20.

ד^{10}. Fragm. Sinaiticum (v.). Ed. J. R. Harris, *Biblical Fragments*, 1890. Contains Mc. i. 11—22, ii. 21—iii. 3, iii. 27—iv. 4, v. 9—20.

ד^{11}. Fragm. Sinaiticum (vi.). Ed. J. R. Harris, *op. cit.* Contains Mc. xii. 32—37.

ד^{12}. Fragm. Sinaiticum (vii.). Ed. J. R. Harris, *op. cit.*, and in Mrs Lewis's *Syriac MSS.*, p. 103. Contains Mc. xiv. 29—45, xv. 27—xvi. 10; the shorter ending precedes xvi. 9.

ק. Fragm. Parisiense (viii.). Ed. Amélineau, ap. *Notices et Extraits*, xxxiv. ii. pp. 370, 402 ff. Contains Mc. xvi. 6—18; the shorter ending precedes xvi. 9.

ר. Fragm. Oxyrhynchitanum (v. or vi.). Ed. Grenfell and Hunt, *Oxyrhynchus papyri*, i., 1898. Contains Mc. x. 50 f., xi. 11 f.

2. The cursive Greek MSS. which contain this Gospel are far too numerous to be recited here. According to Gregory (*Prolegomena* (1884—94), pp. 616, 717, 1310, the known cursive MSS. of the Gospels are 1287, besides 953 lectionaries; Mr Miller (Scrivener's *Introduction* (1894), i. p. 283, 396* f.) enumerates 1326 Gospels and 980 lectionaries. The following list is limited to those which are frequently cited in the *apparatus*.

1. Basle, Univ. Libr. (x.).

[1]13. Paris, Nat. Libr. (xiii.); wants Mc. i. 20—45.

28. Paris, Nat. Libr. (xi.).

33. Paris, Nat. Libr. (ix. or x.); wants Mc. ix. 31—xi. 11, xiii. 11—xiv. 59.

59. Cambridge, Gonville and Caius Coll. (xii.); cf. J. R. Harris, *Origin of the Leicester Codex*.

66. Cambridge, Trin. Coll. (xii. or xiii.).

[1]69. Leicester, Libr. of Town Council (xv.); cf. J. R. Harris, *op. cit.*

109. London, Brit. Mus. (xiv.).

118. Oxford, Bodl. Libr. (xiii.).

[1]124. Vienna, Imp. Libr. (xii.).

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[1] For these MSS. see Dr T. K. Abbott, *Collation of four important MSS.*, 1877; cf. J. R. Harris, *On the origin of the Ferrar Group*, 1893.

131. Rome, Vat. Libr. (xiv. or xv.).
157. Rome, Vat. Libr. (xii.).
209. Venice, S. Mark's Libr. (xiv. and xv.).
238. Moscow, Libr. of the Holy Synod (xi.).
242. Moscow, Libr. of the Holy Synod (xii.).
282. Paris, Nat. Libr. (xii.).
299. Paris, Nat. Libr. (x. or xi.).
[1]346. Milan, Ambr. Libr. (x. or xi.).
435. Leyden, Univ. Libr. (x.).
482 (= p^{scr}, 570 Miller). London, Brit. Mus. (xiii.).
556 (= 543 Greg.). Burdett-Coutts collection (xii.). See Scrivener, *Adversaria crit. sacr.*, p. 1 ff.
565 (= 2^{pe} Tisch. = 81 WH., = 473 Miller). St Petersburg, Imp. Libr. (ix. or x.). Edited by Belsheim, 1885; corrections of his text will be supplied in an appendix to Mr Cronin's forthcoming edition of cod. N.
569 (7^{pe} Tisch., = 475 Scriv.), St Petersburg, Imp. Libr. (xi.).
604 (= 700 Greg.), London, Brit. Mus. (xi.). Collation published by H. C. Hoskier, 1890.
736 (= 718 Greg.), Cambridge, in the possession of the editor.

3. The ancient versions of St Mark used in this edition are the Latin, Syriac, Armenian, Egyptian, Gothic, and Ethiopic.

I. *Latin* (latt).

(*a*) Old Latin (lat^{vt}).

The following mss. are cited as offering a more or less purely pre-Hieronymian text.

a. Cod. Vercellensis (iv.). Ed. Bianchini, *evang. quadr.*, 1749; Belsheim, 1894. Wants Mc. i. 22—34, iv. 17—25, xv. 15—xvi. 20; xvi. 7—20 is supplied by a later hand.
b. Cod. Veronensis (v.). Ed. Bianchini *op. cit.* Wants Mc. xiii. 9—19, xiii. 24—xvi. 20.
c. Cod. Colbertinus (xii.). Ed. Sabatier, 1751; Belsheim, 1888.
d. Cod. Bezae (vi.). The Latin version of Cod. D (*q. v.*).
e. Cod. Palatinus (v.). Ed. Tischendorf, 1847. Contains Mc. i. 20—iv. 8, iv. 19—vi. 9, xii. 37—40, xiii. 2—3, 24—27, 33—36.
f. Cod. Brixianus (vi.). Ed. Bianchini *op. cit.*; Wordsworth and White in the Oxford Vulgate, 1891. Wants Mc. xii. 5—xiii. 32, xiv. 53—62, xiv. 70—xvi. 20.

ff. (=ff^{2}, Tisch. Greg. Scriv.). Cod. Corbeiensis II. (VI.). Ed. Belsheim, 1887. Wants a few verses in Mc. vi., xvi.

g. (=g^{1}, Tisch. Greg. Scriv.). Cod. Sangermanensis I. (VIII.). Collated by Wordsworth and White, who cite it in Mc. as G.

i. Cod. Vindobonensis (VI. or VII.). Ed. Belsheim, 1885. Wants i. 1—ii. 16, iii. 29—iv. 3, x. 2—32, xiv. 37—xv. 32, xv. 40—xvi. 20.

k. Cod. Bobiensis (IV. or V.). Ed. Wordsworth Sanday and White, *O. L. Bibl. texts* ii., 1886. Contains viii. 8—11, 14—16, 19—xvi. 8, and the shorter ending (see § xi.).

l. Cod. Vratislaviensis (VII.). Ed. H. F. Haase, 1865—6.

n. Cod. Sangallensis I. (V.). Ed. Wordsworth Sanday and White, *op. cit.* Contains vii. 13—31, viii. 32—ix. 10, xiii. 2—20, xv. 22—xvi. 13.

o. Cod. Sangallensis II. (VII.). Ed. Wordsworth Sanday and White, *op. cit.* Contains xvi. 14—20.

q. Cod. Monacensis (VII.). Ed. White, *O. L. Bibl. texts*, iii. 1888. Wants i. 7—22, xv. 5—36.

r. Cod. Dublinensis (VI. or VII.). Ed. T. K. Abbott, *ev. versio antehier.*, 1884. Wants xiv. 58—xv. 8, xv. 32—xvi. 20; many *lacunae.*

t. Cod. Bernensis (V. or VI.). Ed. Wordsworth *O. L. Bibl. texts* ii., 1886. Contains i. 2—23, ii. 22—27, iii. 11—18.

(β) Vulgate (lat^{vg}). Ed. Wordsworth and White.

II. *Syriac* (syrr).

(α) Old Syriac (syrr$^{sin\ cu}$).

This version exists in two MSS., which appear to represent different recensions.

Cod. Sinaiticus (IV. or V.). Ed. Bensly Harris and Burkitt, 1894. Wants Mc. i. 1—11, i. 44—ii. 20, iv. 19—40, v. 27—vi. 4; ends at xvi. 8.

Cod. Curetonianus (V.). Ed. Cureton, 1858; a fresh edition is in progress under the care of F. C. Burkitt (*Texts and Studies*). Contains only xvi. 17—20.

(β) Vulgate Syriac or Peshitta (syr^{pesh}). Ed. Leusden and Schaaf, 1717; an edition is announced by Mr Gwilliams of Oxford.

(γ) Harclean (syr^{hcl}). Ed. White, 1778.

(δ) Palestinian (syr^{hier}). Ed. Lagarde, 1892. Contains Mc. v. 24—34, vi. 1—5, xi. 22—25, xii. 28—44.

III. *Armenian* (arm).

The only critical edition of the Armenian text is that of Zohrab (Venice, 1805), whose margin gives variants, without however naming the codices from which they are taken. Uscan's edition (Amsterdam, 1666) is valueless to the critic, as having been freely corrected by the Latin Vulgate. The most recent study of the Armenian version is the article by Mr F. C. Conybeare in Hastings' *Dict. of the Bible* (1898). Some interesting facts about Uscan's edition are given by Simon (*Hist. Crit. des Versions*, 1690, pp. 196 ff.)[1].

IV. *Egyptian* (aegg).

(*a*) Memphitic or Bohairic (me.). Ed. D. Wilkins, 1717. A new edition by Mr G. Horner with a translation and copious *apparatus criticus* has just been issued by the Clarendon Press (1898).

(*β*) Thebaic or Sahidic (the.). A list of the MSS. is printed in G. Zoega's *Catalogus codd. Copticorum* (Romae, 1810). The known fragments of St Mark (Gregory, iii. p. 864) are i. 36—38, i. 41—44, ii. 2—4, ii. 7—9, ii. 12—ix. 16, ix. 19—xiv. 26, xiv. 34—xv. 41, xvi. 20—"about three quarters of [the] Gospel" (Scrivener-Miller, ii. p. 131).

A full account of these versions is given by Mr Forbes Robinson in Hastings' *Dictionary* (i. 668 ff.).

V. *Gothic* (go).

Ed. Gabelentz and Löbe, 1836; Massmann, *Ulfilas*, 1857; Skeat, *Gospel of St Mark in Gothic*, 1882. The extant fragments of Mark contain i. 1—vi. 30, vi. 53—xii. 38, xiii. 16—29, xiv. 4—16, xiv. 41—xvi. 12.

VI. *Ethiopic* (aeth).

Ed. T. P. Platt, 1830 (but cf. Gregory, *prolegg.*, p. 899 f.). See *Ethiopic Version*, in Hastings, i. 791 f.

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[1] This account of the Armenian version has been supplied by Professor J. Armitage Robinson. He adds: "According to the Armenian historians this version was translated from Syriac and afterward subjected to a careful revision by the aid of Greek MSS. Internal evidence affords striking confirmation of this view (see *Euthaliana*, Texts and Studies III. ii. pp. 72 ff.). Two conspicuous elements of the version are (1) the Old Syriac, as now represented for us in St Mark by the Sinai palimpsest, and (2) the text represented by the Greek cursives known as the Ferrar group; see e.g. (1) viii. 4; (2) iii. 18, iv. 24, viii. 14, xi. 9. The relation of the Ferrar group itself to the Syriac is a vexed question. Striking correspondences are also to be noted with 1–28–209, with 2^{pe}, and with 604; many too with D and with k; some, both in this Gospel and in the others, with the first hand of ℵ. Noteworthy is xiv. 25 *οὐ μὴ προσθῶ πεῖν* D (2^{pe}) a f arm: it is curious that for a Semitic idiom like this no Syriac attestation is forthcoming."

XI.

ALTERNATIVE ENDINGS OF THE GOSPEL.

In some of our authorities the Gospel according to St Mark ends with the words καὶ οὐδενὶ οὐδὲν εἶπαν, ἐφοβοῦντο γάρ (xvi. 8). Other MSS. and Versions add the twelve verses which follow in the Received Text, whilst others again, usually as an alternative, present a short ending which consists of only two sentences, and is wholly independent of the printed supplement.

1. Eusebius of Caesarea in his book of *Questions and Solutions concerning the Passion and Resurrection of the Saviour*[1] represents an apologist[2] as seeking to remove a supposed inconsistency in the Gospels by throwing doubt upon the genuineness of Mc. xvi. 9 ff.

Quaest. ad Marin. ap. Mai *nov. patr. bibl.* iv. p. 255 f. ὁ μὲν γὰρ τὴν τοῦτο φάσκουσαν περικοπὴν ἀθετῶν εἴποι ἂν μὴ ἐν ἅπασιν αὐτὴν φέρεσθαι τοῖς ἀντιγράφοις τοῦ κατὰ Μᾶρκον εὐαγγελίου· τὰ γοῦν ἀκριβῆ τῶν ἀντιγράφων τὸ τέλος περιγράφει...ἐν τοῖς λόγοις...'ἐφοβοῦντο γάρ.' ἐν τούτῳ γὰρ σχεδὸν ἐν ἅπασι τοῖς ἀντιγράφοις τοῦ κατὰ Μᾶρκον εὐαγγελίου περιγέγραπται τὸ τέλος, τὰ δὲ ἑξῆς σπανίως ἔν τισιν ἀλλ' οὐκ ἐν πᾶσι φερόμενα περιττὰ ἂν εἴη. For a full discussion of this passage see WH., *Notes*, p. 30 f. The textual statement for which Eusebius appears to make himself responsible is reproduced by Jerome (*ad Hedib.* 3 "Marci testimonium...in raris fertur evangeliis, omnibus Graeciae libris paene hoc capitulum non habentibus"), and by Victor of Antioch (in Mc. xvi. 1 ἐπειδὴ δὲ ἔν τισι τῶν ἀντιγράφων πρόσκειται...'ἀναστὰς δέ κτλ.'...ἐροῦμεν ὡς δυνατὸν ἦν εἰπεῖν ὅτι νενόθευται τὸ παρὰ Μάρκῳ τελευταῖον ἔν τισι φερόμενον. Victor's commentary ends accordingly with xvi. 8, for the note on xvi. 9 and the attempt to reestablish the authority of *vv.* 9—20 which follow in Cramer are clearly due to other sources (WH., *Notes*, p. 35).

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[1] On this work see Bp Lightfoot's art. *Eusebius* in *D. C. B.* (ii. p. 338 f.).

[2] Dean Burgon (*Last twelve verses*, p. 47) suspected that Eusebius met "with the suggestion in some older writer (in Origen probably)." Dr Hort (*Notes*, p. 32) agrees with him, and points out that in this case "the testimony as to MSS. gains in importance by being carried back to a much earlier date and a much higher authority."

The two great codices which have come down to us from the fourth century corroborate this evidence. Both B and ℵ bring the Gospel to an end at ἐφοβοῦντο γάρ, as "the accurate copies" cited by the apologist in Eusebius were wont to do. In both the words are followed by the subscription; but in B the scribe has left a column blank after ΚΑΤΑ ΜΑΡΚΟΝ, which has been taken to mean that he was acquainted with a text of St Mark which did not end at *v.* 8, although his own copy failed him at that point.

The Gospel ends thus in the two MSS.:

Cod. B.	Cod. ℵ.
ϹΤΑϹΙϹ ΚΑΙ ΟΥΔΕΝΙ ΟΥ	ϹΤΑϹΙϹ ΚΑΙ ΟΥ >
ΔΕΝ ΕΙΠΟΝ ΕΦΟΒΟΥΝ	ΔΕΝΙ ΟΥΔΕΝ ΕΙ >
ΤΟ ΓΑΡ :	ΠΟΝ ΕΦΟΒΟΥΝ
> ΚΑΤΑ >	ΤΟ ΓΑΡ' : :
> ΜΑΡΚΟΝ >	
	>ΕΥΑΓΓΕ >
	> ΛΙΟΝ >
	>ΚΑΤΑ ΜΑΡΚΟΝ >

Witness of a similar kind is borne by the cursive MS. 22, which places τέλος after both *v.* 8 and *v.* 20, and after the first τέλος has the note ἔν τισι τῶν ἀντιγράφων ἕως ὧδε πληροῦται ὁ εὐαγγελιστής, ἐν πολλοῖς δὲ καὶ ταῦτα φέρεται. In like manner "some of the more ancient Armenian MSS. have εὐαγγέλιον κατὰ Μάρκον after both *v.* 8 and *v.* 20" (WH. *Notes*, *l.c.*); a few Ethiopic MSS. appear to omit everything after *v.* 8 (Sanday, *Appendices ad N. T.*, p. 195). To this must now be added the testimony of the Sinaitic Syriac, which ends the Gospel at ἐφοβοῦντο γάρ, followed immediately by the subscription and the opening of St Luke. Other documentary evidence of a less direct character will come into view as we proceed.

2. Of the two endings found in MSS. and versions which do not stop short at *v.* 8, it will be convenient to discuss the shorter first. It occurs in four uncial MSS. whose testimony must be given in full.

Cod. L.	Cod. ℸ^{12}.
εφοβουν	. . . . . εφο
το γαρ··	[βουντο γ]αρ > > > >
^ ^ ^ ^ ^ ^ ^	> > > >
φερετε που	> > > >
και ταυτα	[ευαγγελ]ιον̄
Παντα δε τα παρη	[κατα μα]ρκον
γγελμενα τοιϲ	[παντα δε τα πα
περι τον πετρον	ρηγγελμενα τοιϲ
ϲυντομωϲ εξη	περι τον πετρον
γγιλαν· μετα	ϲυντομωϲ εξηγ
δε ταυτα και αυτοϲ	γειλαν μετα δε][1]
ο ι̅ϲ̅, απο ανατοληϲ	ταυτα και αυτοϲ
και αχρι δυϲεωϲ	ι̅ϲ̅ απο ανατοληϲ
εξαπεϲτιλεν δι	αχρι δυϲεωϲ εξα
αυτων το ιερον	πεϲτειλεν δι αυ
και αφθαρτον κη	των το ιερον και
ρυγμα· τηϲ αιω	αφθαρτον κηρυ
νιου ϲωτηριαϲ·	γμα τηϲ αιωνιου
εϲτην δε και	ϲωτηριαϲ αμην
ταυτα φερο	εϲτιν δε και ταυτα
μενα μετα το	φερομενα μετα
εφοβουντο	το εφοβουντο γαρ
γαρ·	αναϲταϲ δε πρωϊ
Αναϲταϲ δε πρωϊ	πρωτη ϲαββατου
πρωτη ϲαββατου	εφανη πρωτον
κτλ.... ϲημειων.	μαρια τη μαγδα
αμην.	ληνη παρ ηϲ
κ^{τ}α μαρκον	εκβεβληκει επτα
	δαιμονια εκεινη
	πορευθ[ειϲα] απηγ
	γειλεν [τοιϲ] με
	(*cetera desiderantur*)

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[1] I owe this restoration (πάντα δὲ... μετὰ δὲ) to Mr Burkitt, who points out that, since ℸ^{12} has 25 lines to the column, 5 lines are lost before ταῦτα καὶ αὐτός. He adds, however, that as the note ἔστιν κτλ. is "in a smaller character" (*Syriac MSS.*, p. 104), φέρεταί που καὶ ταῦτα may have stood before πάντα.

Cod. ק

ΕΦΟΒΟΥΝΤΟ
ΓΑΡ·
^ ^ ^ ^ ^
[ΠΑΝΤΑ] ΔΕ ΤΑ
[ΠΑΡΗ]ΓΓΕΛΜΕΝΑ
ΤΟΙϹ ΠΕΡΙ ΤΟΝ
[ΠΕΤΡΟΝ] ϹΥΝ
ΤΟΜΩϹ ΕΞΗΓ
ΓΕΙΛΑΝ·
ΜΕΤΑ ΔΕ ΤΑΥΤΑ
ΚΑΙ ΑΥΤΟϹ Ο Ι̅Ϲ̅
ΕΦΑΝΗ ΑΥΤΑΙϹ
ΑΠ ΑΝΑΤΟΛΗϹ
ΤΟΥ ΗΛΙΟΥ ΚΑΙ ΑΧΡΙ
ΔΥϹΕΩϹ ΕΞΕΠΕ
ϹΤΕΙΛΕΝ ΔΙ ΑΥ
ΤΩΝ ΤΟ ΙΕΡΟΝ
ΚΑΙ ΑΦΘΑΡΤΟΝ
ΚΗΡΥΓΜΑ ΤΗϹ
ΑΙΩΝΙΟΥ ϹΩΤΗ
ΡΙΑϹ ΑΜΗΝ·
^ ^ ^ ^ ^
ΕΙΧΕΝ ΓΑΡ ΑΥΤΑϹ
ΤΡΟΜΟϹ ΚΑΙ ΕΚ
ϹΤΑϹΙϹ ΚΑΙ ΟΥ
ΔΕΝΙ ΟΥΔΕΝ ΕΙ
ΠΟΝ ΕΦΟΒΟΥ̅
ΤΟ ΓΑΡ·
ΑΝΑϹΤΑϹ ΔΕ...ΠΙΩ[ϹΙΝ]
(*cetera desiderantur*)

Cod. Ψ.

ΕΦΟΒΟΥΝΤΟ ΓΑΡ: †
ΠΑΝΤΑ ΔΕ ΤΑ ΠΑΡΗΓΓΕΛΜΕΝΑ ΤΟΙϹ ΠΕΡΙ ΤΟΝ
ΠΕΤΡΟΝ ϹΥΝΤΟΜΩϹ. ΕΞΗΓΓΕΙΛΑΝ: ΜΕΤΑ
ΔΕ ΤΑΥΤΑ. ΚΑΙ ΑΥΤΟϹ Ι̅Ϲ̅ ΕΦΑΝΗ ΑΠΟ ΑΝΑΤΟΛΗϹ
ΚΑΙ ΜΕΧΡΙ ΔΥϹΕΩϹ ΕΞΑΠΕϹΤΕΙΛΕΝ ΔΙ ΑΥΤΩΝ
ΤΟ ΪΕΡΟΝ ΚΑΙ ΑΦΘΑΡΤΟΝ ΚΗΡΥΓΜΑ ΤΗϹ ΑΙΩ
ΝΙΟΥ ϹΩΤΗΡΙΑϹ ΑΜΗΝ:
ΕϹΤΙΝ ΚΑΙ ΤΑΥΤΑ ΦΕΡΟΜΕΝΑ
ΜΕΤΑ ΤΟ ΕΦΟΒΟΥΝΤΟ ΓΑΡ.
ΑΝΑϹΤΑϹ ΔΕ ΚΤΛ. .. ϹΗΜΕΙΩΝ.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ

It is obvious that the archetype of L ℸ^{12} ק ended at *ἐφοβοῦντο γάρ*, and that the scribes have added on their own responsibility two endings with which they had met in other MSS., preferring apparently the shorter one, since it is in each case placed first. But each codex has its own way of dealing with the supplementary matter. In ℸ^{12} the subscription *εὐαγγέλιον κατὰ Μᾶρκον* has been retained after *v.* 8, where it stood in the archetype; in L, and possibly also in ℸ^{12}, each ending is preceded by a brief note of origin; in ק there are no such notes, but the scribe, after writing the shorter ending, returns to *v.* 8 and annexes the longer ending to it. Cod. Ψ, which stands alone in placing the shorter ending immediately after *ἐφοβοῦντο γάρ*, without either break or note[1], seems to have descended from an archetype which had the shorter ending only, though the scribe of Ψ proceeds to give the longer with the usual prefatory note. Since the formula *ἔστιν δὲ καὶ ταῦτα φερόμενα μετὰ τὸ 'ἐφ. γάρ'* is common to LΨℸ^{12}, we must suppose that these MSS., notwithstanding other features which attest independence, drew at this point from the same relatively early archetype.

Besides these uncial authorities the shorter ending finds a place in the margin of the cursive MS. 274 and of the Harclean Syriac, in the margin of two important MSS. of the Bohairic or Memphitic version[2], and in several MSS. of the Ethiopic, where it stands in the text between *v.* 8 and *v.* 9 without note or break[3]. One authority which is still extant gives the shorter ending only—the O.L. MS. *k*, in which Mc. ends: "omnia autem quaecumque prae|cepta erant et qui cum puero (*sic*) erant | breviter exposuerunt posthaec | et ipse hī^{s} adparuit · et ab orientē· | misit | per illos · sanctam · et incorruptam · [praedicationem[4]] | salutis aeternae · amen."

As the shorter ending has not been printed with the text, it may be convenient to give it here with an *apparatus*.

πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν. μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἐφάνη αὐτοῖς, καὶ ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας.

παντα...μετα δε] hiat ℸ | om *και αυτος* me$^{\text{codd (mg)}}$ aeth$^{\text{codd}}$ | *ο Ιησους* Lק] om *ο* Ψ ℸ *ο κυριος* I. aeth$^{\text{codd}}$ | *εφανη αυτοις* (ק) me$^{\text{codd (mg)}}$ aeth$^{\text{codd}}$] om Lℸ 274$^{\text{mg}}$ syr$^{\text{hcl (mg)}}$ om *αυτοις* Ψ k | *αυτοις*] *αυταις* ק | *και* 2° k (me$^{\text{codd (mg)}}$) aeth$^{\text{codd}}$] om rell | *απο*] *απ* ק | *απο ανατολης* (*ανατολων*

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[1] Gregory, *prolegg.*, p. 445: "nihil adnotationis ante *πάντα δέ* noster interponit, quod antiquiorem sibi vindicare fontem videretur, nisi fortasse vocabula *ἐφάνη*, *μέχρι*, *ἀμήν* seriorem textus conformationem testarentur."

[2] "In A, at the end of *v.* 8, in the break, as if referring to the last twelve verses, is a gloss [in Arabic] 'this is the chapter expelled in the Greek'" (Oxford edition, p. 480).

[3] So WH.^{2}, *Notes*, pp. 38, 44; see however Sanday, *App.*, p. 195.

[4] "Ha" which stands here in the margin refers, as Dr Sanday points out, to *praedicationis* (i.e. praedicationem) which the corrector has written at the foot of the page.

274$^{\text{mg}}$ cf. me$^{\text{codd (mg)}}$)] + *του ηλιου* ק me$^{\text{codd (mg)}}$ aeth$^{\text{codd}}$ | om *και* 3° ℸ k | *αχρι*] *μεχρι* Ψ | *δυσεως*] *orientem* k | *εξεπεστ.* ק | *σωτηριας*] + *αμην* Ψ ℸ ק 274$^{\text{mg}}$ k syr$^{\text{hcl (mg)}}$ me$^{\text{cod A (mg)}}$ aeth$^{\text{codd}}$.

For cod. L see the facsimile in Burgon, *Last twelve verses*, p. 112, and Tischendorf, *mon. sacr. ined.*, 1846; for cod. Ψ, Gregory, *Prolegg.* ii. p. 445; for cod. ℸ^{12}, Mrs Lewis, *Catal. of Syriac MSS. on Mt Sinai*, p. 103 f.; for cod. ק, Amélineau, *Notices et extraits* XXXIV. ii. p. 402 ff.; for cod. 274, Tischendorf, *N. T. Gr.*^{8} i. p. 404; for *syr^{hcl}*, White's edition, i. p. 258; for *me*, Sanday, *Appendices ad N. T.*, p. 187, and *Coptic Version of the N. T.*, Oxf., 1898, i. p. 480 ff.; for *aeth*, Sanday, *op. cit.*, p. 195; *k* is printed in full in *O. L. Bibl. Texts*, ii. p. 23.

As to the origin of this ending there can be little doubt. It has been written by some one whose copy of the Gospel ended at *ἐφοβοῦντο γάρ*, and who desired to soften the harshness of so abrupt a conclusion, and at the same time to remove the impression which it leaves of a failure on the part of Mary of Magdala and her friends to deliver the message with which they had been charged. Terrified as they were, he adds, they recovered themselves sufficiently to report to Peter the substance of the Angel's words. After this the Lord Himself appeared to the Apostles and gave them their orders to carry the Gospel from East to West; and these orders, with His assistance, were loyally fulfilled.

The style of this little paragraph, as Dr Hort[1] observes, bears some resemblance to that of St Luke's prologue, but it is certainly as little as possible in harmony with the manner of St Mark. Perhaps it may without rashness be attributed to a Roman hand; a Western origin is suggested by the pointed references to the westward course of the Apostolic preaching.

One or two verbal similarities may suggest Clement, cf. 1 Cor. 6 *κήρυξ γενόμενος ἔν τε τῇ ἀνατολῇ καὶ ἐν τῇ δύσει*, and with *ἱερὸν καὶ ἄφθαρτον* cf. *ib.* 33 *ἱεραῖς καὶ ἀμώμοις*. On the other hand some of the more striking words are characteristic of Ps.-Clement 2 Cor. (e.g. *συντόμως*, *ἐξαποστέλλειν*, *ἄφθαρτος*).

The place it occupies in *k* and its occurrence in other versions, and in the four uncials where it is given with considerable variations of text and setting, point to an early date, and there is nothing either in the vocabulary or the manner to forbid this view. On the other hand it must always have had a very limited acceptance, for no trace of it has been found in any Greek or Latin Christian writing. It was overshadowed almost from the first by the superior merits of the longer ending.

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[1] WH., *Intr.*, p. 298 f.

3. The longer ending follows *v.* 8 without break in every known Greek MS. except the two which end at *ἐφοβοῦντο γάρ* (א B) and the four which append both endings as partially attested alternatives (L Ψ ד^{12} ק). Moreover, it appears as the recognised ending of St Mark in the earliest Christian writings which bear definite traces of the influence of the second Gospel. There are indications of its use in Hermas, and Justin appears to refer to *v.* 20, whilst *v.* 19 is expressly quoted by Irenaeus as the work of St Mark.

For Hermas see Dr C. Taylor's *Hermas and the Four Gospels*, p. 57 ff. Justin either has our fragment in view or stumbles unaccountably upon its phraseology when he writes (*ap.* i. 45): *οἱ ἀπόστολοι αὐτοῦ ἐξελθόντες πανταχοῦ ἐκήρυξαν.* Other "early evidence for the twelve verses" may be seen in a paper contributed by Dr Taylor to the *Expositor* for 1893 (IV. viii., p. 71 ff.). These writers, however, may have known the fragment in another connexion; in Irenaeus it is quoted as a true part of this Gospel: iii. 10. 6 "in fine autem evangelii ait Marcus *Et quidem dominus Iesus*," &c.

Thus on the whole it seems safe to conclude that at Rome and at Lyons in the second half of the second century the Gospel ended as it does now. If the last twelve verses did not form part of the autograph, there is nothing to shew when they were attached to the Gospel. But they must have been very generally accepted as the work of St Mark soon after the middle of the second century, if not indeed at an earlier time. It is significant that a writer of such wide knowledge as Irenaeus entertained no suspicion of their genuineness.

A study of the fragment carries us further. While it contains an abundance of words and phrases which distinguish it from the rest of the Gospel, it stands in yet more evident contrast to the formal and somewhat turgid manner of the shorter ending. Like St Mark's own work, it might have been written by a bilingual Jew of the first generation who had been nourished upon the vocabulary of the LXX., and accustomed to translate Aramaic into Greek. But the two fragments are distinguished by a more serious and indeed fundamental difference. While the shorter ending was evidently composed with the view of completing St Mark's work, the last twelve verses of the common text are as clearly part of an independent composition. They form an epitome of the appearances of the Risen Christ from the moment of the Resurrection to the Ascension, followed by a brief summary of the subsequent work of the Apostles. Instead of taking up the thread dropt at the end of xvi. 8, the longer ending begins with a statement which, if not inconsistent with xvi. 1—8, presupposes a situation to which the earlier verses of the chapter offer no clue. It is clear that the subject of *ἀναστὰς...ἐφάνη* has been indicated in the sentence which immediately preceded; but *v.* 8 is occupied with another subject. The writer of *v.* 9 introduces Mary of Magdala as if she were a person who had not been named before, or not referred to recently; but St Mark has already mentioned her thrice in the previous sixteen verses. Moreover, both the structure and the general purpose of this ending are remarkably distinct from those which distinguish the genuine work of Mark. Instead of a succession of short paragraphs linked by *καί* and an occasional *δέ*, we have before us in xvi. 9—20 a carefully constructed passage, in which *μετὰ δὲ ταῦτα, ὕστερον δέ, ὁ μὲν οὖν, ἐκεῖνος δέ*, mark the successive points of juncture. The purpose is didactic and not simply or in the first instance historical; the tone is Johannine rather than Marcan. The author wishes to exhibit the slow recovery of the Apostles from their unbelief, and the triumphant power of faith (*ἠπίστησαν...οὐδὲ ἐπίστευσαν... ὠνείδισεν τὴν ἀπιστίαν αὐτῶν...ὁ πιστεύσας σωθήσεται...ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ*). He carries the Risen Lord beyond the sphere of history to His place at the Right Hand of God, and recognises His cooperation in the work of the Church during the age which followed the Ascension. The historian has given place to the theologian, the interpreter of St Peter to the scholar of St John.

A recent discovery assigns a name to the author of this fragment. In November 1891 Mr F. C. Conybeare found in the Patriarchal Library of Edschmiatzin an Armenian MS. of the Gospels written A.D. 986, in which the last twelve verses of St Mark are introduced by a rubric written in the first hand, *Of the presbyter Ariston*[1]. Mr Conybeare with much probability suggests that the person intended is the Aristion who is mentioned by Papias as one of the disciples of the Lord.

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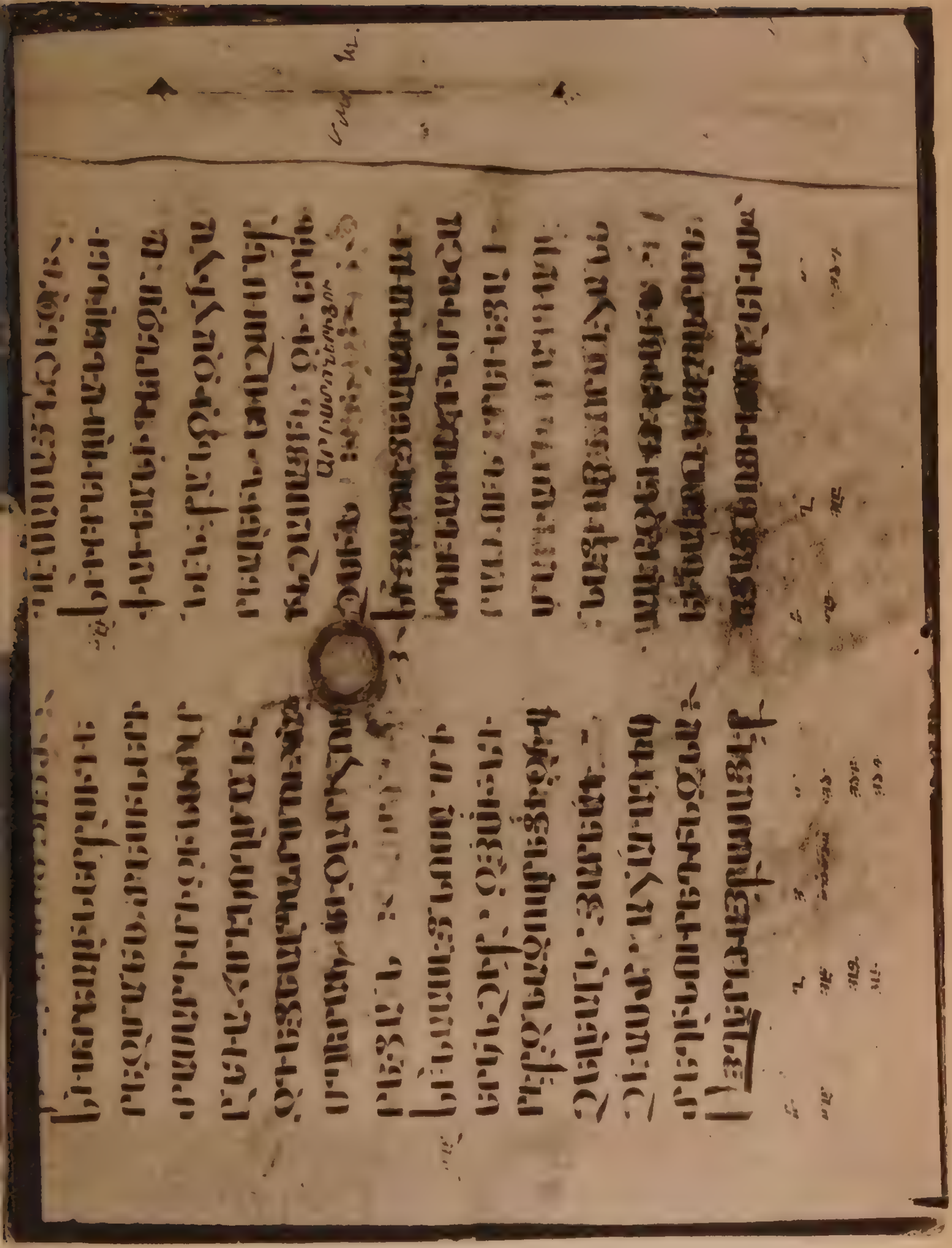
[1] *Expositor*, IV. viii. p. 241 ff.

Papias (Eus. *H. E.* iii. 39) is quoted as saying: *εἰ δέ που καὶ παρηκολουθηκώς τις τοῖς πρεσβυτέροις ἔλθοι, τοὺς τῶν πρεσβυτέρων ἀνέκρινον λόγους...ἅ τε Ἀριστίων καὶ ὁ πρεσβύτερος Ἰωάννης οἱ τοῦ κυρίου μαθηταὶ λέγουσιν.* Eusebius adds: *καὶ ἄλλας δὲ τῇ ἰδίᾳ γραφῇ παραδίδωσιν Ἀριστίωνος τοῦ πρόσθεν δεδηλωμένου τῶν τοῦ κυρίου λόγων διηγήσεις.* Papias frequently cited him by name in his *Λογίων κυριακῶν ἐξηγήσεις* (Eus. *l.c.*: *Ἀριστίωνος δὲ καὶ τοῦ πρεσβυτέρου Ἰωάννου αὐτήκοον ἑαυτόν φησι γενέσθαι· ὀνομαστὶ γοῦν πολλάκις αὐτῶν μνημονεύσας ἐν τοῖς αὐτοῦ συγγράμμασι τίθησιν αὐτῶν παραδόσεις*).

Through Mr Conybeare's kindness a photograph is added of the leaf which bears the name of Ariston. He has sent me the following note in explanation of the facsimile.

"In this codex verse 8 of ch. xvi. ends at the beginning of a line, in the second column of a page. The line is partly filled up with the vermilioned flourishes which indicate that the Gospel proper of Mark is ended. Verse 9 however is begun on the next line, and the whole 12 verses are completed in the same large uncials as the rest of the Gospels. As it were by an afterthought the scribe adds the title *Ariston Eritzou* just above the flourishes mentioned, and within the columnar space. It is written in vermilioned smaller uncials identical in character with those which at the foot of each column denote the Ammonian canons, and also with those which the scribe uses to complete a word at the end of a line, thereby preserving the symmetry of the lines and avoiding the necessity of placing the last one or two letters of a word by themselves at the beginning of a fresh line. The title therefore was added by the first hand; or, if not by him, at least by the *διορθωτής*. In any case it is contemporary and must have stood in the older copy transcribed, from which also were perhaps transferred the fifth century full-page illuminations included in the existing codex. At first it was intended to omit the title, but on second thoughts it was added. If the scribe had from the first meant to keep it, he would have left room for it, instead of cramping it in above the terminal flourishes. That he regarded Mark proper as ending with verse 8, is further shewn by the large circular boss consisting of concentric circles of colour added against the end of verse 8 between the columns. The paler tints in the photograph correspond to vermilion in the codex; and the vermilioned lettering of the title was so faint in the positive sent to Mr Conybeare from Edschmiatzin in 1895, that he has strengthened it with ink for the preparation of the present facsimile. The parchment of the codex is so thin and fine that the writing on the back of the page here and there shews through in the photograph."

Though neither Eusebius nor Papias as quoted by Eusebius says that Aristion committed his *διηγήσεις* to writing, nothing is more likely than that they were collected and published by those



FACSIMILE OF EDSCHMIATZIN MS.

To face p. CIV.

who heard them. To such a collection, made under the influence of the school of St John, this summary of post-Resurrection history may well have belonged, and in the exemplar which was the archetype of the codices known to Irenaeus it had been judged worthy to complete the unfinished work of the Evangelist. While the shorter ending passed over to Carthage and established itself in some circles at Alexandria, Rome and Gaul were quick to perceive the higher claims of this genuine relic of the first generation, and it took its place unchallenged in the fourfold Gospel of the West.

The documentary testimony for the longer ending is overwhelming. It is found without alternative in the uncial MSS. AC(D)EFGHKMSUVXΓΔ(ΠΣ)Ωב, in all cursive MSS., in the Old Latin MSS. c ff g l n o q, in the Curetonian form of the Old Syriac, in the Memphitic and Gothic. Nevertheless, there are points at which this chain of evidence is not merely weak but broken. Besides the fact that in the fourth century, if not in the third, the 'accurate copies' of the Gospel were known to end with xvi. 8, and that in the two great fourth century Bibles which have come down to us the Gospel actually ends at this point, those who maintain the genuineness of the last twelve verses have to account for the early circulation of an alternative ending, and for the ominous silence of the Ante-Nicene fathers between Irenaeus and Eusebius in reference to a passage which was of so much importance both on historical and theological grounds. When we add to these defects in the external evidence the internal characteristics which distinguish these verses from the rest of the Gospel, it is impossible to resist the conclusion that they belong to another work, whether that of Aristion or of some unknown writer of the first century[1].

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[1] Dr Salmon (*Introduction to the N.T.*, p. 151) writes in reference to the last twelve verses of this Gospel, "We must ascribe their authorship to one who lived in the very first age of the Church. And why not to St Mark?" St Mark, undoubtedly, has more than one manner; he writes with greater freedom when he is stating facts on his own knowledge than when he is compiling his recollections of St Peter's teaching. But is there anything in the Gospel, whether in its opening verses or elsewhere, which resembles the rhythmical structure and didactic tone of the present ending? Unless we entirely misjudge the writer of the second Gospel, the last twelve verses are the work of another mind, trained in another school.

XII.

COMMENTARIES.

We have already seen that this Gospel received little or no attention from the great commentators of the first five centuries. The commentary ascribed to Origen in a Paris MS. (Omont, *Manuscrits grecs de la bibl. nat.*, p. 180) is identical with the work of Victor (Harnack, *Gesch. d. altchr. Lit.*, p. 389; cf. Huet, *Origeniana,* iii., app. § iv.; see also Westcott, Art. 'Origen,' *D. C. B.* iv. p. 112). In *Anecdota Maredsolana* (III. ii. p. 319 sqq., 1897), Dom Morin has printed some interesting homilies on St Mark which he attributes to Jerome[1], but the treatment is allegorical and practical rather than exegetical in the strict sense. A few fragments which are found among the exegetical works of Theodore of Mopsuestia are probably taken from his other writings (Fritzsche, *fragm. Th. Mops.*, p. 84). Chrysostom is said by Suidas to have written on St Mark, but the statement needs confirmation[2].

The earliest extant commentary on the second Gospel is that which bears the name of "VICTOR, presbyter of Antioch."

> In the Oxford MS. used by J. A. Cramer (*Catenae in Evangelia*, 1840) the argument is said to be ἐκ τῆς εἰς αὐτὸν (τὸν Μᾶρκον) ἑρμηνείας τοῦ ἐν ἁγίοις Κυρίλλου Ἀλεξανδρείας. Other MSS. have the same attribution, but the majority ascribe the work to Victor (Simon, *hist. crit. du N.T.*, p. 427). For an account of the MSS. and editions of this commentary see Burgon, *Twelve last verses of St Mark*, p. 272 ff.

VICTOR OF ANTIOCH is otherwise unknown, but his personality is of little importance, since he professes to limit himself to the task of a compiler (*συνεῖδον τὰ κατὰ μέρος καὶ σποράδην εἰς αὐτὸ εἰρημένα παρὰ τῶν διδασκάλων τῆς ἐκκλησίας συναγαγεῖν, καὶ σύντομον ἑρμηνείαν συντάξαι*). Burgon (*op. cit.*, p. 275 f.) has shewn that while Chrysostom's homilies on St Matthew supply the backbone of the work, Origen is freely used, and there are at least occasional references to St Basil, Apollinaris, Theodore of Mopsuestia, Titus of Bostra, and Cyril of Alexandria. A suggestion of Schanz[1] that the bulk of the commentary belongs to the school of Antioch is not supported by a solitary reference to Nestorius, which points the other way. Rather it seems to be the work of an industrious compiler who is willing to use all the materials at his disposal. Yet as Burgon points out[2], Victor is not a catenist in the ordinary sense, for he speaks occasionally in his own person, and rarely quotes his authorities by name. The popularity of his work in the Eastern Church is shewn by the multiplication of copies; it survives in more than fifty codices of the Gospels[3]. As to the time of its composition Dr Hort writes[4]: "it probably belongs to Cent. V. or VI., but there is no clear evidence to fix the date"; Dean Burgon, less cautiously: "[the] date...may be assigned to the first half of the fifth century —suppose A.D. 425—450." A conjecture which placed it at least a century later would probably be nearer to the truth.

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[1] Two commentaries upon St Mark are printed in the appendix to Jerome (Migne, *P.L.* xxx. coll. 560 sqq., 590 sqq.). Collections on St Mark from the works of Gregory the Great will be found in *P.L.* lxxix. coll. 1052, 1178.

[2] See Bardenhewer, *Patrologie*, p. 313.

Next in point of age to Victor of Antioch comes our countryman BAEDA [† 735]. Bede's commentaries on St Mark and St Luke were written at the desire of Acca, Bishop of Hexham. A passage from a letter to Acca prefixed to the commentary on St Mark describes Bede's method: "quae in patrum venerabilium exemplis invenimus hinc inde collecta ponere curabimus, sed et nonnulla propria ad imitationem sensus eorum ubi oportunum videbitur interponemus." He complains in the preface to Luke of the difficulties which in a monastic cell beset such work—"ipse mihi dictator simul notarius et librarius"—but tells us that he has nevertheless contrived to collect materials from all the great Latin fathers, Ambrose, Augustine, Gregory and Jerome. To the commentary of Jerome on St Matthew most of his exposition of Mark appears to be due; but the work is by no means devoid of independent merit, and perhaps its best features are those which it owes to the insight and devotion of Bede himself. Printed in Migne, *P. L.* xcii.

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[1] *Commentar*, p. 53. The passage quoted runs: *εἰ ἄλλος ἐν ἄλλῳ ἐστὶ κατὰ τοὺς λόγους τοῦ Νεστορίου ἔδει εἰπεῖν Ἐν σοί ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς ἐν ᾧ εὐδόκησα* (Cramer, p. 272).

[2] *Op. cit.*, p. 277.

[3] *Ib.* pp. 60, 278 ff.

[4] *Notes*, p. 34.

Under the name of Walafrid Strabo († 750) we have (1) the *Glossa ordinaria*, and (2) a few notes on St Mark (Migne, *P. L.* cxiii., cxiv.).

Theophylact, Archbishop of Achridia (*Ochrida*) in Bulgaria (fl. c. A.D. 1077), has expounded St Mark with considerable fulness in his *Ἑρμηνεία εἰς τὰ τέσσαρα εὐαγγέλια* (Simon, iv., p. 390 ff.). Simon's judgement ("les commentaires de Théophylacte...sont plutôt des abrégés de S. Chrysostome que de véritables commentaires") is manifestly less applicable to this Gospel than to the others, if Chrysostom left no genuine work on St Mark; certainly Theophylact's commentary on St Mark is of considerable importance for the exposition of the Gospel, and in the dearth of older expositions invaluable. Printed in Migne, *P. G.* cxxiii.

Euthymius Zigabenus, a monk of Constantinople (fl. c. A.D. 1115), is also a follower of Chrysostom (*prooem. in Mt.*: *μάλιστα μὲν ἀπὸ τῆς ἐξηγήσεως τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου τοῦ χρυσοστόμου, ἔτι δὲ καὶ ἀπὸ διαφόρων ἄλλων πατέρων συνεισενεγκόντος τινά*). But unlike Theophylact he regards St Mark as scarcely deserving of a separate commentary, since 'the second Gospel is in close agreement with the first, excepting where the first is fuller' (*συμφωνεῖ λίαν τῷ Ματθαίῳ πλὴν ὅταν ἐκεῖνός ἐστι πλατύτερος*). His notes on Mark are therefore generally mere cross-references to those on Matthew; here and there, however, where Mark differs from Matthew or relates something which is peculiar to himself, useful comments will be found. Printed in Migne, *P. G.* cxxix.

Bruno Astensis († 1125) contributes a brief exposition, of which the author writes: "non multum quidem nos laborare necesse erit quoniam valde pauca ibi dicuntur quae in Matthaeo exposita non sint." Printed in Migne, *P. L.* clxv.

Rupertus Tuitiensis (Rupert of Deutz, † 1135): *in vol. iv. Evangelistarum commentariorum liber unus* (Migne, *P. L.* clxvii.).

(?) Thomas Aquinas († 1274): *catena aurea in iv. Evangelistas.*

Albertus Magnus († 1289): *commentarius in Marcum.*

Dionysius Carthusianus († 1471): *in iv. Evangelia.*

Faber Stapulensis († 1527): *commentarii initiatorii in iv. Evangelia.*

Desiderius Erasmus († 1536): *paraphrasis in N.T.*

Jo. Maldonatus († 1583): *commentarii in iv. Evangelistas.*

Cornelius a Lapide († 1637): *commentaria in iv. Evangelia.*

Among later writers on the four Gospels good work of varying merit and usefulness may be found in the commentaries of Bengel, Elsner, Grotius, Kuinoel, Kypke, and Wetstein. The present century has produced several expositions of St Mark; the following may be specified:

Fritzsche, K. F. A.: *Evangelium Marci*, Lips., 1830.

Alford, H.: *the Four Gospels*, London, 1849.

Alexander, J. A.: *Gospel acc. to St Mark*, Princeton, 1858.

Klostermann, A.: *das Markusevangelium*, Göttingen, 1867.

Weiss, B.: *das Markusevangelium*, Berlin, 1872.

Morison, Jas.: *Commentary on the Gospel acc. to St Mark*, London, 1873.

Schanz, P.: *Commentar über das Evangelium d. h. Marcus*, Freiburg-im-Breisgau, 1881.

Chadwick, G. A.: *the Gospel acc. to St Mark* (in the Expositor's Bible), London, 1887.

Luckock, H. M.: *Footprints of the Son of Man as traced by St Mark*, London, 1889.

Knabenbauer, J.: *Commentarius in Evangelium sec. Marcum* (in the *Cursus scripturae sacrae*), Paris, 1894.

Gould, E. P.: *a critical and exegetical commentary on the Gospel acc. to St Mark* (in the International Critical Commentary), Edinburgh, 1896.

Bruce, A. B.: *the Synoptic Gospels: St Mark* (in the Expositor's Greek Testament), London, 1897.

The following are a few of the least obvious abbreviations employed in the footnotes:

BDB. Brown Driver and Briggs, *Hebrew and English Lexicon of the O.T.* (Oxford, 1892—).

Burton. E. de W. Burton, *Syntax of the Moods and Tenses in N.T. Greek* (Edinburgh, 1894).

Dalman. G. Dalman, *Grammatik d. Jüdisch-Palästinischen Aramäisch* (Leipzig, 1894).

Delitzsch. N.T. in Hebrew (Leipzig, 1892).

Euth. Euthymius Zigabenus.

Exp. The *Expositor*.

SH. Sanday and Headlam, *Commentary on the Epistle to the Romans* (Edinburgh, 1895).

Thpht. Theophylact.

Vg. The Latin Vulgate.

Victor. 'Victor of Antioch' (in Cramer's *Catena*).

WH. Westcott and Hort, *N.T. in Greek* (Cambridge, 1891); WH.^{2}, second edition (1896).

WM. Winer-Moulton, *Grammar of N.T. Greek*, 8th Engl. ed. (Edinburgh, 1877).

WSchm. Winer-Schmiedel, *Grammatik d. NTlichen Sprachidioms* (Göttingen, 1894—).

ΚΑΤΑ ΜΑΡΚΟΝ

ΑΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ §[υἱοῦ θεοῦ]. 1 I.
§ r

κατα Μαρκον ℵBF] pr ευαγγελιον ADEHKLMUΓΔΠΣΦ min$^{\text{pl}}$ το κ. Μ. (αγιον) ευαγγελιον min$^{\text{sat mu}}$

I. 1 αρχη του ευ.] ευαγγελιον syr$^{\text{hier}}$ | υιου θεου ℵ$^{\text{a}}$BDL] υιου του θεου AEFHKMSUVΓΔΠΣΦ min$^{\text{pl}}$ latt syrr$^{\text{pesh hcl (mg)}}$ arm me go aeth Ir^{2} Or$^{\text{pl}}$ Amb Hier Aug (om ℵ* 28 [Ιησ. tantum 28*] 255 syr$^{\text{hier}}$ Ir^{1} Or^{4} Bas)

I. 1. Superscription.

1. ἀρχὴ τοῦ εὐαγγελίου Ἰ. Χ.] Possibly an early heading which arose from the fusion of an original title ΕΥ̓ΑΓΓΈΛΙΟΝ $\overline{\text{ΙΥ}}$ $\overline{\text{ΧΥ}}$ with the note ἈΡΧΉ that marked the beginning of a new book (Nestle, *Exp.*, Dec. 1894). Yet the sentence is intelligible if regarded as a title prefixed to the book by the writer or editor; for a similar opening comp. Hosea i. 1 (LXX.), ἀρχὴ λόγου Κυρίου ἐν Ὡσῆε; see also Prov. i. 1, Eccl. i. 1, Cant. i. 1, &c. Or it may have been intended to refer to the immediate sequel. Irenaeus connects it with *v.* 2: ἀπὸ τοῦ προφητικοῦ πνεύματος...τὴν ἀρχὴν ἐποιήσατο λέγων Ἀρχὴ...ὡς γέγραπται, κτλ.; and so Origen (*in Jo.* t. vi. 24). Others with more probability find the ἀρχή in the events described in *v.* 4 ff., e.g. Basil *c. Eun.* ii. 15, ὁ δὲ Μᾶρκος ἀρχὴν τοῦ εὐαγγελίου τὸ Ἰωάννου πεποίηκε κήρυγμα: Victor, Ἰωάννην οὖν τελευταῖον τῶν προφητῶν ἀρχὴν εἶναι τοῦ εὐαγγελίου φησίν. The starting-point varies with the position of the writer; Mt. finds it in the ancestry and birth of the Messiah, Lc., in the birth of the Baptist; Jo. looks back to the ἀρχή in which the Word was with God; St Paul, using the word 'Gospel' in a wider sense, sees a fresh beginning in the foundation of each of the churches (Phil. iv. 15). That Mc. begins his Gospel with the ministration of the Baptist is one indication amongst many that he preserves the earliest form of the evangelical tradition.

Εὐαγγέλιον (in class. Greek usually pl., εὐαγγέλια) from Homer downwards is the reward accorded to a bearer of good tidings, but in later writers (e.g. Lucian, Plutarch) the good news itself. The LXX. use it only in 2 Regn. iv. 10, and in the class. sense, for in 2 Regn. xviii. 22, 25 we should probably read εὐαγγελία (cf. *v.* 20). In the N.T. the later sense alone occurs, but with some latitude of application; see *v.* 15 n. Εὐ. Ἰ. Χ. is 'the good tidings concerning J. C.' (gen. of the obj.), as revealed in His life, death, and resurrection. The phrase is unique in the Gospels, which elsewhere have τὸ εὐ. τῆς βασιλείας (e.g. i. 14) or simply τὸ εὐ. (i. 15). If the heading was added early in the second century we may

§ P 2 §2 Καθὼς γέγραπται ἐν τῷ Ἠσαίᾳ τῷ προφήτῃ
§ t Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου §πρὸ προσώπου

2 καθως ℵBKLΔΠ* 1 33 209 604 2^{pe} al^{pauc} Or al] ως ADEFHMPSUVΓΠ^{2}ΣΥ Ir Or^{1} al | εν τω Ησαια τω προφητη ℵB(D)LΔ (1 22 al) 33 604 al^{nonn} latt syrr$^{pesh\ hcl\ (mg)\ hier}$ arm^{codd} me Ir^{1} Or^{4} al] εν τοις προφηταις AEFHKMPSUVΓΠΣΦ syr$^{hcl\ (txt)}$ aeth | om ιδου...την οδ. σου Bas Epiph Victorin | ιδου]+εγω ℵALPΓΔΠΣΦ min$^{fere\ omn}$ vg^{ed} syr^{hcl} arm go aeth Or^{4} (om BD 28 latt Ir^{int}) | αποστελω ℵ al^{pauc} me

perhaps understand by εὐ. here a record of the Lord's life and words: for the earliest exx. of this use of the word see Ign. *Philad.* 5, 8, *Did. app.* 8, 11, 15, Justin *ap.* i. 66; and cf. Zahn, *Gesch. des N. T. Kanons*, i. p. 162.

υἱοῦ θεοῦ] The evidence for the omission of these words is weighty, but meagre. WH. (*Notes*, p. 23) relegate them to the margin as a secondary reading, but hold that "neither reading can be safely rejected." Possibly the heading existed almost from the first in two forms, with and without υἱ. θ. The phrase υἱὸς θεοῦ or ὁ υἱ. τ. θ. occurs in Mc. iii. 11, v. 7, xv. 39; cf. i. 11, ix. 7, xii. 6, xiii. 32, xiv. 61.

2—8. The Preparatory Ministry of John the Baptist (Mt. iii. 1—12, Lc. iii. 1—6, 15—17; cf. Jo. i. 6—31).

2. καθὼς γέγραπται] A LXX. formula = כַּכָּתוּב (4 Regn. xiv. 6, xxiii. 14, 2 Paral. xxiii. 18, xxv. 4, xxxiii. 32, xxxv. 12, Tob. i. 6). Mc. employs it again in ix. 13, xiv. 21, and it occurs in Lc.$^{ev., act.}$, and frequently in St Paul; Jo. (vi. 31, xii. 14) seems to prefer καθώς ἐστιν γεγραμμένον. The perf. gives the sense of perpetuity; the 'litera scripta' of the Canon abides. See WM., p. 339.

The apodosis to καθώς κτλ. is wanting, unless we find it in *v.* 4. For a similar omission see the opening clause of 1 Tim. (i. 3, 4).

ἐν τῷ Ἠσαίᾳ τῷ προφήτῃ] The quotations are from Mal. iii. 1, Is. xl. 3. In the parallels Mt. iii. 3, Lc. iii. 1—6 (cf. Jo. i. 23) Malachi is not quoted, but his words are used by the two Synoptists in another connexion (Mt. xi. 10, Lc. vii. 27). Origen (*in Jo.* t. vi. 24) remarks that Mc. is here δύο προφητείας ἐν διαφόροις εἰρημένας τόποις ὑπὸ δύο προφητῶν εἰς ἓν συνάγων. That he quotes the two under one name did not escape the notice of Porphyry (Hier. *tr. in Mc.*); Jerome (on Mt.) answers: "nomen Isaiae putamus additum scriptorum vitio...aut certe de diversis testimoniis scripturarum unum corpus effectum." The latter solution is not improbable. Mc. (or his source) may have depended upon a collection of excerpts in which Mal. iii. 1 stood immediately before Is. xl. 3, possibly on a leaf headed ΗϹΑΙΑϹ. On the use of such collections see Hatch, *Essays*, p. 203 ff.; SH., *Romans*, p. 284 f. The reading is hotly contested in Burgon-Miller, *Causes of Corruption*, p. 111 f.

ἰδοὺ...τὴν ὁδόν σου] LXX. ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου. Both Mt. (xi. 10) and Lc. (vii. 27) quote the passage nearly as Mc., reading κατασκευάσει and σου. The LXX. ἐπιβλέψεται presupposes the vocalisation פָּנָה, whereas κατασκευάσει represents פִּנָּה (Resch, *Paralleltexte zu Lucas*, p. 114); Symm. (ἀποσκευάσει) and Theod. (ἑτοιμάσει) agree with the Gospels. For σου the Heb. supplies no justification: it is apparently an interpretative gloss, perhaps due to the compiler of the excerpts (see last note).

πρὸ προσώπου σου] Victor: καθάπερ ...ἐπὶ τῶν βασιλέων οἱ ἐγγὺς τοῦ ὀχήματος ἐλαύνοντες οὗτοι τῶν ἄλλων εἰσὶ λαμπρότεροι.

σου, ὃς κατασκευάσει τὴν ὁδόν σου. [3]φωνὴ βοῶντος 3
ἐν τῇ ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν¶ Κυρίου, εὐθείας ¶ G
ποιεῖτε τὰς τρίβους αὐτοῦ.

[4]Ἐγένετο Ἰωάνης ὁ βαπτίζων ἐν τῇ ἐρήμῳ [καὶ] 4
κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.

2 *την οδον σου*] + *εμπροσθεν σου* ΑΓΔΠ^{2}Σ al min^{pl} f ff g vg syr^{hel} arm go me 3 *αυτου*] *του θεου υμων* D 34^{mg} a b c f ff t (*dei nostri*) go syr$^{hel (mg)}$ Ir$^{int\ vid\ bis}$ (*ante deum nostrum*) 4 *ο βαπτ.* ℵBLT^{d}Δ 33 me] om *ο* A(D)PΓΠΣΦ al syr^{pesh} arm | *εν τη ερ. βαπτ.* D 28 604 latt (exc f) syr^{pesh} | *και κηρυσσων* ℵADLΔΣΦ al latt syrr arm me] om *και* B 33 73

3. *φωνὴ...τρίβους αὐτοῦ*] So the LXX. exactly, except that for the last word, following the Heb., they give *τοῦ θεοῦ ἡμῶν*—a reading which has found its way into some Western texts of Mc. (see vv. ll.). Origen (*in Jo. l. c.*), Jerome (*in Mal.* iii.), and Victor notice this remarkable divergence of the Synoptists from the LXX. The passage is quoted also by Jo. (i. 23), but he stops at *Κυρίου*.

Tregelles connects *ἐν τῇ ἐρήμῳ* with *ἑτοιμάσατε*, following the M. T.; but the absence in the Greek of any parallelism corresponding to בָּעֲרָבָה justifies the ordinary punctuation which is common to the Gospels and the LXX., and it is supported by Jewish interpretation (Delitzsch *ad l.*).

4. *ἐγένετο Ἰωάνης κτλ.*] 'There arose John who baptized in the wilderness.' For this use of *ἐγένετο* cf. 2 Pet. ii. 1, 1 Jo. ii. 18; for the abrupt commencement, Jo. i. 6. Mt. (iii. 1) has *παραγίνεται*, Lc. (iii. 3) *ἦλθεν*. Ὁ *βαπτίζων* is nearly = *ὁ βαπτιστής*, as in vi. 14, 24 (cf. 25); on this use of the participle see Lightfoot on Gal. i. 23. If with all the uncials except B and the versions we read *καὶ κηρύσσων*, the descriptive clause will run on to the end of the verse ('John the Baptist..and preacher,' &c.). WH. reject *καί* on the authority of B and the important cursive 33, and the omission has much to recommend it.

ἐν τῇ ἐρήμῳ] Mt. connects this with *κηρύσσων* and adds *τῆς Ἰουδαίας*. According to Lc. (i. 80, iii. 3) the Baptist was *ἐν ταῖς ἐρήμοις* till his call came, and then went to the Jordan; Mt. and Mc., writing in view of Isa. xl. 3, draw no distinction between the *ἔρημος* and the Jordan valley. The wilderness of Judah or Judaea (מִדְבַּר יְהוּדָה, LXX. (A), *τὴν ἔρημον Ἰούδα*, Jud. i. 16) has been described as a region "piled up from the beach of the Dead Sea to the very edge of the central plateau" (G. A. Smith, *Hist. Geogr.* p. 263), and, from an opposite point of view, as "the barren steeps in which the mountains break down to the Dead Sea" (Moore, *Judges*, p. 32); Engedi seems to have been the most southerly town of this district (Moore, *l.c.*, referring to Josh. xv. 61 f.). It was in the wilderness of Engedi that David had sought a retreat (1 Sam. xxiv. 1), and the same neighbourhood would naturally have offered itself to John, whose childhood had been spent in the hill country of Judaea (Lc. i. 39).

κηρύσσων βάπτισμα...ἁμαρτιῶν] The *vox clamantis* (Isa. *l.c.*, cf. Jo. i. 23) was the cry of a herald (קָרָא is rendered indifferently by *βοᾶν* and *κηρύσσειν*, cf. Dan. iii. 4, LXX. and Theodotion), proclaiming a religious rite which was to be at once the expression and the pledge of repentance (*μετανοίας*, gen. of inner reference, WM., p. 235), and had remission of sins for its

5 [5]*καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἰεροσολυμεῖται πάντες, καὶ ἐβαπτίζοντο*

5 *παντες και εβ.* ℵ^{a}BDLT^{d}ΔΣ 28 33 a b q t vg syr^{pesh} arm me] *και εβ. π.* AΡΓΠ al syr^{hcl} go 13 al om *παντες* Φ min^{pauc} f om *και* ℵ* 69 a

purpose and end (*εἰς ἄφ.*, WM., p. 495). The baptism of John was strictly speaking *εἰς μετάνοιαν* (Mt. iii. 11); it was *εἰς ἄφεσιν* only inasmuch as it prepared for the *ἓν β. εἰς ἄφεσιν ἁμαρτιῶν* of the Christian Creed. Ambr. in Lc. ii.: "aliud fuit baptisma paenitentiae, aliud gratiae est"; Victor: *προοδοποιῶν παραγέγονε καὶ προετοιμάζων, οὐ τὴν δωρεὰν χαριζόμενος .. ἀλλὰ προπαρασκευάζων τὰς ψυχάς.* Ἄφεσις belongs properly to the Messianic Kingdom (Mc. ii. 5 ff.), in which it is associated with the Baptism of the Spirit (Acts ii. 38). The Law itself offered forgiveness of external offences through external rites; the new order, anticipated in the Psalms and Prophets and beginning with John, proclaimed a full forgiveness *citra sacrificia levitica* (Bengel).

On the form *βάπτισμα* see Mc. vii. 4, note, and Lightfoot on Col. ii. 6: neither *βάπτισμα* nor *βαπτισμός* is known to the LXX., and the verb is used of a religious purification only in Sir. xxxi. (xxxiv.) 30. Μετάνοια is nearly restricted to the non-canonical books (Prov.^{1} Sap.^{3} Sir.^{3}); *ἄφεσις*, though frequent, occurs nowhere in the Greek O.T. in the sense of forgiveness, although the *ἐνιαυτὸς ἀφέσεως* (Lev. xxv. 10) is the archetype of an era of spiritual remission (Lc. iv. 21).

5. *ἐξεπορεύετο...πάντες*] Judaea is personified, as in Gen. xli. 57 *πᾶσαι αἱ χῶραι ἦλθον.* So Mt.; Lc. (iii. 7) prefers to speak of *ἐκπορευόμενοι ὄχλοι.* With *ἡ* Ἰ. *χώρα* (Vg. *Iudaeae regio*) cf. the similar phrases in Lc. iii. 1, Acts xvi. 6, xviii. 23; *ἡ* Ἰουδαία *γῆ* occurs in Jo. iii. 22, *ἡ χώρα τῶν* Ἰουδαίων in Acts x. 39, *ἡ χ. τῆς* Ἰουδαίας in Acts xxvi. 20. More usually we have simply *ἡ* Ἰουδαία (e.g. Mc. iii. 7, x. 1, xiii. 14). For the limits of Judaea see Joseph. *B. J.* iii. 3. 5, and comp. Neubauer, *géogr. du Talmud*, p. 59 ff., G. A. Smith, *Hist. Geogr.*, c. xiii. Mt. adds *καὶ πᾶσα ἡ περίχωρος τοῦ* Ἰορδάνου, i.e. the Jordan valley (כָּל־כִּכַּר הַיַּרְדֵּן, Gen. xiii. 10); some came from Galilee, as Simon, Andrew, and John (Jo. i. 35 ff.), and Jesus Himself. Οἱ Ἰεροσολυμεῖται (on the breathing see WH., p. 313, and on the termination in *-είτης*, WH., *Notes*, p. 154: for the form comp. 4 Macc. xviii. 5, Jo. vii. 25, Joseph. *ant.* xii. 5. 3); distinguished from *ἡ* Ἰ. *χώρα* as a conspicuous portion of the whole, cf. Isa. i. 1, ii. 1, iii. 1—not only the district in general, but the capital itself, poured out its contribution of visitors. Πᾶσα, *πάντες*, like the Heb. כֹּל, are used with some looseness: cf. Mt. ii. 3 *πᾶσα* Ἰεροσόλυμα. The movement was practically universal. The long-cherished desire for a revival of prophecy (1 Macc. iv. 46, xiv. 41, cf. Mt. xi. 9, 32) seemed to have been realised; hence this exodus to the Jordan.

ἐβαπτίζοντο] Imperf.; both the exodus and the baptisms were continuous; comp. Jo. iii. 23, and contrast the aorists in Acts ii. 41, 1 Cor. i. 13 f., x. 2, xii. 13. Ὑπ' *αὐτοῦ* determines the voice of *ἐβαπτ.*, 'they received baptism at the hands of John'; for the middle see 4 Regn. v. 14, Judith xii. 7, Acts xxii. 16, 1 Cor. x. 2. For Josephus's account of the baptism of John see *ant.* xviii. 5. 2, and on the question of its relation to proselyte-baptism, cf. Schürer II. ii. 319 ff. Ἐν *τῷ* Ἰορδ. *ποταμῷ* (cf. *εἰς τὸν* Ἰορδ., *v.* 9, note): so Mt.; "im Jordanstrome" (Schanz). Ἰ. *ποταμός* is regarded as a single term, needing but one article (synthetical apposition, cf. WM., p. 72 f.).

ὑπ᾽ αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ, ἐξομολογούμενοι τὰς
ἁμαρτίας αὐτῶν. [6]καὶ ἦν ὁ Ἰωάνης ἐνδεδυμένος τρίχας 6
καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ,
καὶ ἔσθων ἀκρίδας καὶ μέλι ἄγριον.¶ [7]καὶ ἐκήρυσσεν 7 ¶ q

5 om ποταμω D 604 a b c Or^{1} 6 και ην ℵBLT^{d} 33 b d al vg] ην δε ADPΓΔΠΣΦ al | τριχας] δερρην D a | om και ζωνην .. αυτου D a b ff t 7—8 και ελεγεν αυτοις εγω μεν υμ. βαπτ. εν υδ. ερχ. δε οπ. μου ο ισχυροτ. μου ου ουκ ειμι ικ. λυσαι τ. ιμαντ. των υποδ. αυτου και αυτος υμ. βαπτιζει εν πν. αγ. D (a) (ff). 7 εκηρυσσεν] εκεκραγεν Γ

ἐξομολ. τὰς ἁμ. αὐτῶν] Evidence of μετάνοια. Ἐξομολογεῖσθαι in Biblical Greek is usually to give glory to God (=הוֹדָה לְ), a phrase especially common in the Psalms; see also Mt. xi. 25, Rom. xiv. 11. The rarer ἐξομολ. ἁμαρτίας occurs in Dan. ix. 20 (LXX.), where Th. has ἐξαγορεύειν, the usual equivalent in the LXX. of the Hithp. of יָדָה. Ἐξαγορεύειν does not occur in the N. T., but ἐξομολ. τὰς ἁμαρτίας is used in James v. 16 as well as by Mt., Mc. in this place; see also Barnabas (19), Clement of Rome (1 Cor. 51), Ps. Clement (2 Cor. 8), Tert. *pat.* 15, *paen.* 10, 12.

6. ἦν...ἐνδεδυμένος κτλ.] Elijah had worn a sheepskin mantle (μηλωτή, 3 Regn. xix. 19; cf. Heb. xi. 37, Clem. R. 1 Cor. 17) and a leathern girdle (4 Regn. i. 8 ζώνην δερματίνην περιεζωσμένος τὴν ὀσφὺν αὐτοῦ); and a similar costume had become the traditional dress of the prophet (Zech. xiii. 4 ἐνδύσονται δέρριν τριχίνην; cf. Mt. vii. 15). Δέρριν has been transferred from Zech. *l.c.* into the 'Western' text of Mc.; see vv. ll. But John's ἔνδυμα ἀπὸ τριχῶν καμήλου (Just. *dial.* 88) was probably not a camel's skin, but an ordinary garment of sackcloth (σάκκος τρίχινος, Apoc. vi. 12) woven from the rough hair of the animal; J. Lightfoot *ad loc.* points out that the Talmud speaks of such a garment (בגד מצמר גמלים). Cf. Victor: σαφέστερον ὁ Ματθαῖός φησιν ὡς τὸ ἔνδυμα αὐτοῦ ἦν ἀπὸ τριχῶν καμήλου. Euth.: τρίχας οὐχὶ ἀκατεργάστους ἀλλ᾽ ὑφηφασμένας, and see Joseph. *ant.* xvi. 4, *B. J.* i. 17. Hieron. *op. imp.*: "non de lana cameli habuit vestimentum...sed de asperioribus setis." The crowd did not go out to see ἄνθρωπον ἐν μαλακοῖς ἠμφιεσμένον (Mt. xi. 8), but one who inherited the poverty as well as the power of Elijah. Jerome: "monachorum princeps Johannes Baptista est."

καὶ ἔσθων] Mt. ἡ δὲ τροφὴ ἦν αὐτοῦ. It was "wilderness food" (Gould). Certain locusts were accounted 'clean': Lev. xi. 22, 23, ταῦτα φάγεσθε ἀπὸ τῶν ἑρπετῶν...τὴν ἀκρίδα (חָגָב) καὶ τὰ ὅμοια αὐτῇ. "The Gemarists feign that there are 800 kinds..of such as are clean" (J. Lightfoot *ad loc.*): Hieron. *adv. Jovin.* ii. 6, "apud orientales...locustis vesci moris est." It was perhaps in ignorance of this fact, perhaps from encratite tendencies, that some commentators understood by ἀκρίς in this place a kind of vegetable food (cf. Euth.); see J. R. Harris, *Fragments of Ephrem*, p. 17 f. As to the wild honey of Palestine (ἄγριον, Vg. *silvestre*, Wycliffe, "hony of the wode," cf. 4 Regn. iv. 39, Ps. lxxix. (lxxx.) 14) see Exod. iii. 8, Judg. xiv. 8, 1 Sam. xiv. 25; also Joseph. *B. J.* iv. 8. 3 where it is named among the products of the plain of Jericho. The Sinaitic (Mt.) and Jerusalem Syriac versions render μέλι ἄγριον 'mountain honey' (cf. Lc. xii. 28 in Syrr.$^{\text{sin.cu.}}$); the Ebionite Gospel had the curious gloss (from Exod. xvi. 21) οὗ ἡ γεῦσις ἦν τοῦ μάννα ὡς ἐγκρὶς ἐν ἐλαίῳ: cf. Resch, *Paralleltexte zu Mt. u. Mc.*, p. 56. The name μέλι ἄγριον (*mel silvestre*) was also given by the ancients to a

λέγων Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ
οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑπο-
8 δημάτων αὐτοῦ. [8] ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς
δὲ βαπτίσει ὑμᾶς πνεύματι ἁγίῳ.

7 *ισχυρος* A min^1 | om *μου* 2° B Or^1 | om *οπισω μου* Δ min^1 ff t 8 *εγω*] + *μεν* ADPΓΔΠΣΦ al (om *μεν* ℵBLT^d 33 69 al^2 b c ff t vg Or^1) | *υδατι*] pr *εν* ADLPT^{d}ΓΠΣΦ (om *εν* ℵBHΔ 16 33 al pauc Or^1) | om *υμας* 2° ℵ* (hab ℵ$^{c.a}$) b | *πνευματι* BL b t vg] pr *εν* ℵADHPT^{d}ΓΔΠΣΦ al a c f ff r me Or^1 | *αγιω*] + *και πυρι* PΦ al syr^{hcl*}

vegetable product: Diod. Sic. xix. 94, *φύεται...ἀπὸ τῶν δένδρων καὶ μέλι πολὺ τὸ καλούμενον ἄγριον*: Plin. *H. N.* xix. 8, "est autem mel in arundinibus collectum." But it is unnecessary in the present case to go beyond the natural meaning.

Ἔσθειν = *ἐσθίειν* "occurs Mc.^{1} and probably Mc.^{1}, Lc.^{4}, mostly in the participle" (WH., *Notes*, p. 145 f., cf. WSchm., p. 127). In the LXX. the shorter form of the participle is frequent in cod. B.

7. *καὶ ἐκήρυσσεν λέγων Ἔρχεται κτλ.*] A second stage in the Baptist's preaching—the heralding of the Christ. Lc. (iii. 15) mentions that he was led to it by the growing belief in his own Messiahship. Ὁ *ἰσχυρότερός μου*: cf. Lc. xi. 22. Mt. inverts the sentence (*ὁ δὲ ὀπ. μου ἐρχ. ἰσχυρότερος..*); comp. Jo. i. 15, where the ground of the superiority is found in the preexistence of Messiah (*ὅτι πρῶτός μου ἦν*). Οὗ... *αὐτοῦ*: see WM., p. 184 f.

οὐκ εἰμὶ ἱκανός] Cf. Exod. iv. 10 (LXX.). Ἱ*κανός εἰμι* in the N. T. is followed by an inf., as here (Burton, § 376), by *ἵνα* (Mt. viii. 8), or by *πρός τι* (2 Cor. ii. 16). Jo. (i. 27) and Lc. (iii. 16) substitute *ἄξιος* for *ἱκανός*; see Origen *in Jo.* t. vi. 36 (20).

κύψας λῦσαι τὸν ἱμάντα κτλ.] Κύψας is a touch peculiar to Mc. and expunged by D. For λῦσαι...ὑποδ. αὐτοῦ (Mc. Lc.) Mt. substitutes *τὰ ὑποδήματα βαστάσαι*, cf. Victor, and Origen (*in Jo.* t. vi. 34), who suggests, *ἀκόλουθόν γε μηδενὸς σφαλλομένου τῶν εὐαγγελιστῶν ..ἀμφότερα κατὰ διαφόρους καιροὺς εἰρηκέναι τὸν βαπτιστήν.* Similarly Aug. *de cons.* ii. 30. Both were servile acts connected with the use of the bath, and possibly suggested by the baptismal rite (Bengel: "ad baptismum...calcei exuebantur"): see Ps. lx. 10, and Lc. xv. 22, where the slaves offer *ὑποδήματα.* Plautus *trin.* ii. 1 speaks of slaves known as *sandaliferae*: and cf. Lucian *Herod.* 5, *ὁ δέ τις μάλα δουλικῶς ἀφαιρεῖ τὸ σανδάλιον.* For *ἱμάς* (*corrigia*) see Isa. v. 27 (LXX.); Victor: *ἱμ. φησὶ τὸν σφαιρωτῆρα* (Gen. xiv. 23) *τοῦ ὑποδήματος.* Euth.: *τὸν ἐκ λώρου δεσμόν.* For λῦσαι see Exod. iii. 5 (LXX.) and Polyc. Mart. *ἐπειρᾶτο καὶ ὑπολύειν ἑαυτόν, μὴ πρότερον τοῦτο ποιῶν.* Οὗ..*αὐτοῦ*, cf. vii. 25, and see WM., p. 184 f.

8. *ἐβάπτισα*] Mt., Lc., *βαπτίζω.* The aor. represents John's course as already fulfilled in view of the coming of Messiah: cf. the epistolary *ἔγραψα scripsi*, and *ἔπεμψα misi* (WM., p. 347). Ὕ*δατι...πνεύματι* 'with water,' 'with the Spirit,' dat. of manner or instrument (WM., p. 271): *ἐν ὕδατι, ἐν. πν.* are used elsewhere (Mt. Lc. Jo. i. 33, 34, Acts i. 5) of the sphere in which the action is performed (WM., p. 483 ff.). For the correlation of *ὕδωρ* and *πνεῦμα* see also Jo. iii. 5, iv. 14, vii. 38, 39, Acts i. 5, Tit. iii. 5. Mt., Lc. add *καὶ πυρί.* The effusion of the Spirit was a well-known characteristic of the Messianic age (see Isa. xliv. 3, Ezek. xxxvi. 25—27, Joel ii. 28), but the phrase *βαπτίζειν πνεύματι* is new, though Joel (LXX.) has *ἐκχεῶ* and Ezek. *ῥανῶ.* Πν. *ἅγιον* is the Holy Spirit in

[9] Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν 9
Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλειλαίας καὶ ἐβαπτίσθη

9 om και 1° B | om και εγενετο a | Ιησους] pr ο DMΓΔΣΦ al | Ναζαρετ ℵBLΓΔ 33 69^{corr} a b d f Or] Ναζαρατ AΡΣ Ναζαρεθ DEFHKMUVΠΦ min^{mu} vg me go

His operations; contrast τὸ πν. τὸ ἅγ. (iii. 29), the Holy Spirit regarded as a Divine Person.

9—11. The Baptism (Mt. iii. 13—17, Lc. iii. 21—22; cf. Jo. i. 32—34).

9. *καὶ ἐγένετο...ἦλθεν*] A Hebraism, וַיְהִי··· וְ; also *καὶ ἐγ.* (or *ἐγ. δέ*)...*καί*: both constructions occur in the LXX., e.g. Gen. iv. 3, 8, and the N. T., but Mc. has only the first. For *καὶ ἐγένετο* followed by the inf. see Mc. ii. 23, and on the whole subject consult WM., p. 760 n., Burton, § 357 f. Ἐν *ἐκείναις ταῖς ἡμέραις*, another Hebraism = בַּיָּמִים הָהֵם. Cf. Exod. ii. 11, Jud. xviii. 1, &c., and in the N. T. Mt. iii. 1, Mc. viii. 1, xiii. 17, 24, Lc. ii. 1, iv. 2, Acts ii. 18, vii. 41, &c.; *ἐν ἐκείνῃ τῇ ἡμέρᾳ* occurs in nearly the same sense Lc. xvii. 31, Jo. xvi. 23, 26. As a note of time the phrase is somewhat indefinite, but like *τότε* (Mt. iii. 13) it brings the narrative which follows into general connexion with the preceding context. Here e.g. it connects the arrival of Jesus at the Jordan with the stage in the Baptist's ministry described in 7, 8. Euth.: *ἡμέρας δὲ νῦν φησιν ἐν αἷς ἐκήρυσσε..ὁ Ἰωάννης.*

ἀπὸ Ναζαρὲτ τῆς Γαλειλαίας] Mt., *ἀπὸ τῆς Γ.*; the exact locality had been mentioned by him in ii. 23. Mc.'s *ἀρχή* does not carry him behind the Lord's residence at Nazareth; to the first generation Jesus was *ὁ ἀπὸ Ν.* (Jo. i. 46, Acts x. 37), or *ὁ Ναζαρηνός* (Mc. i. 24, xiv. 67, xvi. 6), or *Ναζωραῖος* (Lc.^{1} Jo.^{3} Acts^8)—on the two forms see Dalman *Gr. d. Aram.* p. 141 n. *Ναζαρέτ* (*-ρέθ, -ράθ, -ρά* are also found, but not in Mc., see WH., *Notes*, p. 160) is unknown to the O. T. and to Josephus; and its insignificance seems to be implied in the explanatory notes which accompany the first mention of the place in Mt. ii. 23, Lc. ii. 39, and here: perhaps also by the question of Jo. i. 46. The *onomastica* revel in etymologies, e.g. "N. flos aut virgultum eius vel munditiae aut separata vel custodita"; the first was based on a supposed reference to the נֵצֶר in Isa. xi. 1. Delitzsch (*Z. f. d. l. Th.*, 1876) proposed to connect the name with נְצֶרֶת, Aram. נַצְרַת (Dalman, p. 119, prefers נֹצֶרֶת, Aram. נָצְרָה, נָצְרַת), a watch-tower, in reference to its position on the flank of a hill commanding a wide prospect. On the situation see G. A. Smith's *H. G.*, p. 432 f. and Merrill, *Galilee*, p. 122. Τῆς Γαλειλαίας (Mt. xxi. 11, Lc. i. 26) is the topographical gen., cf. WM., p. 234. Ἡ γῆ ἡ Γαλειλαία, or simply ἡ Γ., occurs in the LXX. as far back as Jos. xx. 7, xxi. 32; cf. 3 Regn. ix. 11, 4 Regn. xv. 29, 1 Par. vi. 76 (61), Isa. ix. 1 (viii. 23), and answers to גָּלִיל, גְּלִילָה, a roll, or ring, hence a circuit of country: see G. A. Smith, *H. G.*, p. 413 ff., cf. Joseph. *B. J.* iii. 3. 1. From N. the journey to the place of the Baptism would lie along the Esdraelon as far as Bethshan, and then down the valley of the Jordan. On the locality of the Baptism see G. A. Smith, *H. G.*, p. 496.

καὶ ἐβαπτίσθη..ὑπὸ Ἰ.] Mt. adds that the journey was taken for this purpose (*τοῦ βαπτισθῆναι*). Εἰς τὸν Ἰορδάνην (WM., p. 517 f.) = *ἐν τῷ Ἰορδάνῃ* (i. 5), but with the added thought of the immersion, which gives vividness to the scene. In every other instance *βαπτίζειν εἰς* is followed by the acc. of the purpose (*εἰς μετάνοιαν, εἰς ἄφεσιν*) or the object to which the baptized are united

10 *εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάνου.* [10]*καὶ εὐθὺς ἀναβαίνων*
ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ
11 *πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν.* [11]*καὶ*

9 *εις τ. Ιορδ. υπο Ιωαν.* ℵBDL 33 al] *υπο Ιωαν. εις τ. Ιορδ.* ΑΡΓΔΠΣΦ al$^{\text{pler}}$ f syr$^{\text{hcl}}$ arm go aeth 10 om *ευθυς* D a b t | *εκ* ℵBDLΔ 33 al go] *απο* ΑΡΓΔΠΣΦ al$^{\text{pler}}$ | *σχιζομενους*] *ηνυγμενους* D latt | *το πνευμα*] + *του θεου* arm | *ως*] *ωσει* ΜΡΣΦ al | *καταβαινον*] + *και μενον* ℵΔ$^{\text{spat vac}}$ 33 al b ff t vg me aeth | *εις* BD 13 69 al pauc a g] *επ* ℵALΡΓΔΠΣΦ al$^{\text{pler}}$

(*εἰς Χριστὸν Ἰησοῦν, εἰς τὸν Μωυσῆ, εἰς τὸν θάνατον*). Ὑπὸ Ἰωάνου (cf. i. 5, note), as the rest—*μετὰ τῶν δούλων ὁ δεσπότης* (Euth. Zig.).

10. *καὶ εὐθύς κτλ.*] **Εὐθύς** (Wycliffe, *anoon*) is characteristic of Mc.—"ein Lieblingswort des Marcus," Schanz—occurring Mc.^{41} Mt.^{8} Lc.^{11} James^{1}; Mt. shews a similar partiality for *τότε*. In the LXX. (Gen. xv. 4, xxxviii. 29) *καὶ εὐθύς* = וְהִנֵּה = *καὶ ἰδού*, a phrase which, though common in the other Gospels, is not used by Mc. Of the forms *εὐθύς, εὐθέως* the first only, with very few exceptions, occurs in Mc.; the second predominates in the rest of the N. T.

ἀναβαίνων ἐκ τοῦ ὕδατος] Out of the river into which He had descended: cf. Jos. iv. 18, *ἐξέβησαν οἱ ἱερεῖς..ἐκ τοῦ Ἰορδάνου*, Jer. xxix. 20 (xlix. 19), *ὥσπερ λέων ἀναβήσεται ἐκ μέσου τοῦ Ἰορδάνου*. Mt.'s *ἀπὸ τοῦ ὕδατος* is less graphic, giving merely the point of departure: cf. Acts xxv. 1, Apoc. vii. 2. Lc. adds *προσευχόμενος*, cf. Mc. i. 25, vi. 46, Lc. ix. 28.

εἶδεν σχιζομένους τοὺς οὐρανούς] The subject is Ἰησοῦς (*v.* 9). Some interpreters, influenced by Jo. i. 32 ff., have regarded *ἀναβαίνων* as a *nom. pendens*, and understood ὁ Ἰωάνης after *εἶδεν*: cf. Tindale, "John saw heavens open" (so even in Mt.). It was permitted to the Baptist to share the vision as a witness (Jo. *l. c.* *ἑώρακα καὶ μεμαρτύρηκα*), but the vision was primarily for the Christ.

σχιζομένους] Vg. *apertos*, with the 'Western' text, from Mt. (*ἠνεῴχθησαν οἱ οὐρανοί*, cf. Lc.); in the true text of Mc. both the word and the tense are more graphic—'He saw the heaven in the act of being riven asunder.' Bengel: "dicitur de eo quod antea non fuerat apertum." *Σχίζειν* is used of a garment (Isa. xxxvi. 22, Jo. xix. 24), a veil (Lc. xxiii. 45), a net (Jo. xxi. 11), rocks (Zech. xiv. 4, Isa. xlviii. 21, Mt. xxvii. 51), and wood (Gen. xxii. 3): *scindere caelum* occurs in Silius Italicus i. 535 f. *Ἀνοίγειν* is the usual word in this connexion (Gen. vii. 11, Ps. lxxvii. (lxxviii.) 23, Isa. xxiv. 18, lxiv. 1, Acts vii. 56, Apoc. iv. 1, xix. 11): cf. esp. Ezek. i. 1, *ἠνοίχθησαν οἱ οὐρανοὶ καὶ εἶδον ὁράσεις θεοῦ*. Orig. *in Jo. fragm.* (Brooke, ii. 238), *ἄνοιξιν δὲ ἢ σχίσιν οὐρανῶν αἰσθητικῶς οὐκ ἔστιν ἰδεῖν, ὁπότε οὐδὲ τῶν παχυτέρων σωμάτων*. Jerome in Matt. *l.c.* "aperiuntur autem caeli non reseratione elementorum, sed spiritualibus oculis." This vision of the rending heavens seems to have symbolised the outcome of Christ's mission: cf. Jo. i. 51.

καὶ τὸ πνεῦμα] Mt. *πνεῦμα θεοῦ* (cf. Gen. i. 2), Lc. *τὸ πν. τὸ ἅγιον*. The art. either looks back to i. 8, 'the (Holy) Spirit already mentioned,' or indicates the Person of the Spirit, as in Jo. i. 32, 33, Acts x. 19, xi. 12, &c.

ὡς περιστεράν] Mt. *ὡσεὶ π.*, Lc. *σωματικῷ εἴδει ὡς π.* Jerome: "non veritas sed similitudo monstratur." The Ebionite Gospel paraphrased: *ἐν εἴδει περιστερᾶς κατελθούσης καὶ εἰσελθούσης εἰς αὐτόν*. Cf. Justin. *dial.* 88, *ὡς περιστερὰν τὸ ἅγιον πνεῦμα ἐπιστῆναι ἐπ' αὐτὸν ἔγραψαν οἱ ἀπόστολοι* and see other references in Resch, φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν Cὺ εἶ ὁ υἱός μου ὁ ἀγαπητός· §ἐν σοὶ¶ εὐδόκησα. § ℸ ¶ P

11 εγενετο ℵ$^{c.a}$ABLP al^{pler} lat$^{vet\ pler\ vg}$ syrr arm me] om ℵ*D ff g t ηκουσθη 28 2^{pe} | ουρανων] + και λεγει arm | σοι ℵBDLPΔΣℸ 1 13 22 33 69 604 al a t vg me al] ω ΑΓΠΦ al b d g

Paralleltexte zu Luc., p. 15 f. The vision corresponds to that of Gen. i. 2, where מְרַחֶפֶת suggests the motion of a bird; cf. *Chagigah* (ed. Streane) 15 A. The dove is a familiar image in Hebr. poetry; see esp. Ps. lxviii. 13 (Cheyne), Cant. ii. 12; F. C. Conybeare (*Exp.* IV. ix. 436) produces illustrations from Philo, e.g. *quis rer. div. her.* 25, ἡ θεία σοφία...συμβολικῶς ...τρυγὼν καλεῖται: ib. 48, περιστερᾷ μὲν ὁ ἡμέτερος νοῦς...εἰκάζεται, τῷ δὲ τούτου παραδείγματι (i.e. the Divine λόγος) ἡ τρυγών. In the *Protev.*, c. 9, Joseph is said to have been marked by a like phenomenon: ἰδοὺ περιστερὰ...ἐξῆλθεν ἐπὶ τὴν κεφαλὴν Ἰωσήφ. On the significance of the symbol, cf. Mt. x. 16, Tert. *bapt.* 8, and the Greek commentators *ad l.*, e.g. Victor: ἐν εἴδει περιστερᾶς...τὸ πνεῦμα ἔρχεται τὸν ἔλεον τοῦ θεοῦ καταγγέλλον τῇ οἰκουμένῃ, ἅμα καὶ δηλοῦν ὅτι τὸν πνευματικὸν ἀπόνηρον εἶναι χρὴ καὶ πρᾷον, ἁπλοῦν τε καὶ ἄδολον.

καταβαῖνον εἰς αὐτόν] The κατάβασις answers to the ἀνάβασις of i. 10; cf. the play upon these compounds in Jo. iii. 13, Eph. iv. 9, 10. For εἰς αὐτόν, Mt., Lc. prefer ἐπ᾽ αὐτόν: only Jo. (i. 33) has καὶ ἔμενεν ἐπ᾽ αὐτόν (cf. Isa. xi. 2; see vv. ll. here). The immanence of the Spirit in Jesus was at once the purpose of the Descent and the evidence of His being the Christ; see note on next verse.

11. καὶ φωνή κτλ.] Victor: ἢ ἀγγελική τις ἦν ἢ καὶ ἑτέρα ἐκ προσώπου τοῦ πατρός. For exx. of such voices in the O. T. see Gen. xxi. 17, xxii. 11, 15, Exod. xix. 19, xx. 22, 1 Kings xix. 12, 13. In the Gospels the Father's Voice is heard thrice, at the Baptism and Transfiguration (cf. 2 Pet. i. 17) and before the Passion (Jo. xii. 28). The Voice was audible or articulate only to those who had 'ears to hear' (John v. 37, xii. 29): comp. the scoff of the Jew in Orig. *c. Cels.* i. 41, τίς ἤκουσεν ἐξ οὐρανοῦ φωνῆς; On its relation to the בַּת קוֹל see Edersheim, *Life and Times*, i. p. 285.

σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός] So Lc., after Ps. ii. 7; Mt., οὗτός ἐστιν κτλ. The words point to Gen. xxii. 2 and perhaps also to Isa. xlii. 1 (cf. Mt. xii. 18). Ἀγαπητός in the LXX. answers to יָחִיד (μονογενής, *unicus*, cf. Hort, *Two Diss.* p. 49 f.) in seven instances out of fifteen; in the N. T., where the word is much more frequent, it is exclusively a title of Christ, or applied to Christians as such. As a Messianic title (cf. Mc. ix. 7, xii. 6, 2 Pet. i. 17, Eph. i. 6 (ὁ ἠγαπημένος), Col. i. 13 (ὁ υἱὸς τῆς ἀγάπης αὐτοῦ), where however see Lightfoot), it indicates a unique relation to God; thus in Rom. viii. 31 τοῦ ἰδίου υἱοῦ is substituted for τοῦ ἀγαπητοῦ υἱ. of Gen. xxii. 16. The title is frequent as a name of Messiah in *Ascens. Esaiae* (ed. Dillmann, pp. 3, 5, &c.; cf. *Test. XII. patr.* Benj. 11, ἀναστήσεται... ἀγαπητὸς Κυρίου) and is used in the Targum of Jonathan on Isa. xlii. 1.

ἐν σοὶ εὐδόκησα] Latt., *in te complacui.* Mt. ἐν ᾧ εὐδ. Εὐδοκεῖν ἐν = חָפֵץ בְּ 2 Regn. xxii. 20, Mal. ii. 17, or רָצָה בְּ Ps. xliii. (xliv.) 3, cxlvi. (cxlvii.) 11. The reference is probably to Isa. xlii. 1 רָצְתָה נַפְשִׁי (LXX. προσεδέξατο, Th. ηὐδόκησεν); the exact phrase occurs in Isa. lxii. 4. In Lc. an early Western reading substitutes ἐγὼ σήμερον γεγέννηκά σε (from Ps. ii. 7), cf. Just. *dial.* 103; in the *G. acc. to the Hebrews* the

§ W$^{\text{o}}$ 12 §[12]Καὶ εὐθὺς §τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν
§ syr$^{\text{sin}}$ 13 ἔρημον. [13]καὶ ἦν ἐν τῇ ἐρήμῳ τεσσεράκοντα ἡμέρας

12 *το πνευμα*]+*το αγιον* D 13 *ην*]+*εκει* EFHKMΠΦΣΤ 1 28 69 604 2$^{\text{pe}}$ al syrr arm go aeth | om *εν τη ερημω* KΠ* 1 28* 69 604 2$^{\text{pe}}$ al syr$^{\text{sin}}$ arm | *ημερας*]+*και τεσσαρακοντα νυκτας* (vel *κ. ν. τ.*) LM 13 33 al vg me aeth

two sayings seem to have been combined (Epiph. *haer.* xxx. 13). Acc. to Jerome (on Isa. xi. 2) the Nazarene Gospel had the interesting gloss "Fili mi, in omnibus prophetis expectabam te ut venires et requiescerem in te; tu es enim requies mea."

The aor. *εὐδόκησα* does not denote "the historical process by which God came to take pleasure in Jesus during his earthly life" (Gould), but the satisfaction of the Father in the Son during the preexistent life overflowing into the incarnate life. Thus it corresponds to the perf. רָצְתָה of Isa. xlii. 1; cf. Driver, *Tenses in Hebr.* § 9, Burton, § 55.

Theodore of Mopsuestia, in the interests of his Christology, held that the *εὐδοκία* arose from the foreseen perfection of the Man with whom the Word united Himself (*Minor Epp.* ii. p. 294 ff.). The Son in whom God took pleasure was not the Word, but the *ἀναληφθεὶς ἄνθρωπος* (ib. i. 63, 260; Migne, *P. G.* lxvi. 705—6.)

12—13. THE TEMPTATION (Mt. iv. 1—11, Lc. iv. 1—13).

12. *καὶ εὐθὺς τὸ πνεῦμα κτλ.*] For *καὶ εὐθύς* see i. 10 n. *Ἐκβάλλει*, Vg. *expellit*; other Latin texts have *duxit*, *eduxit*: Wycliffe, "puttide hym (forth)". Mt. has simply *ἀνήχθη... ὑπὸ τοῦ πνεύματος*, Lc. *ἤγετο ἐν τῷ πνεύματι*. *Ἐκβάλλειν* is used for the power exercised by Christ over the *δαιμόνια* (e.g. i. 34). But *expellit* and "driveth" (A.V.) or "driveth forth" (R.V.) are perhaps too strong in this context: cf. Mt. ix. 37, Mc. i. 43, Jo. x. 4: *ἐκβάλλειν*=הוֹצִיא in 2 Chron. xxiii. 14, xxix. 5 (see Guillemard, *G. T.*, *Hebraistic ed.* p. 20). At the most the word denotes here only a pressure upon the spirit (Victor: *ἕλκει*), not an irresistible power. Mt. adds the purpose (*πειρασθῆναι ὑπὸ τοῦ διαβόλου*). Cf. Hilary *in Matt.*, "significatur libertas Spiritus sancti, hominem suum iam diabolo offerentis"; Jerome *in Matt.* l.c., "ducitur autem non invitus aut captus, sed voluntate pugnandi."

εἰς τὴν ἔρημον] To be distinguished apparently from the *ἔρημος* of i. 4. Christian tradition from the time of the Crusades points to the Quarantania (*Jebel Kuruntul*), a rugged limestone height which rises 1000 feet above the plain of Jericho (cf. Josh. xvi. 1); the Arabs on the other hand select the conical hill *'Osh el Ghurâb*. The Gospels give no indication beyond the fact that the Lord went to the place from the Jordan.

13. *τεσσεράκοντα ἡμέρας...σατανᾶ*] The same limit of time occurs in the lives of Moses and Elijah (Exod. xxxiv. 28, 1 Kings xix. 8), and again in the life of Christ (Acts i. 3); for other exx. of the number in Scripture see Trench, *Studies in the Gospels*, p. 13 ff. Mc., Lc. make the temptation coextensive with the 40 days; Mt. seems to connect the limit of time with the fasting, and to place the Temptation at the end of the days. Comp. in support of the Marcan tradition Clem. *hom.* xi. 35, xix. 2; Orig. *hom. in Luc.* 29. *Πειράζειν* in the LXX. is used of man tempting God, and of God tempting man, but not of Satanic suggestions: in 1 Chron. xxi. 1 we have *ἐπέσεισεν*: in 1 Macc. i. 15 *ἐπειράθησαν* (ℵ$^{\text{c.a?}}$) approaches to the latter sense, but the reading is more than doubtful. In the N. T. this meaning is common (cf., besides the present context and its parallels, 1 Cor. vii. 5,

πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων· §καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ. § G

[14] Καὶ μετὰ τὸ παραδοθῆναι τὸν Ἰωάνην ἦλθεν ὁ 14

13 οι αγγελοι] om οι AMℸ 33 al 14 και μετα BD a (c) syr^{sin}] μετα δε ℵALΓΔΠΣΦℸ al latt$^{vt\ mu\ vg}$ syrr$^{pesh\ hel}$ go aeth | τον Ιωαν.] om τον AEFG*H al

Gal. vi. 1, Heb. ii. 18, Apoc. ii. 10, iii. 10); in Mt. iv. 3, perhaps also in 1 Thess. iii. 5, ὁ πειράζων = ὁ σατανᾶς. See Mayor on James i. 13.

ὑπὸ τοῦ σατανᾶ] Mt., Lc., ὑπὸ τοῦ διαβόλου. The LXX. translate הַשָּׂטָן by ὁ διάβολος in Job i., ii., and Zech. iii.; σατάν is used in the sense of an adversary in 3 Regn. xi. 14, 23, ὁ σατανᾶς appears first in Sir. xxi. 27 (30). In the N. T ὁ σατανᾶς or Σατανᾶς (Mc. iii. 23, Lc. xxii. 3) is invariably the Adversary κατ' ἐξοχήν, and the name is freely used by the Synoptists and St Paul, and in the Apocalypse. On the history of the Jewish belief in Satan see Cheyne, *Origin of the Psalter*, p. 282 f., Schultz, *O.T. Theology*, ii. p. 274 ff., Edersheim, *Life &c.* ii. p. 755 ff., Charles, *Enoch*, pp. 52 ff., 119.

ἦν μετὰ τῶν θηρίων] Comp. 2 Macc. v. 27, Ἰούδας...ἀναχωρήσας ἐν τοῖς ὄρεσιν (i.e. probably the w. of Judaea), θηρίων τρόπον διέζη. In Ps. xc. (xci.) 13 the promise of victory over the θηρία follows immediately after that of angelic guardianship, cited by the Tempter in Mt. iv. 6. But this peculiarly Marcan touch may be simply meant to accentuate the loneliness of the place; cf. Victor: ταύτῃ τοι [οὕτως] ἄβατος ἦν ἡ ἔρημος ὡς καὶ θηρίων πλήρης ὑπάρχειν: it was not such an ἔρημος as John tenanted, but a haunt of the hyaena, jackal, and leopard (cf. Tristram, *Land of Israel*, p. 240; G. A. Smith, *H. G.*, p. 316 f.). The mystical reference to the Second Adam (Gen. ii. 19), which some have imagined, seems, as Meyer has well said, out of place in this narrative; see, however, Trench, *Studies*, p. 9 f.

καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ] Apparently during the forty days, the imperf. corresponding with ἦν...πειραζόμενος...ἦν. Mt. seems to limit this ministry to the end (τότε προσῆλθον). Comp. Gen. xxviii. 12, Jo. i. 51, Heb. i. 14; esp. the hymn in 1 Tim. iii. 16, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις. The διακονία may refer to the supply of physical (1 Kings xix. 5 ff.) or spiritual (Dan. x. 19 ff.) needs.

14—15. FIRST PREACHING IN GALILEE (Mt. iv. 12—17, Lc. iv. 14—15).

14. μετὰ τὸ παραδοθῆναι τὸν Ἰωάνην] A definite *terminus a quo* for all that follows: cf. Mt. ἀκούσας δὲ ὅτι Ἰωάνης παρεδόθη. Παραδίδωμι (in the LXX. generally the equivalent of נָתַן) acquires its special meaning from the context; the most usual complement is εἰς (τὰς) χεῖρας (τῶν) ἐχθρῶν or the like, but we find also π. εἰς θάνατον 2 Chr. xxxii. 11, εἰς προνομήν (Isa. xxxiii. 23), εἰς σφαγήν (xxxiv. 2). Here we must supply εἰς φυλακήν, as in Acts viii. 3, xxii. 4; cf. Lc. iii. 20, Jo. iii. 24. The events of Jo. ii. iii. must be placed before the commencement of the Synoptic Ministry. If Mark is silent as to the previous work in Galilee and Judaea, he does not "exclude it" (Gould); it lies outside his subject and perhaps his information. From his point of view the Lord's Ministry begins where the Baptist's ends: "Ioanne tradito, recte ipse incipit praedicare; desinente lege, consequenter oritur evangelium" (Jerome).

ἦλθεν] Mt., ἀνεχώρησεν. This journey to Galilee was in fact a withdrawal from Judaea, where the tidings of John's imprisonment (Mt.), and still

Ἰησοῦς εἰς τὴν Γαλειλαίαν κηρύσσων τὸ εὐαγγέλιον
15 *τοῦ θεοῦ* [15]*καὶ λέγων ὅτι Πεπλήρωται ὁ καιρός, καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.*

14 *ο* Ιησους] om *ο* AV$^{\text{corr}}$ΓΠℸ al | *κηρυσσων*] pr *διδασκων και* L | *του θεου*] pr *της βασιλειας* ADΓΔΠΣΦℸ al a f vg syr$^{\text{pesh}}$ go aeth 15 *και λεγων* BKLMΔΠΦ al$^{\text{pler}}$ a b vg syrr$^{\text{pesh hcl}}$ me] om *και* ℵ$^{\text{a}}$ADEFΣℸ al f ff g t go om *και λεγ.* ℵ* c syr$^{\text{sin}}$ Or *πεπληρωνται οι καιροι* D a b c ff g r t om *εν* 36 481 b f vg Or

more the growing jealousy of the Pharisees towards the new Teacher (Jo. iv. 1), rendered a longer stay dangerous or unprofitable. Though Galilee was under the jurisdiction of Antipas, His mission there would not expose Him at first to the tetrarch's interference (cf. Mc. vi. 14, Lc. xiii. 31 f., xxiii. 8). It was Jerusalem, not Galilee, that shed the blood of the prophets; in any case it was clear that Jerusalem would not tolerate His teaching; Galilee offered a better field (cf. Jo. iv. 45). The Greek commentators think of the move only as an escape from peril (Theod. Heracl., *ἵνα ἡμᾶς διδάξῃ μὴ ἀποπηδᾶν τοῖς κινδύνοις*: Victor, *διετήρει ἑαυτόν*); but the other motive should be kept in view.

εἰς τὴν Γαλειλαίαν] Jo. adds *πάλιν*, and states the route (iv. 4 *διὰ τῆς Σαμαρίας*). Cana was visited on the way to Capernaum (Jo. iv. 46).

κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ] Contrast i. 4, *κηρύσσων βάπτισμα μετανοίας*. Both proclamations urged repentance, and both told of good tidings; but *μετάνοια* predominated in the one, *εὐαγγέλιον* in the other. The preaching of Jesus began, as a regular mission, with the silencing of John: cf. Mt. iv. 17, *ἀπὸ τότε ἤρξατο*. He took up the Baptist's note, but added another. Τὸ *εὐαγγέλιον τοῦ θεοῦ* (*εὐ. θεοῦ*) is a Pauline phrase (Rom. i. 1, xv. 16, 2 Cor. xi. 7, 1 Thess. ii. 8, 9), used however also by St Peter (1 Pet. iv. 17). The gen. probably denotes the source: the good tidings which comes from God, of which God (the Father) is the Author and Sender; cf. *v.* 1; see, however, the more inclusive view advocated by SH. (on Rom. i. 1). The insertion of *τῆς βασιλείας* (vv. ll.) is due to a desire to explain an unusual phrase: see next verse.

15. *ὅτι Πεπλήρωται ὁ καιρός κτλ.*] The substance of the new proclamation. Ὅτι is here 'recitative' (WM., p. 683 n.), as in i. 37, 40, ii. 12, and frequently in Mc. For *πληροῦσθαι* used of time, cf. Gen. xxix. 21, *πεπλήρωνται* (מָלְאוּ) *αἱ ἡμέραι*—a phrase frequently occurring in the LXX.; and for its connexion with *καιρός* see Tob. xiv. 5 (B), Esth. ii. 12 (A). *Καιρός* (usually = עֵת or מוֹעֵד) is the 'season,' the 'opportune moment' (see esp. Eccl. iii. 1—8), with an ethical outlook, *χρόνος* being merely the time, considered as a date: see Trench, *syn.* § vii. and cf. Lightfoot on 1 Thess. v. 1. Thus St Paul speaks of the *πλήρωμα τοῦ χρόνου* (Gal. iv. 4), when he has in view the place of the Incarnation in the order of events, but of the *πληρ. τῶν καιρῶν* (Eph. i. 10), when he thinks of the Divine *οἰκονομία*. Here the thought is that of the opportuneness of the moment. The season fixed in the foreknowledge of God (Acts i. 7), and for which the whole moral guidance of the world had prepared, was fully come. It is not so much in regard to Galilee that the words are spoken as in reference to the world and humanity considered as a whole. See *Lux Mundi*, Essay iv.

καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ]

[16] *Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλει-* 16
λαίας εἶδεν Ϲίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Ϲίμωνος
ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ, ἦσαν γὰρ ἁλεεῖς.

16 *και παραγων* ℵBDL 13 33 69 604 al latt syr$^{\text{sin pesh}}$ arm me] *περιπατων δε* ΑΓΔΠΣΦ al$^{\text{pl}}$ | *Σιμωνος* ℵBLMΦ min$^{\text{pauc}}$ a arm me] *του Σ.* AE$^{\text{corr}}$Δ min$^{\text{nonn}}$ *αυτου του Σ.* E*FHΣΦℸ al$^{\text{mu}}$ syr$^{\text{hel}}$ go *αυτου* DGΓ 33 al latt$^{\text{vt pl vg}}$ syrr aeth | *αμφιβαλλοντας* ℵABDE* al] *βαλλοντας* E$^{\text{corr}}$MΓΠ$^{\text{corr}}$ al + *αμφιβληστρον* ΑΓΔΠΣΦℸ al b ff + *τα δικτυα* D 69 2$^{\text{po}}$ a c f vg

Acc. to Mt. (iii. 2) this announcement had been anticipated by John. Mt. has usually *ἡ βασ. τῶν οὐρανῶν* (*τοῦ θ.* only in vi. 33, xii. 28, xix. 24, xxi. 31, 43), but the two expressions are nearly equivalent (see Schürer II. ii. 171, Bevan on Dan. iv. 26, Stanton, *J. and Chr. Messiah*, p. 208 f.). The term possibly originated in the language of Daniel—see esp. ii. 24, vii. 22 (Nestle, *Marginal.*, p. 41), and cf. Stanton, p. 211—and there are parallels in pre-Christian literature, e.g. Ps. Solom. xvii. 23, *ἀναστήσει αὐτοῖς τὸν βασιλέα αὐτῶν...εἰς τὸν καιρὸν ὃν ἴδες*. Thus the yearning for a Divine Kingdom pervades the history of Israel, and the new preaching in announcing its realisation probably found the phrase ready; on the Rabbinical use of the term see Stanton, p. 214 f. For a fresh and invigorating if incomplete view of the subject see *Ecce Homo* cc. iii., iv. *Ἤγγικεν*, *appropinquavit*, 'hath drawn near,' is nigh; cf. Isa. lvi. 1, Thren. iv. 18, Ezek. vii. 7, &c. (קָרַב or קָרוֹב); Mc. xiv. 42, Lc. x. 9, 11, 1 Pet. iv. 7.

μετανοεῖτε καὶ πιστεύετε κτλ.] See on *v.* 14. For the connexion of *μετάνοια* and *πίστις* cf. Acts xx. 21, Heb. vi. 1. *Πιστεύειν ἐν* (הֶאֱמִין בְּ) occurs in Ps. lxxvii. (lxxviii.) 22, cv. (cvi.) 12 (cf. 24), Jer. xii. 6, and elsewhere, frequently however with a v. l. which omits *ἐν*. In the N. T. the construction is perhaps unique (see Westcott on Jo. iii. 15, and Ellicott on Eph. i. 13—on its occurrence in Ign. *Philad.* 8, cf. Lightfoot *ad l.*); nor do we elsewhere hear of believing the Gospel (see however 'Mc.' xvi. 15, 16); faith is regarded as primarily due to the Person of whom the Gospel speaks (cf. e.g. Jo. xiv. 1). Yet faith in the message was the first step; a creed of some kind lies at the basis of confidence in the Person of Christ, and the occurrence of the phrase *π. ἐν τῷ εὐαγγελίῳ* in the oldest record of the teaching of our Lord is a valuable witness to this fact. *Τὸ εὐαγγέλιον* is the nucleus of Christian teaching already imparted in the announcement *ἤγγικεν, κτλ.* For other meanings see note on i. 1.

16—20. CALL OF THE FIRST FOUR DISCIPLES (Mt. iv. 18—22; cf. Lc. v. 1 ff.).

16. *καὶ παράγων παρὰ τὴν θάλασσαν κτλ.*] Mt. *περιπατῶν δέ*; see vv. ll. here. *Παράγων* intrans. (= עָבַר) occurs in the LXX. (Ps. cxxviii. (cxxix.) 8, cxliii. (cxliv.) 4) and N. T. (Mt. Mc. Jo. Paul), but the construction with *παρά* seems to stand alone; see however 3 Macc. vi. 16, *κατὰ τὸν ἱππόδρομον παρῆγεν*. Mt. and Mc. carry the reader at once to the lake-side; Lc. prefaces the preaching at Capernaum with the synagogue-scene at Nazareth: see Mc. vi. 1, note.

τὴν θάλασσαν τῆς Γ.] So Mt. Mc., or usually 'the Sea.' Jo. adds (vi. 1) or substitutes (xxi. 1) *τῆς Τιβεριάδος*. Lc. prefers *λίμνη* to *θάλασσα*, and in v. 1 calls it *ἡ λ. Γεννησαρέτ*, apparently from the district known as *Γεννησαρέτ* on its Western shore (Mc. vi. 53): cf. Joseph. *B. J.* iii. 10. 7, *ἡ λ. Γεννησάρ*, 1 Macc. xi. 67, *τὸ ὕδωρ τοῦ Γ.* The O.T.

17 [17]*καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Δεῦτε ὀπίσω μου, καὶ*
§ C 18 *ποιήσω* §*ὑμᾶς γενέσθαι ἁλεεῖς ἀνθρώπων.* [18]*καὶ εὐθὺς*

17 om ο Ιησους Φ | om γενεσθαι 1 13 604 al b syrr$^{\text{sin pesh}}$ aeth

name is יָם כִּנֶּרֶת, *θάλασσα Χενάρα* (*Χενέρεθ, Χενερώθ*), Num. xxxiv. 11, Jos. xiii. 27. On the topography of the Lake see G. A. Smith, *H. G.* c. xxi.

εἶδεν Σίμωνα καὶ Ἀνδρέαν] *Σίμων* is a Hellenized form of *Συμεών* (= שִׁמְעוֹן, Gen. xxix. 33, cf. Apoc. vii. 12); both forms are used in reference to Simon Maccabaeus, 1 Macc. ii. 3, 66, to whom the popularity of this name is probably due (Lightfoot, *Gal.*, p. 268). The Apostle is called *Συμεών* in Acts xv. 14, 2 Pet. i. 1; the Synoptists call him *Σίμων* up to the choosing of the Apostles, after which he is *Πέτρος* (but see Mt. xvi. 16, 17, xvii. 25, Mc. xiv. 37, Lc. xxii. 31, xxiv. 34), a name which Mt. anticipates here (iv. 18, *Σ. τὸν λεγόμενον Π.*). *Ἀνδρέας* is a true Greek name (Herodotus vi. 126), but instances occur of its use by Jews (Smith's *B. D.*, ed. 2, i. 128); Andrew appears in company with Greeks in Jo. xii. 20 f. The brothers came from Bethsaida (Jo. *l. c.*, i. 44, cf. Mc. vi. 45 n.), but at this time resided in Capernaum (Mc. i. 29); the father's name was Jonas (Mt. xvi. 17), or John (Jo. i. 42, xxi. 15—17). Andrew had been a disciple of the Baptist (Jo. i. 35, 40), but apparently both A. and S. had for some time followed Jesus, witnessing His miracles in Galilee (Jo. ii. 2, 7) and Jerusalem (ib. 13, 23), and baptizing in His Name (Jo. iii. 22, iv. 2); after His return to Galilee they had gone back to Capernaum and resumed their fishing.

ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ] Mt. *βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν*: cf. Hab. i. 17, *ἀμφιβαλεῖ τὸ ἀμφίβληστρον αὐτοῦ*, and see vv. ll. here. Mc. alone uses *ἀμφιβάλλειν* absolutely; cf. however *οἱ ἀμφιβολεῖς*, Isa. xix. 8. On the synonyms *ἀμφίβληστρον, δίκτυον* (Mc. i. 18, 19), *σαγήνη* (Mt. xiii. 47), see Trench *syn.*, § lxiv.: *ἀμφ.* and *σαγήνη* occur together in Hab. i. 16, cf. Isa. xix. 8. On *ἀμφιβ. εἰς, ἐν*, see WM., p. 520.

ἦσαν γὰρ ἁλεεῖς] The form *ἁλεεύς* predominates in the best MSS. of the LXX. (Isa. xix. 8 א* B*, Jer. xvi. 16 א* B*, Ezek. xlvii. 10 B*A (but Job xl. 26 *ἁλιέων*); cf. WH., *Notes*, 151. On the fish of the Lake of G. see Sir C. W. Wilson in Smith's *B. D.*, ed. 2, ii. p. 1074; Merrill, *Galilee*, p. 43 f.

17. *καὶ εἶπεν αὐτοῖς κτλ.*] The brothers are in their boat, Jesus speaks from the shore; cf. Jo. xxi. 4, 5. *Δεῦτε ὀπίσω μου* = לְכוּ אַחֲרַי, 4 Regn. vi. 19; other forms are *ἔρχεσθαι* (Mc. viii. 34), *ἀπέρχεσθαι* (Mc. i. 20), *ἀκολουθεῖν ὀπίσω* (Mt. x. 38), or simply *ἀκολουθεῖν* w. dat. (Mc. ii. 14, viii. 34 b, Jo. i. 43, &c.); for *ὑπάγειν ὀπίσω* with a very different sense, see Mc. viii. 33. On the form of the sentence see Burton § 269 c.

καὶ ποιήσω...ἀνθρώπων] Mt. omits *γενέσθαι* (לִהְיוֹת); see WM., pp. 757, 760. *Ἁλεεῖς ἀνθρώπων*: so Mt.; Lc. *ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν.* For the metaphor, cf. Prov. vi. 26, Jer. xvi. 16, 2 Tim. ii. 26, and for fuller treatment, Pitra, *spic. Solesm.* iii. 419 ff. As to its influence on early Christian thought and art see the articles 'fish,' 'fisherman' in *D. C. A.*; in Clem. Alex. *hymn. in Chr.* the Lord Himself is the *ἁλιεὺ[s] μερόπων* | *τῶν σωζομένων* | *πελάγους κακίας* | *ἰχθῦς ἁγνοὺς* | *κύματος ἐχθροῦ* | *γλυκερᾷ ζωῇ δελεάζων.* The *anulus piscatoris* worn by the Pope is of mediaeval origin (*D. C. A.* ii. p. 1807). Erasmus appositely remarks, "piscantes primum piscatus est Jesus."

18. *καὶ εὐθὺς ἀφέντες τὰ δίκτυα*]

ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. [19]καὶ προβὰς 19
ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάνην
τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρ-
τίζοντας τὰ δίκτυα, [20]καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ 20
ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ
μετὰ τῶν μισθωτῶν ἀπῆλθον¶ ὀπίσω §αὐτοῦ. ¶ 13 § e

18 τα δικτυα ℵBCL al vg arm me] + αυτων ΑΓΔΠΣΦℸ al^{pler} f g syrr go aeth παντα D a b c ff τα λινα 604 | ηκολουθουν B 19 προβας] + εκειθεν ℵ*ΑCΓΔΠΣΦℸ al^{pler} (ℵ$^{c.a}$ 33 post ολιγ.) c f vg syr^{hcl} arm go aeth | om ολιγον ℵ*ΣΦ (προβ. ολιγον sine εκ. BDL min^{nonn} a b ff g syrr$^{sin\ pesh}$ me) 20 ευθυς (ευθεως ACDΓΔΠ al min^{pl}) ante αφ. transpon Δ 124 al c ff syr^{pesh} arm | απηλθον οπισω αυτου] ηκολουθησαν αυτω D latt

So Mt.; Lc., who follows another tradition (cf. Latham, *Pastor pastorum*, p. 197 f.), and connects the call with a miraculous draught of fishes, concludes (v. 11): *καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες πάντα ἠκ. αὐτῷ.*

19. *καὶ προβάς κτλ.*] Another pair of brothers (Mt. *ἄλλους δύο ἀδελφούς*) called, shortly after the first pair (*ὀλίγον*, Mc. only). *Ἰάκωβος*, *Iacobus* = יַעֲקֹב LXX. *Ἰακώβ* (Gen. xxv. 26 and throughout O. T.), English 'James' (through *Ital.* Giacomo, Mayor) from Wycliffe onwards. *Ἰωάνης* (on the orthography, see WH., *Notes*, p. 159) = יְהוֹחָנָן, יוֹחָנָן (LXX, *Ἰωανάς*, *Ἰωανάν*, *Ἰωνά*, but in 2 Paral. xxviii. 12, cod. B apparently uses *Ἰωάνης*, and *Ἰωάννης* occurs in 1 Macc. ii. 1 sq.). The father, who is mentioned as present (*infra*), was one *Ζεβεδαῖος* = זַבְדִּי or rather זְבַדְיָה, for which the LXX. have *Ζαβδειά* in 2 Esdr. viii. 8, x. 20, and *Ζαβαδαίας* in 1 Esdr. ix. 35, or *Ζαβδαῖος*, ib. 21; the mother was Salome, see Mc. xv. 40—on the form of the name cf. Dalman, p. 122. *Τὸν ἀδελφὸν αὐτοῦ* implies that John was the younger or the less important at the time; cf. *τὸν ἀδελφὸν Σίμωνος* (*v.* 16).

καὶ αὐτούς] Mc. only. Vg. *et ipsos*, 'they too': cf. Lc. i. 36, Acts xv. 27, 32 (Blass); the exx. of *καὶ αὐτός* with a finite verb, adduced by Knabenbauer, are inapposite. James and John, like Simon and Andrew, were in their boat (*ἐν τῷ πλ.*), though not similarly occupied. *Καταρτίζοντας τὰ δίκτυα*, Vg. *componentes retia*: Wycliffe, "makynge nettis," Tindale, A.V., R.V., "mending their nets," cf. Jerome: "ubi dicitur *componentes* ostenditur quod scissa fuerant." *Καταρτίζειν* is used of rebuilding a ruin (2 Esdr. iv. 12, 13), and in surgery, of setting a bone, or bringing the broken parts together (Galen). In a metaphorical sense the word is a favourite with St Paul (see Lightfoot on Gal. vi. 1, 1 Thess. iii. 10), but it is also used in 1 Pet. v. 10. Here it may include the whole preparation (see Heb. x. 5, xi. 3) of the nets for another night's fishing. Comp. the different account in Lc. v. 2.

20. *καὶ εὐθὺς ἐκάλεσεν αὐτούς*] On *εὐθύς* see *v.* 10, note. Mt. omits it here, but places *εὐθέως* before *ἀφέντες*, as in *v.* 18. The call was doubtless as before, *v.* 17; and the voice was as familiar and as authoritative in the second case as in the first.

ἀφέντες τὸν πατέρα] See the archetype of this parting in 1 Kings xix. 20 f., and cf. Mc. x. 28, 29. Mt. brings out more fully the relative greatness of the sacrifice in this case: *ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν.* In both cases the abandonment was complete (Lc. *ἀφέντες πάντα*); all left what they had to leave. Mc.'s *μετὰ*

21 [21] *Καὶ εἰσπορεύονται εἰς Καφαρναούμ· καὶ εὐθὺς τοῖς σάββασιν [εἰσελθὼν] εἰς τὴν συναγωγὴν ἐδίδασκεν.*

21 om *εισπ. εις* K. *και ευθ.* syr$^{\text{sin}}$ | *εισεπορευοντο* D 33 61 a b f go | *ευθυς* ℵL 1 28 33 131 Or $\frac{1}{1}$] *ευθεως* ABCD rell min$^{\text{pl}}$ | om *εισελθων* ℵCLΔ 28 69 al pauc me syrr$^{\text{sin pesh}}$ Or$^{\text{bis}}$ (hab ABDΓΠΣΦ al latt syr$^{\text{hcl}}$ arm go aeth) | *την συν.*] + *αυτων* Δ syr$^{\text{pesh}}$

τῶν μισθωτῶν has been thought to imply comparative prosperity, but the two pairs of brothers were partners in the fishing industry (Lc. v. 7, 10), so that there was at least no social difference. Of *μισθωτοί* we hear again in connexion with other businesses (Jo. x. 12, 13, cf. Mt. xx. 1).

ἀπῆλθον ὀπίσω αὐτοῦ. Mt. *ἠκολούθησαν αὐτῷ.* See note on i. 17.

21—28. Casting out an Unclean Spirit in the Synagogue at Capernaum (Lc. iv. 31—37).

21. *καὶ εἰσπ. εἰς Καφαρναούμ*] Cf. Mt. iv. 13 *καταλιπὼν τὴν Ναζαρὰ ἐλθὼν κατῴκησεν εἰς* K.; Lc. iv. 31 (after the Sabbath at Nazareth) *κατῆλθεν εἰς* K. In Mc. the entrance into Capernaum follows the walk by the Sea, but *εἰσπ.* does not of course exclude a previous arrival from Nazareth. *Καφαρναούμ* (*Καπερν.* is a 'Syrian' corruption, WH., *Notes*, p. 160): Mt. adds *τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ*, in ref. to Isa. viii. 23 (ix. 1). The name כְּפַר נַחוּם, 'Nahum's village,' is unknown to the O. T., but Josephus mentions a *κώμην Κεφαρνωκὸν λεγομένην* (*vit.* 72) and a fountain called Capharnaum in Gennesar (*πηγῇ ...Καφαρναοὺμ αὐτὴν οἱ ἐπιχώριοι λέγουσιν*, *B. J.* iii. 10. 8), identified by some with 'Ain-et-Tin close to Khan Minyeh, by others with 'Ain-et-Tabigah; the site has been sought at Khan Minyeh, at the N. end of the plain (so G. A. Smith, *H.G.* p. 456), or with more probability at Tell Hum 2½ miles N.E. of Khan M. (see Wilson, *Recovery of Jerusalem*, p. 342 ff., and the other authorities quoted in *Names and Places*, s.v.). Jerome *onomast.* says, "usque hodie oppidum in Galilaea." On the Talmudic references see Neubauer, *géogr. du Talmud*, p. 221. Tell Hum is now a wilderness of ruins, half buried in brambles and nettles; among them are conspicuous the remains of a large synagogue built of white limestone (Wilson, *l.c.*). On the strange statement of Heracleon *οὐδὲ πεποιηκώς τι λέγεται ἐν αὐτῇ ἢ λελαληκώς* see Origen *in Joann.* t. x. 11.

καὶ εὐθὺς τοῖς σάββασιν] On the first sabbath after the call of the Four. *Σάββατα* (so Joseph. *ant.* iii. 6. 6, and even Horace, *sat.* i. 9. 69) is perhaps pl. only in form = Aram. שַׁבְּתָא; cf. however *τὰ ἄζυμα, τὰ γενέσια*, and the like. The LXX. use both *σάββατον* and *σάββατα* for 'a sabbath,' cf. Exod. xvi. 23, xx. 8 f., xxxi. 15, but *σάββατον* does not appear in cod. B before 4 Regn. iv. 23. Mc. uses the sing. in ii. 27, 28, vi. 2, xvi. 1, and it is the prevalent form in the N. T.; *σάββατα* occurs as a true plural in Acts xvii. 2. The metaplastic dat. *σάββασιν* is usual in the N.T.; "B twice has *σαββάτοις*," WH., *Notes*, p. 157 (in Mt. xii. 1, 12). On *τοῖς σ.* with or without *ἐν* see WM., p. 274.

εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν] He was engaged in teaching in the synagogue, when the event about to be recorded took place. The rejection of *εἰσελθών* by some good authorities (? Alexandrian) may be justified by such passages as i. 39, x. 10, xiii. 9. This 'pregnant' use of *εἰς* is not to be attributed to confusion of *εἰς* with *ἐν*; see WM., p. 516 ff. *Τὴν συν.*; there was probably but one (see Lc. vii. 5). The synagogue teaching of Christ seems to have been characteristic of the earlier part of His ministry: we hear no more of it after Mc. vi. 2. On the Synagogue as an institution see Schürer II. ii. 52 ff.

§^{22}καὶ ἐξεπλήσσοντο ἐπὶ¶ τῇ διδαχῇ αὐτοῦ, ἦν γὰρ 22 § q ¶ a
διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς¶ οἱ ¶ ˥

22 οι γραμματεις] + αυτων CMΔΣ 33 al c f syrr aeth + και οι Φαρισαιοι e

The word occurs abundantly in the Pentateuch (LXX.) for עֵדָה or קָהָל, the congregation of Israel (see Hort, *Chr. Ecclesia*, p. 4 ff.): later on it is used for any assembly (Prov. v. 14 ἐν μέσῳ συναγωγῆς καὶ ἐκκλησίας, 1 Macc. xiv. 28 ἐπὶ συναγωγῆς μεγάλης ἱερέων), esp. a religious assembly, Ps. Sol. xvii. 8; as denoting a place of assembly it is almost peculiar to the N. T., and occurs chiefly in the Synoptists and Acts (Jo. vi. 59, xviii. 20, James ii. 2 are not real exceptions). Teaching was a chief purpose of the synagogues; Phil. *de Sept.* 2 calls them διδασκαλεῖα φρονήσεως. It arose out of the Scripture lections (Lc. iv. 16, Acts xiii. 15), which it followed in the form of a דְּרָשָׁה. The expositor (דַּרְשָׁן) was not an officer of the synagogue, but any competent Israelite who was invited by the officers. Hence the synagogue supplied invaluable opportunities to the first preachers of the Gospel.

22. καὶ ἐξεπλήσσοντο κτλ.] So Mt. vii. 28 f., Lc. iv. 32. Ἐκπλ., though used from Homer downwards, is rare in the LXX. (Eccl.^{1} Sap.^{1} Macc.^{3}) and in the N. T. is limited to Mt., Mc., Lc.$^{\text{ev., act.}}$ For ἐπὶ τῇ δ. see WM., p. 491 (‘over’ = at). The amazement was due to the manner of the teaching. It was authoritative; its note was ἐξουσία. Justin, *apol.* i. 14, contrasting our Lord with the Greek σοφισταί says: βραχεῖς δὲ καὶ σύντομοι παρ’ αὐτοῦ λόγοι γεγόνασιν· οὐ γὰρ σοφιστὴς ὑπῆρχεν ἀλλὰ δύναμις θεοῦ ὁ λόγος αὐτοῦ ἦν. The frequenters of the synagogue were chiefly struck by the Lord’s tone of authority; there was no appeal to Rabbis greater or older than Himself, His message came direct from GOD. The same character pervades all our Lord’s conduct: cf. i. 27, ii. 10, xi. 28 ff. The source of this ἐξουσία is the Father (Mt. xxviii. 18, Jo. v. 27, x. 18, xvii. 2); the Son delegates His authority to His servants (Mc. vi. 7, xiii. 34, Jo. i. 12). On the distinction between δύναμις and ἐξουσία see Mason, *Conditions of O. L.’s Life*, p. 98; and on the use of ὡς with the part. to denote the manner of an action cf. Burton, § 445.

καὶ οὐχ ὡς οἱ γρ.] Οἱ γρ., generic art., ‘the Scribes as a class.’ On the functions of this class see Schürer II. i. 306 ff.; Robertson Smith, *O.T.J.C.* 42 ff. The classical γραμματεύς is the secretary or clerk of a public body; γραμματεῖς τῆς βουλῆς, τῆς γερουσίας, τοῦ δήμου are mentioned in the inscriptions, cf. Hicks, *Inscr. of Ephesos*, p. 8, and Blass on Acts xix. 35. In the LXX. γραμματεῖς first appear in connexion with the Egyptian ἐργοδιῶκται, and Deissmann has shewn (*Bibelst.* p. 106 f.) that the papyri employ the word for a class of military officers, presumably those who kept the register of the army (cf. Driver on Deut. xx. 5, Moore on Jud. v. 14). In the later sense of a Biblical scholar the word first occurs in 1 Esdr. viii. 3, 2 Esdr. vii. 6: cf. 1 Macc. vii. 12, 2 Macc. vi. 18; the Gospels know no other. But the γραμματεῖς had before this time become a dominant factor in Jewish life, the recognised teachers of Israel, taking their place in the Sanhedrin with the representatives of priesthood and people (Mc. xv. 1). ‘Scribe’ (Latt. *scriba*) unfortunately lays stress on the etymological sense of the word (γραμματεῖς = סֹפְרִים); ‘lawyer’ (νομικός, Mt.^{1} Lc.^{6}) is scarcely better: Lc.’s νομοδιδάσκαλος (v. 17, cf. Acts v. 34) is perhaps the most exact title. On the relation of our Lord’s teaching to the Law and its authorised expounders

23 γραμματεῖς. [23]καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν
¶ t ἄνθρωπος¶ ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξεν
24 [24]λέγων Τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες
¶ W° ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.¶

23 om ευθυς ACDΓΔΠΣΦ al latt syrr arm go aeth (hab ℵBL 1 33 131 209 me Or) 24 τι] pr εα ℵ$^{c.a}$ACLΓΔΠΣΦ al syr^{hcl} arm go (om εα ℵ*BD min^{pauc} syrr$^{sin\ pesh}$ me aeth) | οιδαμεν ℵLΔ arm me aeth Or^2 Eus^4

see Hort, *Jud. Chr.* p. 14 ff. Ἦν γὰρ διδάσκων is a little wider than ἐδίδασκεν above; as He proceeded, the note of authority rang out more and more clearly.

23. καὶ εὐθὺς ἦν κτλ.] Mc. and Lc. only. Lc. omits εὐθύς and αὐτῶν; both words as they stand in Mc. belong to the completeness of the picture; the events occurred at a definite time and place, on that Sabbath during the sermon in the synagogue of the Capharnaites.

ἄνθρωπος ἐν πνεύματι ἀκαθ.] Lc. ἄνθρ. ἔχων πνεῦμα δαιμονίου ἀκαθάρτου—an easier phrase. For [εἶναι] ἐν πνεύματι cf. Mt. xxii. 43, Mc. v. 2, xii. 36, Lc. ii. 27, Rom. viii. 9, 1 Cor. xii. 3, Apoc. i. 10. The person who is under spiritual influence is represented as moving in the sphere of the spirit. Most of the exx. refer to the Holy Spirit, but there is nothing in the formula to forbid its application to evil spirits in their relation to men under their control. Πνεῦμα ἀκάθαρτον appears already in Zech. xiii. 2 (=רוּחַ הַטֻּמְאָה); ἀκάθαρτος and ἀκαθαρσία are ordinarily used in Leviticus for the ceremonial pollution which banishes from the Divine presence. This idea of estrangement from God probably predominates in the present phrase: cf. Victor: διὰ τὴν ἀσέβειαν καὶ τὴν ἀπὸ θεοῦ ἀναχώρησιν, adding however—what we should not perhaps exclude—διὰ τὸ πάσαις ταῖς αἰσχραῖς καὶ πονηραῖς ἐφήδεσθαι πράξεσιν.

καὶ ἀνέκραξεν κτλ.] Ἀνακράζειν (LXX.; late Gk.) is used again of the cry of a demoniac in Lc. viii. 28; and of the cry of human terror (Mc. vi. 49) or excitement (Lc. xxiii. 18). Lc. adds here φωνῇ μεγάλῃ (cf. 1 Regn. iv. 5 and Mc. *infra, v.* 26).

24. τί ἡμῖν καὶ σοί κτλ.] = מַה־לָּנוּ וָלָךְ: cf. Jos. xxii. 24, Jud. xi. 12, 2 Regn. xvi. 10, 3 Regn. xvii. 18; the phrase was used also in class. Gk., see Wetstein on Mt. viii. 29 and WM., p. 731. 'What have we in common with Thee?' Cf. Mc. v. 7, and esp. 2 Cor. vi. 14, τίς γὰρ μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ κτλ. Ἡμῖν = τοῖς δαιμονίοις, 'us, as a class'; only one seems to have been in possession in this case, but he speaks for all. Ναζαρηνός is the Marcan form (cf. xiv. 67, xvi. 6); Mt., Lc.‡ (xviii. 37), Jo., Acts, give Ναζωραῖος. On the origin of the two forms see Dalman, p. 141 n.

ἦλθες ἀπολέσαι ἡμᾶς] Probably a second question, parallel to τί ἡμῖν κ. σ.: 'didst Thou come (hither from Nazareth, or perhaps, since ἡμᾶς is generic, into the world) to work our ruin, to destroy and not to save, in our case?' Contrast Lc. xix. 10. The Saviour of men must needs be the Destroyer of unclean spirits. See the use made of this context against Marcionism by Tertullian, *adv. Marc.* iv. 7.

οἶδά σε τίς εἶ κτλ.] See James ii. 19 τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουσιν, and cf. also Lc. iv. 41, Mc. v. 7, Acts xix. 15. Orig. *in Jo.* t. xxviii. 15, δύναται καὶ πονηρὰ πνεύματα μαρτυρεῖν τῷ Ἰησοῦ καὶ προφητεύειν περὶ αὐτοῦ. For the special meaning of οἶδα as opposed to γινώσκω (Acts *l.c.*) see

[25]καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων Φιμώθητι καὶ 25
ἔξελθε ἐξ αὐτοῦ. [26]καὶ σπαράξαν αὐτὸν τὸ πνεῦμα 26
τὸ ἀκάθαρτον καὶ φωνῆσαν φωνῇ μεγάλῃ ἐξῆλθεν

25 om λεγων ℵ*A*vid | εξ αυτου] εκ του ανθρωπου D 565 latt (exc f) απ αυτου HLΣ 33 al^pl + πνευμα ακαθαρτον D (565) b c e ff g q go aeth 26 και εξηλθεν το πν. το ακ. και σπαραξας αυτον και κραξας φωνη μεγ. εξηλθεν απ αυτου D (e) (ff) | om το πν. B | φωνησαν ℵBL 33 Or] κραξαν AC(D)ΓΔΠΣΦ al^pler

Lightfoot on Gal. iv. 9, Rom. vii. 7, 1 Cor. ii. 11: *οἶδα* is absolute, *γινώσκω* relative. At this stage the evil spirits merely knew as a matter of fact that Jesus was the Messiah: experience of His power came later on. The slightly pleonastic *σέ* is common to Mc. and Lc. here, and perhaps is due to an Aramaic original (Delitzsch, יְדַעְתִּיךָ מִי אַתָּה). Ὁ *ἅγιος τοῦ θεοῦ*: cf. Ps. cv. (cvi.) 16, *Ἀαρὼν τὸν ἅγιον Κυρίου*: 4 Regn. iv. 9, *ἄνθρωπος τοῦ θεοῦ ἅγιος*. The Apostles learnt afterwards to adopt the title, John vi. 69, cf. 1 Jo. ii. 20, Apoc. iii. 7. Employed in this way it distinguished the Christ from all other consecrated persons. Victor: *ἅγιος ἦν καὶ ἕκαστος τῶν προφητῶν..διὰ τοῦ ἄρθρου τὸν ἕνα σημαίνει τῶν ἄλλων ἐξαίρετον*. Ὁ *δίκαιος* is also used (Acts xxii. 14, James v. 6: the two stand together in Acts iii. 14). But it was the *ἁγιότης* of Jesus—His absolute consecration to God (Jo. x. 36, xvii. 19)—which struck terror into the *δαιμόνια*. Bede: "praesentia salvatoris tormenta sunt daemonum."

25. *ἐπετίμησεν αὐτῷ*] Sc. *τῷ ἀνθρώπῳ*, but in effect the spirit, as the words that follow shew; cf. v. 8. *Ἐπιτιμᾶν*, Vg. *comminari*, Wycliffe and Rheims "threaten," other Engl. vv., "rebuke"; the strict meaning of the word is 'to mete out due measure,' but in the N. T. it is used only of censure; cf. 2 Tim. iv. 2, where it stands between *ἐλέγχειν* and *παρακαλεῖν*: Jude 9 (Zach. iii. 2), *ἐπιτιμήσαι σοι Κύριος*. With these two exceptions it is limited to the Synoptists.

φιμώθητι καὶ ἔξελθε] The rebuke takes the form of a double command: Euth., *ἐξουσιαστικὸν τὸ φ. καὶ τὸ ἐξ.* The offence was two-fold: (1) The confession *οἶδά σε κτλ.*, coming inopportunely and from unholy lips; cf. i. 34, Acts xvi. 18, and see Tert. *Marc.* iv. 7, "increpuit illum...ut invidiosum et in ipsa confessione petulantem et male adulantem, quasi haec esset summa gloria Christi si ad perditionem daemonum venisset": (2) the invasion of the man's spirit by an alien power. *Φιμοῦν* occurs in its literal sense in Deut. xxv. 4, cited in 1 Cor. ix. 9, 1 Tim. v. 18; *φιμοῦσθαι*, is in the LXX. (4 Macc. i. 35, ℵV) and N.T. uniformly metaphorical, Vg. *obmutescere*. The word is not a mere colloquialism, as Gould's rendering suggests; it occurs in this sense in good late writers (Josephus, Lucian, &c.); see, however, Kennedy, *Sources*, p. 41. In Mt. xxii. 34, 1 Pet. ii. 15 we find the active similarly used, cf. Prov. xxvi. 10 Th. *φιμῶν ἄφρονα φιμοῖ χόλους*. For *ἔξελθε* see v. 8, ix. 25. The summons to depart was in this case the penalty for unprovoked interruption; the *δαιμόνιον* was the aggressor. An exodus was possible, since the human personality, although overpowered, remained intact, awaiting the Deliverer: cf. iii. 27, Lc. xi. 21 ff.

26. *καὶ σπαράξαν...ἐξῆλθεν*] The spirit obeyed, but displayed his malice (Apoc. xii. 12); cf. Lc. *ῥίψαν αὐτὸν εἰς τὸ μέσον ἐξῆλθεν..μηδὲν βλάψαν αὐτόν*. *Σπαράσσειν*, Vg. *discerpere*, is used in reference to a spirit again in Mc. ix. 20 (*συνεσπ.*), 26,

§ W$^{\text{m}}$ 27 ἐξ αὐτοῦ. §^{27} καὶ ἐθαμβήθησαν ἅπαντες, ὥστε συνζητεῖν αὐτοὺς λέγοντας Τί ἐστιν τοῦτο; διδαχὴ καινή· κατ' ἐξουσίαν καὶ τοῖς πνεύμασιν τοῖς ἀκαθάρτοις ἐπι-

26 εξ] απ C(D)ΜΔΣ 33 al$^{\text{mu}}$ 27 παντες ACDΓΔΠ al | αυτους ℵB b e ff q] προς αυτ. GLSΦ min$^{\text{mu}}$ προς εαυτ. ACDΓΔΠΣ al min$^{\text{pl}}$ | om τι εστιν τουτο D ev$^{\text{pauc}}$ b c e ff q syr$^{\text{sin}}$ arm | διδαχη καινη κατ εξ. ℵBL 33 (1 28* 2$^{\text{pe}}$*) (604)] τις η διδ. η καινη αυτη οτι κατ εξ. (A)CΓΔΠΣΦ al min$^{\text{pl}}$ f vg syrr$^{\text{pesh hcl}}$ arm go τις η διδ. εκεινη η καιν. αυτ. η εξουσια οτι D τις η διδ. (η καιν.) αυτ. κατ εξ. b c e ff (q) r (syr$^{\text{sin}}$)

Lc. ix. 39, 42 (συνσπ.). The later usage of the word inclines towards the meaning 'convulse'; see 2 Regn. xxii. 8, but esp. Dan. viii. 7, where וַיַּשְׁלִיכֵהוּ אַרְצָה is translated by Th. ἔριψεν αὐτὸν ἐπὶ τὴν γῆν, but by LXX., ἐσπάραξεν αὐτὸν ἐπὶ τὴν γῆν. From the second instance it is clear that, on the hypothesis of a Hebrew or Aramaic original, Lc.'s ῥίψαν may represent the same word as Mc.'s σπαράξαν, and that the latter implies no laceration, so that Lc.'s (perhaps editorial) note μηδὲν βλ. αὐτόν is justifiable. The reading of D in ix. 20 (ἐτάραξεν) and in Lc. ix. 42 (συνετ.) is a serviceable gloss. For the mystical interpretation see Greg. M. *hom.* in Ezek. i. 12. 24, "quid est quod obsessum hominem antiquus hostis quem possessum non discerpserat deserens discerpsit, nisi quod plerumque dum de corde expellitur acriores in eo tentationes generat?" Φωνῆσαν φωνῇ μεγάλῃ, using for the last time the human voice through which he had so long spoken. Lc. has connected φωνῇ μεγάλῃ with the cry τί ἐμοὶ κ. σ., and omits it here.

27. καὶ ἐθαμβήθησαν ἅπαντες] Amazement (*v.* 22) deepened into awe. Lc. ἐγένετο θάμβος ἐπὶ πάντας. Θαμβεῖσθαι, ἐκθαμβεῖσθαι are used in the N. T. only by Mc., but occur occasionally in the LXX.; in class. Gk. the words are found chiefly in poetry. Θάμβος is connected with ἔκστασις in Acts iii. 10, and the verb with φοβεῖσθαι in Mc. x. 32.

ὥστε συνζητεῖν αὐτούς] = Lc. συνελάλουν πρὸς ἀλλήλους. Συνζητεῖν is usually followed by πρός (ix. 14, Acts ix. 29), or the dative (viii. 11, Acts v. 9), or a dependent clause giving the subject of debate (ix. 10); see vv. ll. here. Here, as again in xii. 28, it is used absolutely: 'they discussed.'

τί ἐστιν τοῦτο; διδαχὴ καινή] Lc. τίς ὁ λόγος οὗτος; ὅτι κτλ. Mc. gives the incoherent and excited remarks of the crowd in their natural form: the Western and traditional texts attempt to reduce them to literary form. For διδαχὴ καινή see *v.* 22. There was now another element which was new: the ἐξουσία was manifested in accompanying acts —κατ' ἐξουσίαν καί κτλ. Exorcism was not unknown among the Jews of this period, cf. Mt. xii. 27, Acts xix. 13 (on the latter reference see Blass, and cf. Edersheim i. 482); but it consisted in the use of magical formulae, not in the power of a direct command. The tone of authority adopted by Jesus was extended even (καί) to the uncontrollable wills of spirits who defied all moral obligations (τοῖς πν. τοῖς ἀκαθ., an order which emphasises the adj., cf. Eph. iv. 30, 1 Thess. iv. 8), and even in that sphere received attention (καὶ ὑπ. αὐτῷ, cf. iv. 41). For διδαχὴ καινή cf. Acts xvii. 19, and for the sense of καινός as compared with νέος see Mc. ii. 21, 22. The freshness and vigour of the teaching, and not merely its novelty, attracted attention.

κατ' ἐξουσίαν] Lc. ἐν ἐξουσίᾳ καὶ δυνάμει. With κατ' ἐξ. 'in the way of authority' cf. Rom. iv. 16, ἵνα κατὰ

τάσσει καὶ ὑπακούουσιν αὐτῷ. [28]καὶ ἐξῆλθεν ἡ ἀκοὴ 28
αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν περίχωρον τῆς
Γαλειλαίας.

[29]Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθὼν ἦλθεν εἰς 29
τὴν οἰκίαν Ϲίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ

28 om ευθυς ℵ* 1 28 33 al b c e ff q syr^{sin} arm | om πανταχου ℵ*ΑDΓΔΠΣΦ min^{pl} c f ff vg syrr arm go (hab (ℵ$^{c.a}$) BC(L) 69 124 b e q me) | της Γαλ.] της Ιουδαιας ℵ* του Ιορδανου 28 + και πολλοι ηκολουθησαν αυτω syr^{sin} 29 om ευθυς D c e ff g syrr$^{sin\ pesh}$ aeth | εξελθων ηλθεν B(D)(Σ) 1 22 69 124 604 al f g syr$^{hcl\ (mg)}$ arm aeth] εξελθοντες ηλθον ℵAC(F)(L)Γ(Δ)ΠΦ min^{pl} syr^{pesh} εξελθων ηλθαν ff syr$^{sin\ vid}$

χάριν, Phil. ii. 3, μηδὲν κατ᾽ ἐριθίαν μηδὲ κατὰ κενοδοξίαν. Lc.'s καὶ δυνάμει brings into sight another factor in the act, which however was not in the forefront of men's thoughts at the time. Καὶ τοῖς πνεύμασιν...'even the demons obey His word,' cf. iv. 41 καὶ ὁ ἄνεμος καὶ ἡ θάλασσα. See Lc. x. 17, 20. Ὑπακούουσιν αὐτῷ: Lc. ἐξέρχονται.

28. καὶ ἐξῆλθεν...πανταχοῦ] From that hour (εὐθύς) the new Teacher's fame (ἀκοή, Vg. *rumor*) spread in all directions. Ἀκοή is (1) 'hearing' (e.g. in the common LXX. phrase ἀκοῇ ἀκούειν); (2) in pl., 'the organs of hearing' (Mc. vii. 35, Acts xvii. 20); (3) the thing heard, 'hearsay,' 1 Regn. ii. 24 (שְׁמֻעָה), Isa. liii. 1, cf. Rom. x. 16, 17, where (3) passes back into (1).

εἰς ὅλην τὴν π. τῆς Γ.] Either = εἰς ὅλην τὴν Γαλειλαίαν (τῆς Γ. being epexegetical of τ. π.), or 'into all the district round G.'; Wycliffe, "the cuntree of G."; Tindale, Cranmer, &c., "the region borderinge on G." The latter is on the whole more in accordance with usage: cf. ἡ π. τοῦ Ἰορδάνου (Gen. xiii. 10, 11, Mt. iii. 5), τῶν Γερασηνῶν (Lc. viii. 37), Ἰερουσαλήμ (2 Esdr. xiii. 9); and it accords with Mt.'s summary (iv. 24, ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν). A third interpretation is 'the whole of that part of Galilee which lay round Capernaum.' But for this εἰς ὅλην τὴν π. Καφαρναούμ would have sufficed, for there was no need at present to contrast the Galilean περίχωρος with the tetrarchy of Philip which had not yet been mentioned; moreover the report could not have been limited to the W. of the Jordan. Lc., however, seems to incline to the narrowest sense (εἰς πάντα τόπον τῆς περιχώρου).

29—31. HEALING OF SIMON'S WIFE'S MOTHER (Mt. viii. 14—15, Lc. iv. 38—39).

29. καὶ εὐθὺς ἐκ τῆς συν. ἐξελθὼν ἦλθεν] The narrative is still unbroken, as κ. εὐθύς suggests, and ἐκ τῆς σ. shews. We are carried back to the end of *v.* 26, *vv.* 27, 28 being parenthetical. As soon as the congregation had broken up (Acts xiii. 43), Jesus went to the house of Simon. Ἐξελθὼν ἦλθεν, as it stands, is a 'subsingular' reading of B (see WH., *Intr.* § 308 ff.), but D gives ἐξελθ. δὲ ἐκ τῆς συν. ἦλθεν, and Σ, καὶ ἐξελθ. εὐθὺς ἐκ τῆς συν. ἦλθεν: with B are also a fair number of important cursives (see vv. ll.), and the sing. part. is supported by Syr.$^{sin.}$ and the O. L. MS. *ff*; besides, ἐξελθόντες ἦλθαν followed by μετὰ Ἰακώβου καὶ Ἰωάνου is hardly tolerable, and the roughness of B's text is in its favour. Τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου. Mt., Lc. mention only Simon (Mt., Πέτρου); the home was probably his, since he was a married man, but shared by his brother. A house in Capernaum is frequently mentioned as the *rendez-vous* of Jesus

30 Ἰωάνου. [30]ἡ δὲ πενθερὰ Cίμωνος κατέκειτο πυρέσ-
31 σουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς· [31]καὶ
προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρός, καὶ
¶ H ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς.¶
32 [32]Ὀψίας δὲ γενομένης, ὅτε ἔδυσεν ὁ ἥλιος, ἔφερον

30 om ευθυς b c ff g q syrr$^{\text{sin pesh}}$ aeth 31 ηγειρεν αυτην κρατ. της χειρος] εκτεινας την χειρα κρατ. ηγ. αυτην D (b f q) | χειρος] + αυτης ACΓΔΠΣΦ al vg syrr arm me (om αυτ. ℵBL (D b q)) | πυρετος] + ευθεως A(D)ΓΔΠΣΦ al (b c e f ff q vg) syrr$^{\text{(sin) (pesh) hcl}}$ go aeth (om ευθ. ℵBCL 1 28 33 al$^{\text{pauc}}$ e arm me) | και διηκονει] pr και ηγερθη 16 syrr$^{\text{sin hcl*}}$ aeth 32 εδυσεν BD 28] εδυ ℵACLΓΔΠΣΦ al$^{\text{pl}}$ | εφεροσαν D

and the disciples (Mc. ii. 1, iii. 27, vii. 24, ix. 33, x. 10). Jerome: "utinam ad nostram domum veniat...unusquisque nostrum febricitat."

30. ἡ δὲ πενθερὰ Σίμωνος] Simon was therefore "himself also a married man" before his call, and his wife accompanied him afterwards in his Apostolic journeys (1 Cor. ix. 5, cf. Suicer s. v. γυνή); see the story told of her by Clem. Alex. *strom.* viii. 11. 62 (Eus. *H. E.* iii. 30), and Clement's statement, *strom.* iii. 6. 52 (cf. Hieron. *adv. Jovin.* i. 26): ἢ καὶ ἀποστόλους ἀποδοκιμάζουσι; Πέτρος μὲν γὰρ καὶ Φίλιππος ἐπαιδοποιήσαντο. Her mother (for πενθερά and the correlative νύμφη see Mt. x. 35) 'kept her bed of a fever,' *decumbebat febricitans*: κατακεῖσθαι is used of the sick by Galen, and occurs again in this sense Mc. ii. 4, Lc. v. 25, Jo. v. 3, 6, Acts ix. 33, xxviii. 8; cf. Mt. βεβλημένην καὶ πυρ. See Field, *ot. Norv. ad loc.* For πυρέσσουσα Lc. has the professionally precise συνεχομένη πυρετῷ μεγάλῳ, 'in a high fever,' and similarly ἠρώτησαν for the simple λέγουσιν: the pl. is best explained as referring to οἱ περὶ τὸν Σίμωνα. The Lord is told as soon as He enters the house (εὐθύς); they have waited till He returned from the synagogue.

31. καὶ προσελθών κτλ.] He approached the sufferer, took her by the hand, and raised her up. Lc. adds ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ (cf. Mc. i. 25, iv. 39). For κρατήσας τ. χ. compare Mc. v. 41, ix. 27. The aor. part. is one of 'antecedent action,' see Burton § 134—rather perhaps of concurrent action, the grasp scarcely preceding and certainly coinciding with the lifting of the prostrate form; cf. Blass, *Gr.*, p. 193. The genitive is partitive (WM., p. 252); for an ex. from the LXX. see Gen. xix. 16. With the whole narrative compare Acts xxviii. 8—another case of miraculous recovery from fever.

καὶ διηκόνει αὐτοῖς] The prostration which attends early convalescence found no place; she at once assumed her usual function in the household (cf. Lc. x. 40, Jo. xii. 2). Jerome: "natura hominum istiusmodi est ut post febrim magis lassescant corpora, et incipiente sanitate aegrotationis mala sentiant; verum sanitas quae confertur a Domino totum simul reddit." The service was probably rendered at the Sabbath meal; cf. Joseph. *vit.* 54, ἕκτη ὥρα καθ' ἣν τοῖς σάββασιν ἀριστοποιεῖσθαι νόμιμόν ἐστιν ἡμῖν. For διακονεῖν 'to wait at table' cf. Lc. *l.c.*, xvii. 8, xxii. 26, 27, Acts vi. 2. Victor: ἀνεχώρουν ὡς ἐν σαββάτῳ ἐπὶ ἑστίασιν εἰς τὸν οἶκον τοῦ μαθητοῦ. Jerome: "et nos ministremus Iesu."

32—34. MIRACLES AFTER SUNSET (Mt. viii. 16, Lc. iv. 40—41).

32. ὀψίας δὲ γενομένης, ὅτε ἔδυσεν ὁ ἥλιος] For the phrase ὀψία ἐγένετο cf. Judith xiii. 1. Mt. omits ὅτε ἔδυσεν ὁ ἥ., Lc. changes it into δύνοντος τοῦ ἡλίου: comp. the similar discre-

πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς
δαιμονιζομένους· [33]καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη 33
πρὸς τὴν θύραν. [34]καὶ ἐθεράπευσεν πολλοὺς κακῶς 34
ἔχοντας ποικίλαις νόσοις, §καὶ δαιμόνια πολλὰ ἐξέ- § a

32 om προς αυτον syr$^{\text{sin}}$ | κακως εχ.] + νοσοις ποικιλαις D b c e ff g q syr$^{\text{sin}}$ | om και τους δαιμ. ℵ* syr$^{\text{sin}}$ 33—34 om και ην...κακως εχ. ℵ* 33 προς την θυραν (πρ. τη θυρα U)] + αυτου D c ff g q syr$^{\text{sin}}$ 34 και εθερ. αυτους και τους δαιμονια εχ. εξεβαλεν αυτα απ αυτων και ουκ ηφ. αυτα λαλειν οτι ηιδεισαν αυτον και εθερ. π. κ. εχοντας ποικ. ν. και δαιμ. π. εξεβαλεν D | om κακως..νοσοις syr$^{\text{sin}}$ | om ποικ. νοσ. ℵ*L

pancy in the readings of Mc. xvi. 2 (ἀνατείλαντος s. ἀνατέλλοντος τοῦ ἡλίου). Lc.'s recension is probably intended to leave time before dark for the miracles that follow. On the Sabbath the crowds would not bring their sick before sunset, cf. Victor: οὐχ ἁπλῶς πρόσκειται τὸ 'δύνοντος τοῦ ἡλίου,' ἀλλ' ἐπειδὴ ἐνόμιζον μὴ ἐξεῖναί τινι θεραπεύειν σαββάτῳ, τούτου χάριν τοῦ σαββάτου τὸ πέρας ἀνέμενον. For ἔδυσα = ἔδυν see WSchm., p. 109, and cf. vv. ll.

ἔφερον κτλ.] Case after case arrived (imperf.); Mt. προσήνεγκαν, Lc. ἤγαγον, with less realisation of the scene. In using the Marcan tradition Lc. has changed the position of ποικίλαις νόσοις: cf. what is said of φωνῇ μεγάλῃ *supra*, *v.* 26. Καὶ τοὺς δαιμονιζομένους: Mt. δ. πολλούς (cf. Mc. *infra*, *v.* 34). Δαιμόνια have not yet been mentioned by that name, yet the verb is used as if familiar to the reader. The corresponding classical form is δαιμονᾷν, and δαιμονίζεσθαι is rare before the N. T.; there is no trace of it in the Gk. O. T., but it occurs in the later literary Greek in reference to the insane. In the N. T. its use is nearly limited to the participles δαιμονιζόμενος, δαιμονισθείς, in the sense of a person possessed by a δαιμόνιον: cf. Acts x. 38, τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου.

33. καὶ ἦν ὅλη ἡ πόλις κτλ.] See note on i. 5. Ἐπισυνάγειν is a strengthened form of συνάγειν found in late Greek and frequent in the LXX., normally implying a large or complete gathering, cf. 1 Macc. v. 10, 16, Mt. xxiii. 37, Mc. xiii. 27, Lc. xii. 1; cf. ἐπισυντρέχειν, Mc. ix. 25. Πρὸς τὴν θύραν: the acc. dwells on the thought of the flocking up to the door which preceded, and the surging, moving, mass before it: cf. ii. 2, xi. 4, and contrast Jo. xviii. 16, ἱστήκει πρὸς τῇ θύρᾳ.

34. καὶ ἐθεράπευσεν κτλ.] For θεραπεύειν to attend on a patient, to treat medically, see Tobit ii. 10 (ℵ), ἐπορευόμην πρὸς τοὺς ἰατροὺς θεραπευθῆναι. It is in Mt. and Mc. the nearly constant word for Christ's treatment of disease; ἰᾶσθαι occurs only in Mt. viii. 8, 13, xiii. 15 (LXX.), xv. 28, Mc. v. 29. The treatment was not tentative; πολλούς is either coextensive with πάντας (*v.* 32, cf. Mt.), or it implies that, if all could not approach the Lord that night, there were many that did and were healed. Lc. adds the method of individual treatment: ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθείς. The diseases were various—ποικίλαις: cf. π. ἐπιθυμίαι (2 Tim. iii. 6), ἡδοναί (Tit. iii. 3), δυνάμεις (Heb. ii. 4), διδαχαί (Heb. xiii. 9).

καὶ δαιμόνια πολλὰ ἐξέβαλεν] The class. δαίμων (Mt. viii. 31) or δαιμόνιον is simply a power belonging to the unseen world but operating upon men here (θεὸς ἢ θεοῦ ἔργον Arist.; μεταξύ ἐστι θεοῦ καὶ θνητοῦ Plat.). In Biblical Greek the word took a bad sense

§ Θ$^{\text{f}}$ βαλεν· καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, §ὅτι
ᾔδεισαν αὐτὸν [Χριστὸν εἶναι].
35 [35]Καὶ πρωὶ ἔννυχα λίαν ἀναστὰς ἐξῆλθεν καὶ
36 ἀπῆλθεν εἰς ἔρημον τόπον κἀκεῖ προσηύχετο. [36]καὶ

34 τα δαιμ. λαλ. B | χριστον ειναι BLΣ 1 28 33 69 al$^{\text{sat mu}}$ g syr$^{\text{hcl}}$ arm me aeth] τον $\overline{\text{χν}}$ ειναι ℵ$^{\text{c.a}}$CGM al om ℵ*ADEFKSUVΓΔΘ$^{\text{f}}$Φ al a b c e ff q vg syrr$^{\text{sin pesh}}$ go 35 εννυχα ℵBCDLΘ$^{\text{f}}$ 28 33 al] εννυχον ΑΓΔΠΣΦ al$^{\text{pler}}$ | om αναστας D 226 a c | om εξηλθεν και b d e q | om και απηλθεν B min$^{\text{pauc}}$ ff g | ερημ. τοπ.] pr τον D | προσηυξετο D

through its appropriation to heathen deities (Deut. xxxii. 17, Ps. xcv. (xcvi.) 5, Bar. iv. 7, cf. 1 Cor. x. 20, 21), regarded either as שֵׁדִים *genii* (?) (see Driver on Deut. *l. c.*, Cheyne, *Origin of the Psalter*, p. 334 f.) or אֱלִילִים. In Tobit, under Persian influence, the conception of evil δαιμόνια is developed (Tob. iii. 8, Ἀσμόδαυς (-δαῖος ℵ) τὸ πονηρὸν δαιμόνιον); a further progress is made in Enoch (c. xvi.), where however the Greek has πνεύματα. Joseph. *B. J.* vii. 6. 3 identifies them with the spirits of the wicked dead (τὰ καλούμενα δαιμόνια, ταῦτα δὲ πονηρῶν ἐστιν ἀνθρώπων πνεύματα τοῖς ζῶσιν εἰσδυόμενα). On the later Jewish demonology see Edersheim, *Life and Times*, ii., app. viii., or the subject may be studied in J. M. Fuller's intr. to Tobit (Speaker's Comm.); cf. F. C. Conybeare in *J.Q.R.* 1896. The N.T. uses δαιμόνια as = πνεύματα ἀκάθαρτα, adopting the accepted belief and the word supplied by the LXX. Ἐξέβαλεν: see note on i. 12. Mt. adds λόγῳ—a command sufficed.

καὶ οὐκ ἤφιεν λαλεῖν] Cf. i. 25. Lc. fills in this brief statement, representing the spirits as κράζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. Ἤφιεν, so Mc. xi. 16; cf. ἀφίομεν Lc. xi. 4. Ἀφίω, ἀφιέω, ἀφίημι seem to have been all in use (WH., *Notes*, p. 167, Blass, *Gr.*, p. 50): ἀφίω occurs in the best MSS. of the LXX., 1 Esdr. iv. 50, Eccl. v. 11, and ἀφιέω in Sus. (LXX.) 53 τοὺς δὲ ἐνόχους ἠφίεις, cf. Phil. *leg. ad Cai.* 1021. Ἤδεισαν αὐτόν: see on οἶδά σε i. 24; and contrast Jo. x. 14 γινώσκουσί με τὰ ἐμά. Χριστὸν εἶναι is strongly supported, yet may have been an early gloss from Lc. It does not seem as though their knowledge went beyond the fact of His Messiahship; both ὁ ἅγιος τοῦ θεοῦ and ὁ υἱὸς τ. θ. are Messianic titles.

35—39. WITHDRAWAL FROM CAPERNAUM, AND FIRST CIRCUIT OF GALILEE (Lc. iv. 42—44).

35. καὶ πρωὶ ἔννυχα λίαν κτλ.] Πρωὶ may be the morning watch—the φυλακὴ πρωία (Ps. cxxix. = cxxx. 6), as in Mc. xiii. 35; but in the present context the simpler meaning seems preferable—'early,' so early that it was still quite dark: cf. λίαν πρωί (xvi. 2) = ὄρθρου βαθέως (Lc. xxiv. 1) = πρωὶ σκοτίας ἔτι οὔσης (Jo. xx. 1). Ἔννυχος is used by the poets from Homer downwards, and in the prose of the later Gk., cf. 3 Macc. v. 5. With the adv. ἔννυχα (an ἅπ. λεγ.) compare πάννυχα (poet. and late Gk.); Hesych. quotes νύχα = νύκτωρ. The Vg. *diluculo valde* fails to give the force of ἔννυχα (Euth. ἀντὶ τοῦ νυκτὸς ἔτι οὔσης). In Lc. this touch of intimate acquaintance with the circumstances is lost (γενομένης δὲ ἡμέρας ἐξελθών). Ἐξῆλθεν: i.e. out of the house and town. It is difficult to believe that the reading ἐξ. καὶ ἀπῆλθεν is not a conflation which happens to have secured a consensus of the great majority of the authorities (see vv. ll.), although under the circumstances it must retain its place in the text: ἀπῆλθεν is probably from vi. 32, 46. The ἔρημος τόπος (Mc. Lc.)

κατεδίωξεν αὐτὸν Cίμων καὶ οἱ μετ᾽ αὐτοῦ, [37]καὶ 37
εὗρον αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι Πάντες ζητοῦσίν
σε. [38]καὶ λέγει αὐτοῖς Ἄγωμεν ἀλλαχοῦ εἰς τὰς 38

36 κατεδιωξεν ℵBMSU 28 40 604 vg al] κατεδιωξαν ACDLΓΔΘ^{f}ΠΣΦ a b c e f ff g q syrr | οι μετ αυτ.] om οι B + ησαν Δ 37 ευρον αυτον και λεγ. ℵBL e me^{cod} aeth] ευροντες αυτ. λεγ. ACΓΔΘ^{f}ΠΦ al ευροντες αυτον ειπον Σ οτε ευρον αυτον λεγ. D 38 om αλλαχου AC^{corr}DΓΔΘ^{f}ΠΣΦ latt syrr go (hab ℵBC*L 33 arm me aeth)

was doubtless in the neighbourhood of Capernaum: cf. vi. 31 ff., Lc. ix. 10.

κἀκεῖ προσηύχετο] Cf. Ps. v. 4, lxxxvii. (lxxxviii.) 14. These words reveal the purpose of the sudden withdrawal. Sunrise would bring fresh crowds, new wonders, increasing popularity. Was all this consistent with His mission? Guidance must be sought in prayer. Comp. vi. 46, xiv. 32, Lc. vi. 12, ix. 18, 28, xi. 1. Victor: οὐκ αὐτὸς ταύτης δεόμενος...ἀλλ᾽ οἰκονομικῶς τοῦτο ποιῶν. Ambros. *in Lc.* v.: "quid enim te pro salute tua facere oportet quando pro te Christus in oratione pernoctat?" There is truth in both remarks, but they overlook the εὐλάβεια of the Incarnate Son which made prayer a necessity for Himself (Heb. v. 7, 8).

36. καὶ κατεδίωξεν αὐτὸν Σίμων κτλ.] Vg. *Et persecutus est eum S.* Simon (whose personal narrative we clearly have here) started in pursuit of Him with Andrew and James and John (οἱ μετ᾽ αὐτοῦ, cf. *v.* 29; Bengel: "iam Simon est eximius"), and tracked Him to His retreat. Καταδιώκω (an ἅπ. λεγ. in the N. T. but freq. in LXX., where it usually = רָדַף) has an air of hostility: Gen. xxxi. 36, τί τὸ ἀδίκημά μου...ὅτι κατεδίωξας ὀπίσω μου; yet cf. Ps. xxii. (xxiii.) 6, τὸ ἔλεός σου καταδιώξεταί με. Simon's intention at least was good; the Master seemed to be losing precious opportunities and must be brought back. Yet see note on *v.* 31.

37. καὶ εὗρον αὐτόν κτλ.] Lc.'s account apparently is not based on the Marcan tradition, and in form at least conflicts with it: in Lc. the ὄχλοι pursue Jesus and stay Him; from Mc. we learn that in fact the attempt was made by the disciples. Tatian endeavours to harmonise the two traditions, in the order Mc. i. 35—38, Lc. iv. 42, 43. Πάντες ζητοῦσίν σε, i.e. all the Capharnaites and others on the spot. Cf. Jo. vi. 24, 26, xiii. 33. The quest was prompted by very mixed motives.

38. καὶ λέγει αὐτοῖς Ἄγωμεν ἀλλαχοῦ κτλ.] In Lc. similar words are addressed to the crowd, but the occasion is clearly the same. Ἄγωμεν, intrans., as in Mc. xiv. 42; Jo. xi. 7, 15, 16, xiv. 31, and as ἄγε in Homer and the poets: 'let us go elsewhere'; ἀλλαχοῦ = ἄλλοσε or ἀλλαχόσε, as πανταχοῦ, i. 28, = πάντοσε or πανταχόσε: the latter forms are not used in N. T. Gk. Ἀλλαχοῦ occurs here only in N. T.; cf. ἀλλαχόθεν, Jo. x. 1.

εἰς τὰς ἐχομένας κωμοπόλεις] Into the neighbouring country towns (Wycliffe, "the nexte townes and citees," after Vg., *in proximos vicos et civitates*: comp. the reading of D). Ὁ ἐχόμενος = ὁ πλησίον is freq. in the LXX., but uncommon in the N. T., cf. Lc. xiii. 33; Acts xiii. 44, xx. 15, xxi. 26; Heb. vi. 9: the phrase "is used of local contiguity and also of temporal connexion" (Westcott on Heb. *l.c.*). Κωμόπολις—an ἅπ. λεγ. in the N. T. and not found in the LXX., though Aq. and Theod. seem to have used it in Josh. xviii. 28 (Field)—occurs in Strabo (pp. 537, 557), and in Joseph. (*ant.* xi. 86). According to J. Lightfoot it is the כָּפָר as distinguished from the עִיר (cf. Schürer II. i. 155)—the small country town, whether walled

ἐχομένας κωμοπόλεις ἵνα καὶ ἐκεῖ κηρύξω, εἰς τοῦτο
39 γὰρ ἐξῆλθον. [39] καὶ ἦλθεν κηρύσσων εἰς τὰς συνα-
γωγὰς αὐτῶν εἰς ὅλην τὴν Γαλειλαίαν καὶ τὰ δαιμόνια
ἐκβάλλων.

40 [40] Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν

38 εχομενας (εχομενα B)] εγγυς D | κωμοπολεις] κωμας και εις τας πολεις D latt syrr^{sin pesh} | εξηλθον ℵBCL 33] εξεληλυθα ADΓΠΣΦ al εληλυθα Δ 2^{pe} min^{sat mu} Θ^f (ελεληλ.) 39 ηλθεν ℵBL syr^{hier} me aeth] ην ACDΓΔΘ^fΠΣΦ latt syrr^{sin pesh hcl} arm go | εις τας συναγωγας ℵABCDKLΔΘ^fΠ 1 69 al] εν ταις συναγωγαις EFGMSUVΓΣΦ (εν τας συναγωγας) latt al 40 παρακαλων] ερωτων D

or not, or partly fortified (cf. Euth. ἡ ἐν μέρει μὲν ἀτείχιστος ἐν μέρει δὲ τετειχισμένη). There were many such in Galilee: Joseph. *B. J.* iii. 3. 2, πόλεις πυκναὶ καὶ τὸ τῶν κωμῶν πλῆθος πανταχοῦ πολυάνθρωπον διὰ τὴν εὐθηνίαν. Lc. has merely πόλις in this context. Such small towns are called indifferently κῶμαι or πόλεις; cf. Lc. ii. 4, Jo. vii. 42.

ἵνα καὶ ἐκεῖ κτλ.] The Lord's primary mission was to proclaim the Kingdom (i. 14); dispossessing demoniacs and healing the sick were secondary and in a manner accidental features of His work. Εἰς τοῦτο γὰρ ἐξῆλθον (Mc.) is interpreted for us by Lc. ὅτι ἐπὶ τοῦτο ἀπεστάλην. Ἐξῆλθον does not refer to His departure from Capernaum (*v.* 35), but to His mission from the Father (Jo. viii. 42, xiii. 3); whether it was so understood at the time by the disciples is of course another question. The thought, though perhaps unintelligible to those about Him, was present to His own mind from the first, as even the Synoptists shew (Lc. ii. 49). Bengel: "primi sermones Iesu habent aenigmatis aliquid, sed paullatim apertius de se loquitur."

39. καὶ ἦλθεν κηρύσσων κτλ.] A tour of synagogue preaching follows, extending through the whole of Galilee (Mc., cf. Mt. iv. 23), and if we accept the reading Ἰουδαίας (see WH., *Notes*, p. 57) in Lc. iv. 44, through Judaea also; Judaea is occasionally used by Lc. inclusively (i. 5, perhaps also vii. 17, Acts ii. 9, x. 37), but not as = Galilee. See the references to this synagogue preaching in Lc. xxiii. 5, Jo. xviii. 20. Such a cycle must have lasted many weeks or even months (see Lewin, *fast. sacr.*, § 1245, Edersheim, *Life and Times*, i. p. 501, and on the other hand Ellicott, *Lectures*, p. 168), although only one incident has survived. Εἰς τὰς συναγωγάς: wherever He went, He entered the synagogue and proclaimed His message there; εἰς ὅ. τ. Γαλειλαίαν adds the locality, = ἐν ὅλῃ τῇ Γαλειλαίᾳ (cf. Mt. iv. 23), but with the added thought of the movement which accompanied the preaching. Mc. has fused into one the two clauses ἦλθεν εἰς ὅ. τ. Γ. (cf. i. 14), and ἐκήρυσσεν εἰς τὰς συν. αὐτῶν (cf. i. 21).

40—45. Cleansing of a Leper (Mt. viii. 2—4, Lc. v. 12—16).

40. ἔρχεται πρὸς αὐτὸν λεπρός] Though the purpose of this circuit was preaching, miracles were incidentally performed. One is selected, possibly as the first of its class, or as having made the deepest impression. All the Synoptists relate it, but in different contexts. Λεπρός (מְצוֹרָע, צָרוּעַ), 'suffering from leprosy,' is in the Gospels used as a noun. Lepers were evidently a numerous class of sufferers in Palestine in our Lord's time, cf. Mt. x. 8, xi. 5; Lc. xvii. 12, perhaps at all times (Lc. iv. 27), as indeed the ela-

αὐτὸν [καὶ γονυπετῶν], λέγων αὐτῷ ὅτι Ἐὰν θέλῃς,
δύνασαί με καθαρίσαι. [41] καὶ σπλαγχνισθεὶς ἐκτείνας 41
τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ Θέλω, καθα-

40 και γονυπετων ℵL 1 209 300 736* 2$^{\text{pe}}$ al$^{\text{pauc}}$ arm] κ. γ. αυτον ACΔΘ$^{\text{f}}$ΠΣΦ al syrr me aeth om BDGΓ min$^{\text{pauc}}$ a b c ff g | λεγων] pr και ℵ$^{\text{c.a}}$ACDLΓΔΘ$^{\text{f}}$ΠΣΦ al | οτι εαν θελης ℵADΓΔΠ al min$^{\text{pl}}$ syr$^{\text{sin}}$] κυριε ο. ε. θ. B κυριε ε. θ. CLΣ c e ff g arm go aeth ο. ε. θ. κυριε Θ$^{\text{f}}$Φ 28 εαν θελης D 69 71 238 b f q vg syr$^{\text{pesh}}$ | δυνη B 41 και 1° ℵBD a b e] ο δε ις ACΓΔ al | σπλαγχνισθεις] οργισθεις D a ff r Tat (ap Eph) om b g

borate provisions of Lev. xiii., xiv. seem to shew. The approach of this leper (*προσελθών*, Mt.) to Jesus is remarkable; cf. Lev. xiii. 45, 46, Lc. xvii. 12 (*πόρρωθεν*). He came near enough to be touched (*v.* 41). The event took place *ἐν μιᾷ τῶν πολέων*, i.e. in one of the *κωμοπόλεις* of Galilee where the Lord was preaching, but doubtless outside the gate (Lev. *l.c.*).

παρακαλῶν αὐτὸν κ. γονυπετῶν] The entreaty begins at the first sight of the Lord; when the leper has come up with Him, the prostration follows. *Γονυπετεῖν* (Polyb., but not LXX.) occurs also in Mt. xvii. 14, xxvii. 29, and Mc. x. 17; in this place the words *καὶ γον.* are open to doubt (see vv. ll.), yet as they are not from Mt. (*προσεκύνει*) or Lc. (*πεσὼν ἐπὶ πρόσωπον*) it is difficult to regard them as an interpolation. For *λέγων ὅτι* see i. 15 note.

ἐὰν θέλῃς, δύνασαί με καθαρίσαι] So Mt., Lc., but with a prefixed *Κύριε*. Contrast the petition in Mc. ix. 22, and the Lord's method of dealing with the two cases. On the force of the apodosis see Burton § 263. For *δύνασαι* = *δύνῃ* (Mc. *l.c.*) see WH., *Notes*, p. 168. *Καθαρίζειν* = *καθαίρειν* (טִהַר), the term used for the ceremonial cleansing of a leper in Lev. xiii., xiv., is transferred in the Gospels to the actual purging of the disease.

41. *καὶ σπλαγχνισθείς κτλ.*] On the 'Western' reading *ὀργισθείς* see WH., *Notes*, p. 23: "a singular reading perhaps suggested by *v.* 43 (*ἐμβριμησάμενος*), perhaps derived from an extraneous source." *Ὀργή* is attributed to our Lord in Mc. iii. 5, but under wholly different circumstances. In the N. T. *σπλαγχνίζεσθαι* is limited to the Synoptists: in the LXX., Prov. xvii. 5 *ὁ δὲ ἐπισπλαγχνιζόμενος* (A, *σπλ.*) *ἐλεηθήσεται* (where the Gk. is the converse of the Heb.) seems to be the only instance of its use in a metaphorical sense; for the literal sense of the verb and its derivatives, see 2 Macc. vi. 7, 8, 21, vii. 42, ix. 5, 6. It is remarkable that, while *σπλάγχνα* was used in classical Gk. for the seat of the affections, the verb appears first in Biblical Greek: see Lightfoot on Phil. i. 8, "perhaps a coinage of the Jewish dispersion." Delitzsch renders here, וַיְרַחֵם עָלָיו but רִחַם is represented in the LXX. by *ἐλεῶ* or *οἰκτείρω*. The *σπλάγχνα Ἰησοῦ Χριστοῦ* (Phil. *l.c.*) are a favourite topic with the author of the Ep. to the Hebrews (see ii. 17, iv. 15, v. 2).

ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο] Contrast i. 31, *κρατήσας τῆς χειρός*; the action is adapted to the circumstances. Even after the Ascension the Apostles remembered the outstretched Hand (Acts iv. 30). As specimens of patristic exegesis see Origen *c. Cels.* i. 48: *νοητῶς μᾶλλον ἢ αἰσθητῶς Ἰησοῦς ἥψατο τοῦ λεπροῦ, ἵνα αὐτὸν καθαρίσῃ, ὡς οἶμαι, διχῶς.* Victor: *διὰ τί δὲ ἅπτεται τοῦ λεπροῦ καὶ μὴ λόγῳ ἐπάγει τὴν ἴασιν;...ὅτι ἀκαθαρσία κατὰ φύσιν οὐχ ἅπτεται σωτῆρος ...καὶ ὅτι κύριός ἐστι τοῦ ἰδίου νόμου.*

θέλω, καθαρίσθητι] So Mt., Lc. The Lord's human will is exercised here in harmony with the Divine: contrast Mc. xiv. 36, where it remains in har-

¶ F, W^{m} 42 ρίσθητι.¶ [42]καὶ εὐθὺς ἀπῆλθεν ἀπ᾽ αὐτοῦ ἡ λέπρα,
¶ W^{g} 43 καὶ ἐκαθερίσθη.¶ [43]καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς
¶ syr^{sin} 44 ἐξέβαλεν αὐτόν, [44]καὶ λέγει αὐτῷ Ὅρα μηδενὶ¶ μηδὲν
εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ

42 και 1°]+ειποντος αυτου ACΓΔΘ^{f}ΠΣΦ min^{pl} f q vg syr^{hcl} arm go aeth | om απηλθεν απ αυτου η λ. και syr^{sin} 43 om ευθυς εξεβαλεν αυτον και syr^{sin} 44 om μηδεν ℵADLΔ 33 69 124 604 al latt syr^{pesh} me aeth | ιερει] αρχιερει 33 69 vg

mony by submission. The subject may be studied further by comparing Mt. xv. 32, xxiii. 37; Mc. iii. 13, vi. 48, vii. 24; Lc. xii. 49; Jo. vii. 1, xvii. 24, xxi. 22. For a singular misunderstanding created by an ambiguity in the Latin version see Jerome *in Matt.*: "non ergo ut plerique Latinorum putant...legendum *volo mundare*, sed separatim [*volo, mundare*]."

42. *καὶ εὐθὺς...ἐκαθερίσθη*] Mc.'s text seems here to be a conflation of Mt. (*καὶ εὐθέως ἐκ. αὐτοῦ ἡ λέπρα*) and Lc. (*καὶ εὐθέως ἡ λ. ἀπῆλθεν ἀπ᾽ αὐτοῦ*). But it is possible that Mt. and Lc. have each preserved a portion of the original tradition, and the general phenomena agree with this hypothesis. For the form *ἐκαθερίσθη* (Mt. Mc.) see WH., *Notes*, p. 150, and Winer-Schm., p. 50. With the whole narrative it is instructive to compare 4 Regn. v. 6—14. Of Naaman too *ἐκαθαρίσθη* is used.

43. *καὶ ἐμβριμησάμενος αὐτῷ κτλ.*] Ἐμβριμᾶσθαι (Aesch. *Sept. c. Theb.* 46, of the snorting of the horse) is to speak or act sternly: cf. Dan. xii. 30 (LXX.) *Ῥωμαῖοι...ἐμβριμήσονται αὐτῷ*, in reference to the attitude of C. Popilius Laenas towards Antiochus (Bevan on Daniel *l.c.*); in Lam. ii. 6, *ἐμβριμήματι ὀργῆς αὐτοῦ* = בְּזַעַם־אַפּוֹ. But the idea of anger is not inherent in the word; see Jo. xi. 33, 38, where it is used of our Lord's attitude towards Himself; rather it indicates depth and strength of feeling expressed in tone and manner. A close parallel to the present passage is to be found in Mt. ix. 30. In neither case can we discover any occasion for displeasure with the subject of the verb: the Vg. *comminatus est* (Wycliffe, "thretenyde hym") is too harsh, nor is there any apparent room for *ἐπιτίμησις*, unless by anticipation. We may paraphrase, 'He gave him a stern injunction': cf. Hesych. *ἐμβριμῆσαι· κελεῦσαι*. A summary dismissal followed—*εὐθὺς ἐξέβαλεν αὐτόν*: on *ἐκβάλλω* cf. *v.* 12. Vg. *eiecit illum*; Wycliffe, "putte hym out"; Tindale, "sent him away," and so A.V.; R.V. "sent him out." If the first rendering is too strong, the last seems to fall short of the original, which involves at least some pressure and urgency.

44. *καὶ λέγει αὐτῷ κτλ.*] The words reveal in part the need for this stern and curt manner. If the man remained even a few minutes, a crowd would collect; if he went away to spread the news, the danger of interruption to the Lord's work of preaching would be yet greater. He must go at once, keep his secret, and fulfil the immediate duty which the Law imposed. *Ὅρα μηδενὶ μηδὲν εἴπῃς* (Mt. omits *μηδέν*): for the double negative cf. Rom. xiii. 8. How grave the danger which Jesus sought to avert ultimately became is apparent from Jo. vi. 15.

ἀλλὰ ὕπαγε κτλ.] So Mt.; Lc. *ἀπελθὼν δεῖξον σ. τ. ἱ.*; cf. Lc. xvii. 14, in a narrative peculiar to the third Gospel, *πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν*. All depend on Lev. xiii. 49 *δείξει τῷ ἱερεῖ* [*τὴν ἁφήν*], xiv. 2 *ᾗ ἂν ἡμέρᾳ καθαρισθῇ καὶ προσαχθήσεται τῷ ἱερεῖ*. Ὕπαγε = לֵךְ, as in

προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν
Μωυσῆς εἰς μαρτύριον αὐτοῖς. [45]ὁ δὲ ἐξελθὼν ἤρξατο 45
κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε
μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν,

45 om πολλα D latt

ii. 11, v. 19, and frequently: a use of ὑπάγειν which, though classical, is unknown to the LXX.

καὶ προσένεγκε κτλ.] Mt. προσένεγκον: on the two forms see WSchm., p. 111 f. Περὶ τοῦ καθαρισμοῦ σου, in the matter of, in reference to the ceremonial purification required by the Law; cf. Lev. xiv. 32 εἰς τὸν καθαρισμὸν αὐτοῦ. So καθ. is always used in the Gospels (cf. Lc. ii. 22, Jo. ii. 6, iii. 25); in the Epistles (2 Pet. i. 9, Heb. i. 3) the deeper sense comes into sight. Ἃ (ὅ, Mt.; καθώς, Lc.) προσέταξεν Μωυσῆς, see Lev. xiv. 4 ff. The Mosaic origin of the Levitical and Deuteronomic legislation is accepted as belonging to the recognised belief (cf. vii. 10, x. 3, 4, Jo. vi. 32, vii. 19), and not set forth by our Lord as part of His own teaching; see Sanday, *Inspiration*, p. 413 ff. There was no revolt on His part against 'Moses,' still less any disposition to detach the Jew from the obedience he still owed to the Law: cf. Hort, *Jud. Chr.*, p. 30.

εἰς μαρτύριον αὐτοῖς] The phrase occurs again in vi. 11 and xiii. 9, cf. Lc. ix. 5, εἰς μ. ἐπ' αὐτούς. For εἰς μαρτύριον in the LXX. see Prov. xxix. 14 (לְעֵד), Hos. ii. 12 (14), Mic. i. 2, vii. 18 (לְעֵד). The cure of the leper would witness to the priests (αὐτοῖς = τοῖς ἱερεῦσιν suggested by τῷ ἱερεῖ above) that there was a Prophet amongst them (2 Kings v. 8); the knowledge that λεπροὶ καθαρίζονται (Mt. xi. 5) might lead them to suspect that the Messiah had come. WM., p. 183, interprets αὐτοῖς of the Jews, but they are not in question: indeed it was not the Lord's purpose that the miracle should be generally known—it was enough to leave the guides of the nation without excuse, if they rejected Him (Jo. v. 36, xv. 24). Αὐτοῖς however is not like ἐπ' αὐτούς necessarily hostile; whether the witness saved or condemned them would depend on their own action with regard to it. Victor's exposition is too harsh: τουτέστιν, εἰς κατηγορίαν τῆς αὐτῶν ἀγνωμοσύνης. Comp. Jerome: "si crederent, salvarentur; si non crederent, inexcusabiles forent." Οὕτως (writes Origen *in Jo.* t. ii. 34) εἰς μαρτύριον τοῖς ἀπίστοις οἱ μάρτυρες μαρτυροῦσι καὶ πάντες οἱ ἅγιοι.

45. ὁ δὲ ἐξελθὼν κτλ.] He left the presence of Christ (ἐξελθών corresponds to ἐξέβαλεν), only to tell his tale to every one he met. For this use of κηρύσσειν cf. v. 20, vii. 36; the adverbial πολλά occurs again in iii. 12, v. 10, 23, 38, 43, ix. 26, with the meaning 'much' or 'often.' Both senses are almost equally in place here. An oriental with a tale not only tells it at great length, but repeats it with unwearied energy.

καὶ διαφημίζειν τὸν λόγον] Διαφημίζειν (Vg. *diffamare*), a word of the later Greek, not in LXX.; cf. Mt. ix. 31, xxviii. 15. Τὸν λόγον = הַדָּבָר, the tale; Tindale, "the dede," A.V., "the matter"; cf. 1 Macc. viii. 10 ἐγνώσθη ὁ λόγος, Acts xi. 22 ἠκούσθη δὲ ὁ λόγος: Lc. here, διήρχετο ὁ λόγος. Euth. understands by τὸν λόγον the words of Jesus (θέλω, καθαρίσθητι). But Victor is doubtless right: τουτέστι, τὴν παράδοξον θεραπείαν.

ὥστε μηκέτι αὐτὸν δύνασθαι κτλ.] The result was, as Jesus had foreseen,

John Newport

ἀλλὰ ἔξω ἐπ' ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς
αὐτὸν πάντοθεν.
II. 1 [1] Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν,
2 ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν· [2] καὶ συνήχθησαν πολλοὶ

45 επ ℵBLΔ min$^{\text{pauc}}$] εν ACDΓΘ$^{\text{f}}$ΠΣΦ al | om ην B om ην και 62 | παντοθεν ℵABCDKLMSΔΘ$^{\text{f}}$ΠΣΦ 1 33 al$^{\text{nonn}}$] πανταχοθεν EGUVΓ al

II 1 εισελθων ℵBDL 28 33 604 al$^{\text{pauc}}$ a c arm me aeth] εισηλθεν ACEFGKMΣΦ al b d e f ff q vg syrr$^{\text{pesh hcl}}$ go | om παλιν S e | ηκουσθη] pr και ACDΓΔΘ$^{\text{f}}$ΠΣΦ al latt$^{\text{vt pl vg}}$ syrr$^{\text{pesh hcl}}$ go | εν οικω] εις οικον ACΓΔΘ$^{\text{f}}$ΠΦ al g$^{\text{vid}}$ 2 και 1°] + ευθεως ACDΓΔΘ$^{\text{f}}$ΠΣΦ al pler a c e f ff g q syr$^{\text{hcl}}$ go

another enforced retreat, and the abandonment of His synagogue preaching; if He entered a town, it could only be at night or in such a manner as not to attract attention (cf. Jo. vii. 10, *οὐ φανερῶς ἀλλ' ὡς ἐν κρυπτῷ*). But in general He lodged henceforth outside the walls (*ἔξω*, cf. xi. 19) in the neighbouring open country (*ἐπί* with dat. of place = on, i.e. remaining in the locality, WM., 489: for *ἔρημοι τόποι* cf. i. 35). The interval was spent in prayer; Lc. *ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.* On *ὥστε μηκέτι* see WM., p. 602. The inability was of course relative only: He could not enter the towns to any good purpose, or indeed without endangering the success of His mission; of physical danger as yet there was none.

καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν] Lc. *συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι.* He could still deliver His message, but not in the synagogues, where He willed to preach at this stage in His ministry. *Πάντοθεν*, cf. Lc. xix. 43, Heb. ix. 4; so the LXX. (Jer. xx. 9, Sus. 22 Th., Sir. li. 7 (10)); the prevalent form in Attic prose is *πανταχόθεν* (vv. ll.).

II. 1—12. HEALING OF A PARALYTIC IN A HOUSE AT CAPERNAUM. THE FORGIVENESS OF SINS. (Mt. ix. 1—8, Lc. v. 17—26.)

1. *καὶ εἰσελθὼν πάλιν κτλ.*] The circuit (i. 39) is now over, ended perhaps prematurely by the indiscretion of the leper (i. 45); and the Lord returns to Capernaum. *Εἰσελθών*, an anacoluthon, cf. WM., p. 709 ff. and vv. ll.; *πάλιν* looks back to the visit before the circuit (i. 21 ff.). According to Mt. the Lord appears to have arrived by boat from the other side of the lake, but the impression is perhaps due simply to Mt.'s method of grouping events; in Lc. as in Mc. the healing of the paralytic follows the healing of the leper. Mt. in this context calls C. *τὴν ἰδίαν πόλιν*, probably, as Victor suggests, *διὰ τὸ πολλάκις ἐκεῖσε ἐπιδημεῖν*: Lc. *ἐν μιᾷ τῶν πόλεων*. *Δι' ἡμερῶν* (Lc. *ἐν μιᾷ τῶν ἡμερῶν*), Vg. *post dies*, Euth., *ἀντὶ τοῦ 'διελθουσῶν ἡμερῶν τινῶν'*: for this use of *διά* see WM., p. 146 f. and Lightfoot on Gal. ii. 1, and cf. Dion. Hal. *ant.* x. *διὰ πολλῶν ἡμερῶν*, and the class. *διὰ χρόνου*. The note of time is to be attached to *εἰσελθών*, not to *ἠκούσθη*, and covers the interval between the first visit to Capernaum and the second; as to the length of the interval it suggests nothing. See note on *v.* 39.

ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν] Men were heard to say 'He is indoors.' *Ἠκούσθη* impers., Vg. *auditum est*: cf. 2 Esdr. xvi. 1, 6, Jo. ix. 32; in Acts xi. 22 we have *ἠκούσθη ὁ λόγος*: cf. Blass, *Gr.*, p. 234. The reading *εἰς οἶκον* (WM., 516, 518) is attractive, but the balance of authority is distinctly against it in

ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ
ἐλάλει αὐτοῖς τὸν λόγον. [3]καὶ ἔρχονται φέροντες 3
πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων.
[4]καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον 4
ἀπεστέγασαν τὴν στέγην ὅπου ἦν, §καὶ ἐξορύξαντες § H

2 αυτοις] προς αυτους D b c ff q | τον λογον] om τον D 3 ερχ. προς αυτον τινες παραλ. φερ. Φ | υπο] απο L επι Δ παρα min^{1} 4 προσενεγκαι ℵBL 33 al f vg syr$^{\text{hel}}$ me aeth] προσεγγισαι ACDΓΔΘ$^{\text{f}}$ΠΣΦ al min$^{\text{pler}}$ a b c e ff g syr$^{\text{pesh}}$ arm go | δια τον οχλον] απο του οχλου D arm$^{\text{vid}}$ | om εξορυξαντες D syr$^{\text{pesh}}$ aeth

this place. The house was probably Simon's (i. 29), but *ἐν οἴκῳ* is not = *ἐν τῷ οἴκῳ*; the sense is 'at home,' 'indoors,' cf. 1 Cor. xi. 34, xiv. 35.

2. *καὶ συνήχθησαν πολλοί κτλ.*] Cf. i. 33. The concourse was so great as to choke the approaches to the house, 'so that even the doorway could hold no more,' Vg. *ita ut non caperet usque ad ianuam.* The *θύρα* or house-door seems to have opened on to the street in the smaller Jewish houses (cf. xi. 4, *πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφόδου*); no *προαύλιον* or *πρόθυρον* (xiv. 68) would intervene between the door and the street, nor would there be a *θυρωρός* (Jo. xviii. 16) to exclude unwelcome visitors. *Τὰ πρὸς τὴν θύραν* is simply the neighbourhood of the door on the side of the street: cf. *πρὸς τὴν θάλασσαν*, iv. 1: on the acc. cf. i. 33. For *χωρεῖν capere* see Gen. xiii. 6, 3 Regn. vii. 24 (38), Jo. ii. 6, xxi. 25; and on *ὥστε μηκέτι...μηδέ* see notes on i. 44, 45.

καὶ ἐλάλει αὐτοῖς τὸν λόγον] The preaching meanwhile proceeded within (imperf.). *Ὁ λόγος = τὸ εὐαγγέλιον* occurs with various explanatory genitives, e.g. *τοῦ θεοῦ*, *τοῦ κυρίου* (Acts viii. 14, 25), *τῆς σωτηρίας*, *τῆς χάριτος*, *τοῦ εὐαγγελίου* (Acts xiii. 26, xiv. 3, xv. 7), *τοῦ σταυροῦ* (1 Cor. i. 18), *τῆς καταλλαγῆς* (2 Cor. v. 19), *τῆς ἀληθείας* (Col. i. 5); but the term (like *ἡ ὁδός*, *τὸ θέλημα*, &c.) was also used by itself in the first generation; cf. Mc. iv. 14 ff., 33, Acts viii. 4, x. 44, xiv. 25, xviii. 5. To *αὐτὸς ἦν διδάσκων* Lc. adds *καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν*: on which see Mason, *Conditions*, &c., p. 97.

3. *καὶ ἔρχονται φέροντες κτλ.*] Mt. *καὶ ἰδοὺ προσέφερον αὐτῷ*, Lc. *κ. ἰδοὺ ἄνδρες φέροντες.* Mc. alone mentions that the bearers were four; cf. *v.* 13. They reach the outskirts of the crowd, but are stopped before they can approach the door. For *αἰρόμενον* cf. Ps. xc. (xci.) 12, cited in Mt. iv. 6. *Παραλυτικός* (not class. or in LXX.) is used by Mt., Mc. in this context, and by Mt. also in cc. iv. 24, viii. 6; Lc. seems to avoid it (v. 18, *ἄνθρωπον ὃς ἦν παραλελυμένος*, 24 *τῷ παραλελυμένῳ*).

4. *καὶ μὴ δυν. προσενέγκαι*] Vg., *cum non possent offerre eum illi*; for *προσενέγκαι* the 'Western' and traditional texts read *προσεγγίσαι*, possibly a correction due to the absence of *αὐτόν*. Cf. Lc. *μὴ εὑρόντες ποίας εἰσενέγκωσιν αὐτόν.* Nothing daunted, they mounted on the roof (so Lc. alone expressly, *ἀναβάντες ἐπὶ τὸ δῶμα*, cf. Acts x. 9), by an external staircase, the existence of which in Palestinian houses of the period is implied in Mc. xiii. 15.

ἀπεστέγασαν τὴν στέγην κτλ.] Ἀποστεγάζω (*ἅπ. λεγ.* in the N. T.) is used by Strabo (iv. 4), and by Symmachus in Jer. xxix. 11 (xlix. 10) for גִּלֵּיתִי, LXX. *ἀπεκάλυψα.* The unroofing was limited to the removal of the tiles (Lc. *διὰ κεράμων*) just over the spot where the Lord sat. It was

χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέ-
5 κειτο. [5]καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει
τῷ παραλυτικῷ Τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι.

4 *κραβακτον* ℵ item 9, 12 | *οπου* 2° ℵBDL a g] *εφ ω* ACEGΘ^{f}Φ al latt$^{\text{vt pler vg}}$ syrr arm me go aeth *εφ ο* Γ | *ην ο παραλ. κατακειμενος* D 5 *τεκνον*] pr *θαρσει* C + *μου* ℵ* syr$^{\text{hier}}$ me | *αφιενται* B 28 33 a c e ff vg syrr go] *αφιονται* Δ *αφεωνται* ℵACDLΓΘ^{f}ΠΣ (Φ) al | *σου αι αμ.* ℵBDGLΔ 1 33 69 al$^{\text{nonn}}$] *σοι αι αμ. σου* AC^{3}EHK M^{2}SUVΓΠΣΦ al a c d f q

done by 'digging up' the place (ἐξορύξαντες). Ἐξορύσσειν is chiefly used of putting out the eyes (Jud. xvi. 21, 1 Regn. xi. 2, Gal. iv. 15); the housebreaker is said διορύσσειν (Mt. vi. 19); Joseph. *ant.* xiv. 15. 12 uses ἀνασκάπτειν similarly. It is difficult to realise the circumstances. The Lord was clearly in a room immediately under the roof. The ὑπερῷον would answer to the conditions, and it appears to have been a favourite resort of Rabbis when they were engaged in teaching; cf. Lightfoot *ad l.*, Vitringa *de Syn.* 145, Edersheim, *Life and Times*, i. 503; the last-named writer suggests a roofed gallery round the αὐλή. But it may be doubted whether a fisherman's house in Capernaum would have been provided with such conveniences. The next step was to lower (χαλῶσι = Lc. καθῆκαν) the pallet on which the man lay (Lc. the man, bed and all). For χαλᾷν cf. Jer. xlv. (xxxviii.) 6, ἐχάλασαν αὐτὸν εἰς τὸν λάκκον, Acts ix. 25, 2 Cor. xi. 33. Κράβαττος, said to be a Macedonian word (Sturz, *dial. Mac.*, p. 175 f.), does not occur in the LXX., but is used by Aq. in Amos iii. 12 for עֶרֶשׂ (see Jerome's remarks *ad l.*), and in the N. T. by Mc. (in this context and vi. 55), Jo. (v. 8 ff.), and Lc. (Acts v. 15, where it is distinguished from κλίνη—see Blass, *ad l.*, ix. 33); from the N. T., perhaps, it has passed into *Ev. Nicod.* 6, *Act. Thom.* 50, 51. It was used by certain writers of the New Comedy. For the forms of the word (κράβατος, κράβακτος—so ℵ $\frac{10}{11}$, cf. κραβάκτιον, Grenfell, *Gk. papyri* ii. p. 161—κράββατος, κράβαττος) see Winer-Schm., p. 56, and n.; in Latin it became grabātus (Catullus and Martial); modern Greek retains it in the form κρεββατί (Kennedy, *Sources of N. T. Gk.*, p. 154). The classical equivalents are ἀσκάντης, σκίμπους (Phryn. σκίμπους λέγε ἀλλὰ μὴ κράββατος), σκιμπόδιον. Clem. Al. *paed.* i. 26 substitutes σκίμποδα here; see also the story related by Sozom. *H. E.* i. 11. The κράβαττος or σκίμπους was the poor man's bed (Seneca, *ep. mor.* ii. 6, where *grabatus* goes with *sagum* and *panis durus et sordidus*), small and flexible, and therefore better adapted for the purpose of the bearers than the κλίνη which Mt. and Lc. substitute. Lc., who seems to feel the difficulty as to κλίνη, uses κλινίδιον as the story advances (*v.* 19).

5. καὶ ἰδὼν ὁ Ἰ. τὴν πίστιν αὐτῶν] So Mt., Lc.; Victor: οὐ τὴν πίστιν τοῦ παραλελυμένου ἀλλὰ τῶν κομισάντων. Ephrem: "See what the faith of others may do for one." Ambros. *in Lc.* v. 20, "Magnus Dominus qui aliorum merito ignoscit aliis...si gravium peccatorum diffidis veniam, adhibe precatores, adhibe ecclesiam—" an application of the words which, as the history of Christian doctrine shews, needs to be used with caution. For ἰδεῖν πίστιν (Bengel: "operosam") cf. 1 Macc. xiv. 35, James ii. 18. Λέγει τῷ παραλυτικῷ: Mt. εἶπεν τ. π., Lc. εἶπεν.

τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι] 'Child, thy sins are forgiven.' Τέκνον

[6]Ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι 6
καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν [7]Τί οὗτος 7

6 *αυτων*] + *λεγοντες* D lat$^{\text{vt exc f q}}$ 7 *τι*] *οτι* B 482

is used of disciples (Mc. x. 24, 1 Cor. iv. 14, 17, &c.); for the contrast between *τέκνον* and *παιδίον* see Westcott on Jo. xxi. 5. Victor: *τὸ δὲ 'τέκνον' ἢ καὶ αὐτῷ πιστεύσαντι ἢ κατὰ τῆς δημιουργίας λέγει.* In either case it is intended to cheer and win confidence (Schanz: "Jesus den Kranken mit dem gewinnenden *τέκνον* anredet"), a point of which Lc.'s *ἄνθρωπε* loses sight. Ἀφίενται, *dimittuntur*, see vv. ll. here and in *v.* 9, and cf. Mt. ix. 2, 5.—The forgiveness is regarded as continuous, beginning from that hour (see however Burton, § 13, who calls *ἀφ.* an "aoristic present"). Lc. has *ἀφέωνται* (a Doric perfect, Winer-Schm., p. 119, cf. Blass, *Gr.*, p. 50), regarding the *ἄφεσις*, from another point of view, as complete, although enduring in its effects. Jewish thought connected forgiveness with recovery: "there is no sick man healed of his sickness until all his sins have been forgiven him" (Schöttgen *ad l.*).

6. *ἦσαν δέ τινες τῶν γραμματέων κτλ.*] The first appearance of the Scribes in the Synoptic narrative; cf. *supra* i. 22. Lc. *Φαρισαῖοι καὶ νομοδιδάσκαλοι* (cf. Mc. ii. 16), adding *οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλειλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ*: i.e., the local Galilean Rabbis had now been reinforced by others from the capital, some of them possibly members of the Sanhedrin (see Mc. iii. 22). The suspicions of the Pharisees of Jerusalem had been roused before Jesus left Judaea (Jo. iv. 1, 2), and they had decided to watch His movements in Galilee (cf. Jo. i. 19, 24). The Scribes were seated (*καθήμενοι* Mc., Lc.) probably in the place of honour near the Teacher (cf. xii. 38, 39).

διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν] Mt. *εἶπαν ἐν ἑαυτοῖς* (cf. Mc., *v.* 8); in the immediate presence of Jesus communication was impossible. Like many of the finer points this passes out of sight in Lc. (*ἤρξαντο διαλογίζεσθαι*). For the two senses of *διαλογισμός* see Lightfoot on Phil. ii. 14. The *καρδία* is the source and seat of deliberative thought, cf. Mc. vii. 21, Lc. ii. 35, ix. 47. As the centre of the personal life, it is the sphere not only of the passions and emotions, but of the thoughts and intellectual processes, at least so far as they go to make up the moral character. Thus *διάνοια* may be distinguished from *καρδία* (Mc. xii. 30, Lc. i. 51), as one of the contents from the seat and source; see Lightfoot on Phil. iv. 7, and Westcott on Hebrews viii. 10 (cf. p. 115 f.). Yet in the LXX. *διάνοια* is for the most part used as a rendering of לֵב or לֵבָב, with *καρδία* as an occasional variant; see e.g. Exod. xxxv. 9, Deut. vi. 5, Job i. 5.

7. *τί οὗτος οὕτως λαλεῖ; βλασφημεῖ*] Comp. Mt. *οὗτος βλασφημεῖ*, Lc. *τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας;* For *βλασφημεῖν* = *λαλεῖν βλασφημίας* cf. 2 Macc. x. 34, xii. 14, Mt. xxvi. 65, Jo. x. 36, Acts xiii. 45, &c.: the more usual constructions are *βλ. τινα* (*τι*), *εἴς τινα*, *ἔν τινι*, and in class. Gk., *περί*, *κατά τινος* (WM., p. 278). Used absolutely the word is understood of the sin of blasphemy (sc. *εἰς τὸν θεόν*, cf. Dan. iii. 96 (29), LXX., Apoc. xvi. 11). The offence was a capital one (Mt. xxvi. 65 f.), and the normal punishment stoning (Lev. xxiv. 15, 16, 1 Kings xx. 13, Jo. x. 33, Acts vii. 58). The blasphemy in the present instance was supposed to lie in the words *ἀφίενται αἱ ἁμ. σου*

οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρ-
§ F 8 τίας εἰ μὴ εἷς ὁ θεός; §[8]καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ
πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς
§ W^{c} §λέγει αὐτοῖς Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις
9 ὑμῶν; [9]τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ

7 om *ουτως* syr$^{\text{pesh}}$ arm | *λαλει βλασφημει* ℵBDL a f ff vg] λ. *βλασφημιας* ACΓ(Δ)ΠΣΦ al c syrr$^{\text{(pesh) hcl}}$ arm go aeth   8 om *ευθυς* D 28 64 565 a b c ff g q syr$^{\text{pesh}}$ arm aeth | om *αυτου* D 258 a b c e ff q | om *ουτως* B a g r | *διαλογιζονται*] pr *αυτοι* ACΓΔΘ$^{\text{f}}$ΠΣ 13 22 33 69 min$^{\text{mu}}$ syr$^{\text{hcl}}$ go | *εαυτοις*] *αυτοις* L | om *αυτοις* B ff arm | om *ταυτα* L

(*οὖτως λαλεῖ*), by which the Lord seemed to claim a Divine prerogative: cf. Jo. x. 36, Mt. xxvi. 65.

τίς δύναται...εἰ μὴ εἷς ὁ θεός;] See Exod. xxxiv. 6, 7, Isa. xliii. 27, xliv. 22. On the O. T. doctrine of Forgiveness see Schultz, ii. 96: on the Rabbinic doctrine, Edersheim, i. p. 508 ff. For *εἷς solus* (Lc. *μόνος*) cf. Mc. x. 18. Mt. omits this clause.

8. *καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰ. τῷ πνεύματι αὐτοῦ*] The Lord at once became conscious of the thoughts which occupied those about Him. *Ἐπιγνούς* (so Lc.; Mt. *ἰδών*): cf. Mc. v. 30, *ἐπιγνοὺς ἐν ἑαυτῷ*: the verb describes full recognition or accurate knowledge gained by observation or experience (cf. Lightfoot on Col. i. 6)—the *locus classicus* is 1 Cor. xiii. 12, *ἄρτι γινώσκω ἐκ μέρους τότε δὲ ἐπιγνώσομαι.* The recognition was in the sphere of His human spirit, and was not attained through the senses; there was not even the guidance of external circumstances, such as may have enabled Him to 'see the faith' of the friends of the paralytic. He read their thoughts by His own consciousness, without visible or audible indications to suggest them to Him. For *τὸ πνεῦμα*, used in reference to our Lord's human spirit, see Mt. xxvii. 50, Mc. viii. 12. His spirit, while it belonged to the human nature of Christ, was that part of His human nature which was the immediate sphere of the Holy Spirit's operations, and through which, as we may reverently believe, the Sacred Humanity was united to the Divine Word. Wycliffe glosses "by the holy goost"; Tindale rightly, "in his spreete." On our Lord's power of reading the thoughts of men see Jo. ii. 24, 25, xxi. 17. In the O. T. this power is represented as Divine, e.g. Ps. cxxxviii. (cxxxix.) 2 *σὺ συνῆκας τοὺς διαλογισμούς μου*, cf. Acts i. 24, xv. 8 *ὁ καρδιογνώστης θεός*. Its presence in Jesus clearly made a deep impression on His immediate followers. See Mason, *Conditions*, p. 164 ff.

ὅτι οὕτως διαλ. ἐν ἑαυτοῖς]=Mt. *τὰς ἐνθυμήσεις αὐτῶν*, Lc. *τοὺς διαλογισμοὺς αὐτῶν*. For *τί ταῦτα διαλογίζεσθε* Mt. has *ἵνα τί ἐνθυμεῖσθε πονηρά*, whilst Lc. simply omits *ταῦτα*.

9. *τί ἐστιν εὐκοπώτερον κτλ.*] Mt. *τί γάρ*... The second question justifies the first: 'why think evil...for which is easier...?' *Τί...ἢ*=*πότερον...ἢ* (W-M., p. 211). To the scribes the answer would seem self-evident; surely it was easier to say the word of absolution than the word of healing (*εἰπεῖν...ἢ εἰπεῖν*), since the latter involved an appeal to sensible results. Jerome: "inter dicere et facere multa distantia est; utrum sint paralytico peccata dimissa, solus noverat qui dimittebat." Anticipating this reply the Lord utters the word which they deemed the harder, with results which proved His power. But His question, sinking into minds prepared

Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἔγειρε καὶ ἆρον
τὸν κράβαττόν σου καὶ περιπάτει; [10] ἵνα δὲ εἰδῆτε 10
ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς

9 αφιενται...περιπατει] εγειρε αρον τον κραβ. σου και υπ. εις τ. οικον σου η ειπειν αφαιωνται σοι αι αμ. D | αφιενται (ℵB 28 565)] αφεωνται ACDLΓΔΘ$^{\text{f}}$ΠΣ (Φ) al | σου αι αμ. ℵBEFGHKLMUVΠΣ min$^{\text{sat mu}}$] σοι αι αμ. ACDSW$^{\text{c}}$ΓΔΘ$^{\text{f}}$Φ σοι αι αμ. σου a c f q syrr$^{\text{pesh hcl}}$ arm me go aeth | εγειρε ℵACDEFGHKMSVΓΘ$^{\text{f}}$ΠΣΦ 1 33 al$^{\text{mu}}$] εγειρου BL 28 εγειραι UW$^{\text{c}}$ΔΘ$^{\text{f}}$ min$^{\text{pl}}$ | om και 1° CDL 1 syr$^{\text{pesh}}$ arm | περιπατει ABCΓΠ al min$^{\text{fere omn}}$ b c e f q vg syrr$^{\text{pesh hcl}}$ me aeth] υπαγε ℵLW$^{\text{c}}$Δ υπ. εις τον οικον σου D 33 a ff vg arm

to receive it, suggests an opposite conclusion; the word of absolution is indeed the harder, since it deals with the invisible and eternal order. In speaking with authority the word of absolution Christ had done the greater thing; the healing of the physical disorder was secondary and made less demand on His power. But this answer does not lie upon the surface; the question presented no enigma at the time; and Christ does not stop to interpret His words, but leaves them to germinate where they found soil. Εὐκοπώτερόν ἐστιν occurs here in the three Synoptists, and again in Mc. x. 24 (Mt. Lc.) and Lc. xvi. 17; for εὔκοπος see Sir. xxii. 15, 1 Macc. iii. 18, and εὐκοπία occurs in 2 Macc. ii. 25; the words belong to the later Greek from Aristophanes onwards. WH. prefer ἐγείρου, the reading of BL 28.

10. ἵνα δὲ εἰδῆτε ὅτι κτλ.] 'But—be the answer what it may—to convince you that the word of absolution was not uttered without authority, I will confirm it by the word of healing of which you may see the effects.' On the construction see Blass, *Gr.* p. 280. Ἐξουσίαν ἔχει, Mt., Mc., Lc., not = *potest, potestatem habet*, as the Latin versions render, followed by the English versions from Wycliffe onwards, but "hath authority": cf. i. 22, 27. This ἐξουσία is not in conflict with the δύναμις of God (ii. 7), but dependent on it. It is claimed by the Lord as the Son of Man, i.e. as belonging to Him in His Incarnate Life and as Head of the race: cf. Jo. v. 26.

ὁ υἱὸς τοῦ ἀνθρώπου] Used here for the first time in the Synoptic narrative: cf. ii. 28, viii. 31, 38, ix. 9, 12, 31, x. 33, 45, xiii. 26, xiv. 21, 41, 62. The LXX. has (οἱ) υἱοὶ τοῦ ἀνθρώπου (בְּנֵי־הָאָדָם), Eccl. iii. 18, 19, 21, and υἱὸς ἀνθρώπου (בַּר־אֱנָשׁ), Dan. vii. 13 (LXX. and Th.) and (בֶּן־אָדָם), Ezek. ii. 1, &c., Dan. viii. 17. The term is usually thought to be based on Dan. vii. 13, but see Westcott, add. note on Jo. i. 51, and on the interpretation of Dan. *l.c.* cf. Stanton, *J. and C. Messiah*, p. 109, and Bevan, *Daniel*, p. 118 f. Comp. also Charles, *B. of Enoch*, p. 312 ff., and on the use of υἱὸς τοῦ ἀνθρ. by our Lord and in the early Church, Stanton, p. 239 ff.

ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας] In contrast to an implied 'in Heaven,' cf. Lc. ii. 14, ἐν ὑψίστοις...ἐπὶ γῆς: Mt. xvi. 19, Col. i. 20, ἐπὶ τῆς γῆς...ἐν τοῖς οὐρανοῖς. The ratification of the absolving words belongs to another order (Mt. *l.c.*): the act of absolution, which is committed to the Son of Man as such, takes place in man's world, and is pronounced by human lips, either those of the Son of Man Himself or of men to whom He delegates authority (Jo. xx. 23). Such absolutions do not invade the prerogative of God, since they ultimately proceed from Him, and become effective only on conditions which He prescribes.

11 ἀφιέναι ἁμαρτίας—λέγει τῷ παραλυτικῷ [11] Σοὶ λέγω,
ἔγειρε, ἆρον τὸν κράβαττόν σου καὶ ὕπαγε εἰς τὸν
12 οἶκόν σου. [12] καὶ ἠγέρθη, καὶ εὐθὺς ἄρας τὸν κρά-
βαττον ἐξῆλθεν ἔμπροσθεν πάντων· ὥστε ἐξίστασθαι
¶ Θ^{f} πάντας καὶ δοξάζειν τὸν θεὸν [λέγοντας] ὅτι Οὕτως¶
οὐδέποτε εἴδαμεν.

10 *επι τ. γ. αφ. αμ.* ℵCDHLMW^{c}ΔΘ^{f}Σ al^{mu} latt syr^{pesh} me arm go] *αφ. επι τ. γ. αμ.* AEFGKSUVΓΠ 1 69 al syr^{hcl} *αφ. αμ. επι τ. γ.* BΦ 142 157   11 *εγειραι* LUW^{c}Δ al$^{sat\ mu}$ *εγειρον* K + *και* AW^{c}ΔΘ^{f}Π al   12 *ηγ. και ευθυς* ℵB (C*) L 33 me^{cod}] *ηγ. ευθεως και* AC^{3}W^{c}ΓΔΘ^{f}ΠΣΦ al syrr go aeth *ευθεως ηγ. και* D om *ευθ.* b c e ff q | *εμπροσθεν* ℵBL 604] *εναντιον* ACDW^{c}ΓΔΠΣ al *ενωπιον* W^{c}Θ^{f}Φ 33 al^{pauc} | *λεγοντας* ℵACLW^{c}ΓΔΘ^{f}ΠΣΦ] om B b *και λεγειν* D arm | *ειδαμεν* CD (*ειδομεν* ℵ$^{c.a}$BLW^{c}Γ al *ιδομεν* AKMVΠ al)] *εφανη εν τω Ισραηλ* ℵ*

11. λέγει τῷ παραλυτικῷ] Mt. τότε κτλ.: Lc. εἶπεν τῷ παραλελυμένῳ. It is instructive to observe how a note which clearly belongs to the common tradition receives a slightly different form from each of the Synoptists.

σοὶ λέγω, ἔγειρε] The absolution was declaratory (ἀφίενται), the healing is given in the form of a command, for the recipient must co-operate. Ἔγειρε, like ἄγε, is used intransitively; see Winer-Schm., p. 126; ἐγείρου (vv. ll. *v.* 9) seems to be a grammatical correction; ἔγειραι (Mt. ix. 5, 6, Mc. *ad l.*, Lc. v. 24, vi. 8, viii. 54, Jo. v. 8) is possibly an itacism; yet see WSchm. p. 126.

ἆρον τὸν κράβ. σου] Cf. Jo. v. 8. The κράβαττος without its burden could easily be carried by one man if in good health. That the paralytic could do this was absolute proof of his complete recovery. Taken with ὕπαγε εἰς τὸν οἶκόν σου (Mt. Mc.), the command points to his being an inhabitant of Capernaum, and not one of the crowd from outside. He would therefore remain as a standing witness to Jesus.

12. καὶ ἠγέρθη, καὶ εὐθύς κτλ.] The command received prompt (εὐθύς, Mc. only) obedience: the paralytic rose (ἠγέρθη, raised himself), took the pallet on his back or under his arm and, the crowd giving way, passed out into the street (ἐξῆλθεν, Mc.; Mt. Lc. ἀπῆλθεν), in the sight of (ἔμπροσθεν = ἐνώπιον = לִפְנֵי, cf. Guillemard on Mt. v. 16) the whole company.

ὥστε ἐξίστασθαι πάντας κτλ.] Mt. ἰδόντες δὲ ἐφοβήθησαν: Lc. ἔκστασις ἔλαβεν ἅπαντας. For the moment the general amazement was too great for words (cf. v. 42, vi. 51): when they spoke, it was to glorify God for the authority committed to men in the person of Jesus (Mt. τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις). According to Lc. the restored paralytic had set the example (ἀπῆλθεν...δοξάζων τὸν θεόν).

λέγοντας ὅτι Οὕτως οὐδέποτε εἴδαμεν] Lc. εἴδαμεν παράδοξα σήμερον. From the nature of the case the exclamations of a crowd could not be reported precisely; but both accounts convey the same impression of unbounded surprise. The contrast between this astonishment at the physical cure, and the silence with which the absolution had been received, did not escape the ancient expositors: cf. Victor: τὸ μεῖζον ἐάσαντες τὴν τῶν ἁμαρτιῶν ἄφεσιν τὸ φαινόμενον θαυμάζουσιν. Ἰδεῖν οὕτως is an unusual construction for ἰδ. τοιαῦτα, but see Mt. ix. 33, οὐδέποτε ἐφάνη οὕτως; for εἴδαμεν cf. WH., *Notes*, p. 164: Blass, *Gr.*, p. 45.

[13]Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ 13
πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐ-
τούς. [14]καὶ παράγων εἶδεν Λευεὶν τὸν τοῦ Ἁλφαίου 14
καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ Ἀκολούθει
μοι· καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

13 om παλιν D 13 | παρα] εις ℵ* (π. $ℵ^{c.a}$) 14 Λευειν $ℵ^{c.a}$BE*LMΣΦ Λευιν CE^2FGHSUV Λευει ℵ* Λευι AKSΓΔΠ 33 al^{mu}] Ιακωβον D 13 69 124^{txt} a b c e ff g

13—14. Call of Levi (Mt. ix. 9, Lc. v. 27—28).

13. καὶ ἐξῆλθεν πάλιν κτλ.] Probably as soon as the crowd was dispersed and the excitement had subsided. Ἐξῆλθεν, i.e. from the house and the town, cf. i. 35: with ἐξ. παρά comp. Acts xvi. 13, ἐξήλθομεν ἔξω τῆς πύλης παρὰ ποταμόν: the way out led Him to the seaside, Vg. *ad mare*, i.e. *ad oram maris*. Πάλιν—a note frequently struck by Mc., cf. ii. 1, iii. 1, 20, iv. 1, &c.—refers not to ἐξ., but to παρὰ τ. θάλασσαν, cf. i. 16; once again He found Himself, as at the beginning of His Ministry, by the side of the lake.

καὶ πᾶς ὁ ὄχλος ἤρχετο κτλ.] As soon as He is seen there, the crowd reassembles as thick as ever (πᾶς), and the teaching, interrupted in the house, begins afresh. The imperfects ἤρχετο...ἐδίδασκεν, as contrasted with ἐξῆλθεν, point to the continuance of the process, perhaps at intervals, through the day. Only Mc. notes the teaching by the seaside on this occasion.

14. καὶ παράγων κτλ.] As He teaches, or at intervals, He passes on along the shore. Παράγων εἶδεν: the same words are used at the call of Simon and Andrew (i. 16): cf. also Jo. ix. 1; even in moving from place to place the Lord was on the watch for opportunities. Λευεὶν τὸν τοῦ Ἁλφαίου (so Mc. only: Lc. ὀνόματι Λευείν: Mt. ἄνθρωπον...λεγόμενον Ματθαῖον). Λευείς (Λευεί, לֵוִי) occurs in 1 Esdr. ix. 14 as the proper name of a Jew of the time of the exile, and is used in Heb. vii. 9 for the patriarch; cf. Λευίς Joseph. *ant.* i. 19. 7. In Origen *c. Cels.* i. 62 the true reading is Λευής, and not, as was formerly supposed, Λεβής: see WH., *Intr.* p. 144 (ed. 2, 1896). Ἁλφαῖος, Vg. *Alphaeus*, was also the name of the father of the second James (Mc. iii. 18): hence apparently the 'Western' reading Ἰάκωβον in this context (see vv. ll.) and Ephrem's comment "He chose James the publican" (*ev. concord. exp.* p. 58): cf. Photius in Possin. *caten. in Mc.* p. 50: δύο ἦσαν τελῶναι ἐκ τῶν δώδεκα, Ματθαῖος καὶ Ἰάκωβος.

τοῦ Ἁλφαίου] Ἁλφαῖος = Aram. חַלְפַי, cf. Syrr.$^{\text{sin. (Lo.) pesh.}}$ ܚܠܦܝ; whether it is identical with Κλωπᾶς (Jo. xix. 25) is more than doubtful, see Lightfoot, *Galatians*, p. 267 n. Against that view is the spelling of the latter word in Syrr.$^{\text{pesh. hier.}}$ with ܩ instead of ܚ. On the identity of Λευείς with Ματθαῖος see note on iii. 18.

καθήμενον ἐπὶ τὸ τελώνιον] Capernaum was on the Great West road which led from Damascus to the Mediterranean (G. A. Smith, *Hist. Geogr.*, p. 428), and like Jericho had its establishment of τελῶναι and its τελώνιον, but the tolls were here collected for the tetrarch and not for the Emperor (Schürer I. ii. 68). Τελώνιον (Vg. *teloneum*, cf. Tert. *de bapt.* 12; modern Greek, τελωνεῖον, Kennedy, 15 [15]Καὶ γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνα-

15 γινεται ℵBL 33 565 604] εγενετο ACDΓΔΠΣΦ al latt | κατακεισθαι αυτ.] pr εν τω ACW^{c}ΓΠΣΦ al$^{\text{pler}}$ f q vg syrr$^{\text{pesh hcl}}$ arm me εν τω κατακλιθηναι Δ κατακειμενων αυτων D a b c e ff

p. 154) is, (1) the toll (Strabo, xvi. 1. 27, τελώνιον ἔχει καὶ τοῦτ' οὐ μέτριον), (2) the toll-house (Wycliffe, "tolbothe," Tindale, "receyte of custome"), as in this context. Levi was seated, doubtless amongst other τελῶναι (*v.* 15), 'at' (*ad*) the office. Ἐπί c. acc. in the N. T. often answers the question 'where?' (Blass, *Gr.*, p. 132), cf. iv. 38, Lc. ii. 25, Acts i. 21: the phrase is here common to Mt., Mc., Lc.

καὶ λέγει αὐτῷ Ἀκολούθει μοι] See note on i. 17. The command was practically a call to discipleship involving the complete abandonment of his work. Disciples who were fishermen could return to their fishing at pleasure (cf. Jo. xxi. 3); not so the toll-collector who forsook his post. Yet Levi did not hesitate: ἀναστὰς ἠκολούθησεν αὐτῷ, Mt., Mc.; Lc., thinking of the life which was thus begun, writes ἠκολούθει, and adds καταλιπὼν πάντα. The call was given by One Who knew that the way had been prepared for its acceptance. How the preparation had been made can only be conjectured: possibly, as in the case of the first four, through the Baptist, Lc. iii. 12. Cf. Tert. *l. c.*, "nescio quorum fide uno verbo Domini suscitatus teloneum dereliquit." To Porphyry, who saw in Matthew's prompt obedience proof of the mental weakness of Christ's disciples, Jerome replies that it rather attests the magnetic power exerted on men by His unique personality.

15—17. FEAST IN LEVI'S HOUSE (Mt. ix. 10—13, Lc. v. 29—32).

15. καὶ γίνεται ... καί] Mt. καὶ ἐγένετο...καὶ ἰδού: Lc. drops the Hebraic turn of the sentence. Κατακεῖσθαι, used of the sick in i. 30, ii. 4, refers here and in xiv. 3 to persons at table (see Amos vi. 4); cf. Judith xiii. 5, Lc. v. 29, 1 Cor. viii. 10, and in class. Greek (Plato, *Symp.* 185 D). Mt. prefers ἀνακεῖσθαι, which is more usual in this sense in Biblical Greek (LXX., 1 Esdr. iv. 10, Tob. ix. 6 (ℵ), Mc. xiv. 18, &c.). Ἐν τῇ οἰκίᾳ αὐτοῦ: so Lc.; Mt., speaking of his own house, omits αὐτοῦ—a house to its owner or tenant is simply ἡ οἰκία. A second house in Capernaum is now thrown open to Jesus and His disciples, cf. i. 29. On αὐτοῦ (nearly = ἐκείνου) cf. WM., pp. 183, 788.

πολλοὶ τελῶναι κτλ.] So Mt.; Lc. ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων. It was, as Lc. says, a μεγάλη δοχή, a 'reception,' which, if intended in the first instance to do honour to the Master (αὐτῷ), included many of Levi's friends and colleagues. Τελώνης occurs in Mc. only in this context. Τελωνεῖν 'to impose taxes' is used in 1 Macc. xiii. 39 (εἴ τι ἄλλο ἐτελωνεῖτο ἐν Ἰερουσαλήμ, μηκέτι τελωνείσθω, cf. x. 29, 30) of dues exacted from the Jews under the Syrian domination. The τελώνης or tax-farmer was a well-known personage at Athens in the time of Aristophanes, and not popular; cf. Ar. *Eq.* 247 f., παῖε παῖε τὸν πανοῦργον... καὶ τελώνην καὶ φάραγγα καὶ Χάρυβδιν ἁρπαγῆς. The Vg. renders the word by the title of the corresponding officer at Rome, *publicanus*; but the τελῶναι of the Gospels corresponded more nearly to the *portitores*. With the τελῶναι were ἁμαρτωλοί: the two classes are found together again in Mt. xi. 19, Lc. xv. 1. Fritzsche cites Lucian *Necyom.* 11, μοιχοὶ καὶ πορνοβοσκοὶ καὶ τελῶναι καὶ κόλακες καὶ

νέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ
πολλοί· καὶ ἠκολούθουν αὐτῷ [16]καὶ οἱ γραμματεῖς 16

15 συνανεκειντο] pr ελθοντες AC* | και ηκολουθουν (-θησαν ACDΓΠΣΦ) αυτω] pr οι D b f vg et omisso και a c e ff q arm   16 και οι (om οι ℵW$^{c\,vid}$) γρ. των Φαρ. (ℵ) BL(W$^{?\,vid}$)Δ 33 b me^{cod}] και οι γρ. και οι Φαρ. ACDΓΠΦ al οι δε γρ. και οι Φαρ. Σ 604 arm^{vid}

συκοφάνται καὶ τοιοῦτος ὅμιλος τῶν πάντα κυκώντων ἐν τῷ βίῳ. But ἁμ. is probably used in this connexion with some latitude: sometimes it refers to the outcasts of society (Lc. vii. 37), but as used by the Scribes it would include non-Pharisees e.g. Sadducees (so frequently in the Psalms of Solomon, Ryle and James, pp. xlvi, 3 f.), Gentiles (Galatians ii. 15, Lightfoot's note), or even Hellenizing Jews (1 Macc. ii. 44, 48). Many of the men thus branded in Capernaum were probably guilty of no worse offence than abstaining from the official piety of the Pharisees, or following proscribed occupations (Lc. xix. 7, 8), or were of Gentile extraction, or merely consorted with Gentiles (Acts x. 28). The word belongs to the later Greek, but was probably a colloquialism in earlier times (cf. Ar. *Thesm.* 1111); in the LXX. it is specially common in Pss. (where it mostly = רָשָׁע) and in Sirach.

συνανέκειντο τῷ Ἰησοῦ κτλ.] So Mt. Συνανακεῖσθαι (3 Macc. v. 39) occurs again in vi. 22, and in Lc. vii. 49, xiv. 10, 15; Jo. appears to prefer ἀνακεῖσθαι σύν (xii. 2). Ἰησοῦ is the N.T. form of the dat. (WM., p. 77); in Deut. iii. 21, xxxi. 23, Jos. i. 1, &c. Ἰησοῖ is the reading of Cod. B (in Jos. iv. 15 of A also). Μαθητής is here used for the first time; it occurs in Cod. A of Jer. xiii. 21 (Streane, *Double text of J.*, p. 140), and again in xx. 11, xxvi. (xlvi.) 9, and not elsewhere in the LXX., but it is used by Plato for the adult pupil of a philosopher (*Prot.* 315 A). The N.T. μαθηταί are the pupils (תַּלְמִידִים) of a religious teacher, such as a Rabbi, or a Prophet who assumed the office of διδάσκαλος. On the pupils of the Scribes see Schürer II. i. p. 324; cf. the reference to them in Aboth i. 1 (Taylor, *Sayings*, &c., p. 25). The master followed by his pupils was a familiar sight in Galilee; it was the teaching which was new.

ἦσαν γὰρ πολλοί] These words appear to refer to τελ. κ. ἁμ., reasserting the singular fact just mentioned—an editorial note, or possibly one belonging to the earliest form of the tradition. If *καὶ ἠκολούθουν αὐτῷ* is to be connected (WH.) with the antecedent clause, it must be taken to refer to the fact that a number of this class had already begun to follow Jesus, probably in consequence of His words of forgiveness to the paralytic, as well as through the example of Levi. But see next note.

15—16. *καὶ ἠκολούθουν αὐτῷ κτλ.*] So the words should probably be connected and read. Jesus was followed to Levi's house by enemies as well as (*καί*) disciples. Ἀκολουθεῖν in the Gospels usually implies moral attraction, and it may be to the rarity of the ordinary meaning that the disturbance of the text is due: D (οἱ καὶ...καὶ...καὶ εἶδαν) mediates between the two texts. *Οἱ γραμματεῖς τῶν Φαρισαίων*: those of the Scribes who belonged to the Pharisees, cf. Acts xxiii. 9, *τινὲς τῶν γραμματέων τοῦ μέρους τῶν Φαρισαίων*. Mt. has οἱ Φαρισαῖοι, Lc., combining Mt. and Mc., οἱ Φ. καὶ οἱ γρ. αὐτῶν.

τῶν Φαρισαίων· καὶ ἰδόντες ὅτι ἐσθίει μετὰ τῶν
ἁμαρτωλῶν καὶ τελωνῶν ἔλεγον τοῖς μαθηταῖς αὐτοῦ
¶ W^{c} Ὅτι μετὰ τῶν τελωνῶν¶ καὶ ἁμαρτωλῶν ἐσθίει;
§ i 17 §[17]καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς ὅτι Οὐ χρείαν
ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες·
οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.

16 *και ιδοντες* ℵBLΔW^{c}] om *και* ACΓΠΣΦ latt$^{pl\ vt\ vg}$ arm^{vid} *και ειδαν* D | *οτι εσθιει* B 33 565] *οτι ησθιεν* ℵDL c vg *αυτον εσθιοντα* ACW^{c}ΓΔΠΣΦ al a f q go | *αμαρτ. κ. τελ.* BDL* 33 565 a b c g q vg^{codd}] *τελ. κ. αμαρτ.* ℵACL^{corr}W^{c}ΓΔΠΣΦ al f ff syrr$^{pesh\ hcl}$ arm go | *οτι*] pr *τι* ACΓΔΠΣΦ al *δια τι* ℵD | *τελ. κ. αμ.*] *τελ. κ. των αμ.* B *αμ. κ. των τελ.* D a aeth | *εσθιει* 2° (ℵBD min^{pauc} a b c ff *εσθιετε* GΣ 124 604 syr^{hcl})] + *και πινει* ACEFHKLΓΔΠΦ al c f vg syrr$^{pesh\ hcl}$ me go aeth + *και πινετε* GΣ 124 604 syr^{hcl} + *ο διδασκαλος υμων* ℵC (ante *εσθ.*) LΔ 69 al c f vg me aeth   17 *οτι* BD] om cett | *ου*] *ου γαρ* CL c f ff vg | *αλλα* B | *αμαρτωλους*] + *εις μετανοιαν* CΓ al a c f g (om *εις μ.* ℵABDKLΔΠΣΦ al b f ff q vg syrr$^{pesh\ hcl}$ arm me aeth)

καὶ ἰδόντες ὅτι κτλ.] The changes of order (15, *τελ. κ. ἁμ.*, 16, *ἁμ. κ. τελ.* (1°), *τελ. κ. ἁμ.* (2°)) are singular and, if original, can hardly be accidental. Possibly Mc. means to shew that in the thoughts of these Scribes, though not in their words, the charge of being in the company of sinners was foremost. Here, at least, the Master had, as they supposed, revealed His departure from the standard of the O. T. (Ps. i. 1). For *ἰδεῖν ὅτι* (see vv. ll.) cf. ix. 25.

ἔλεγον τοῖς μαθηταῖς κτλ.] Not yet daring to remonstrate with the Master; they have learnt caution from the experience related in ii. 8. Ὅτι is here = *τί;* (Mt., Lc., *διὰ τί;*): cf. ix. 11, 28, and for the LXX., 1 Chron. xvii. 6 (ὅτι = לָמָּה), Jer. ii. 36 (= מַה); see WM., p. 208, n. 5, and Burton, § 349. To eat with Gentiles was an offence recognised even by Pharisaic Christians (Acts xi. 3), and publicans and sinners were ranked in the same category with Gentiles (1 Cor. v. 11).

After *ἐσθίει* Mt. supplies *ὁ διδάσκαλος ὑμῶν*: Lc. includes the disciples (*ἐσθίετε καὶ πίνετε*).

17. *καὶ ἀκούσας ὁ Ἰησοῦς*] The remark does not escape Him: cf. v. 36. *Οὐ χρείαν ἔχουσιν οἱ ἰσχ. κτλ.*: so the three Synoptists (Lc., *ὑγιαίνοντες* = *ἰσχύοντες*). The proverb in some form was not unknown to pagan writers, e.g. Pausanias ap. Plutarch. *apophth. Lacon.* 230 F, *οὐδ' οἱ ἰατροί, ἔφη, παρὰ τοῖς ὑγιαίνουσιν ὅπου δὲ οἱ νοσοῦντες διατρίβειν εἰώθασιν*: Diog. Laert. *Antisth.* vi. 1. 6, *οἱ ἰατροί, φησί, μετὰ τῶν νοσούντων εἰσὶν ἀλλ' οὐ πυρέττουσιν*: the last words present an application to which Jesus does not refer, but which is implied in the use of the saying.

οὐκ ἦλθον κτλ.] Lc. *οὐκ ἐλήλυθα*, adding *εἰς μετάνοιαν*—a true gloss, but perhaps not so well in keeping with the proverbial form of the saying as the terser ending. There is no need to say that the physician's aim is the restoration of the patient to health. For early homiletic applications see Justin M., *apol.* i. 15, *οὐ γὰρ τοὺς δικαίους οὐδὲ τοὺς σώφρονας εἰς μετάνοιαν ἐκάλεσεν ὁ Χριστός, ἀλλὰ τοὺς ἀσεβεῖς καὶ ἀκολάστους καὶ ἀδίκους.* Ps. Clem. 2 *Cor.* 2, *τοῦτο λέγει ὅτι δεῖ τοὺς ἀπολλυμένους σῴζειν· ἐκεῖνο γάρ ἐστιν μέγα καὶ θαυμαστόν, οὐ τὰ ἑστῶτα στηρίζειν ἀλλὰ τὰ πίπτοντα.* The contrast of *ἁμαρ-*

[18]*Καὶ ἦσαν οἱ μαθηταὶ Ἰωάνου καὶ οἱ Φαρισαῖοι* 18
νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ Διὰ

18 οι Φαρισαιοι ℵABCDKMΠ al b c e f ff q vg syr^{hcl} arm me go] οι των Φαρισαιων EFGHLSUVΓΔΠΣ 1 33 al a g l syr^{pesh} οι Φαρισαιων Φ

τωλός and δίκαιος appears first in Ps. i. 5. The question who are the δίκαιοι whom Christ did not come to call has exercised interpreters here and in Lc. xv. 7. In such contexts the relatively righteous can hardly be in view, since all are ἁμαρτωλοί in the sight of God and of Christ (Rom. iii. 23, 1 John i. 8). Hence Macarius Magnes, iv. 18, argues that the δίκαιοι are the Angels. But since our Lord speaks only of those within the sphere of His mission, the explanation is inadmissible. Rather His reference is to the Pharisees, on the assumption that they were what they professed to be, and the saying in this respect should not be pressed beyond its immediate application: cf. Jerome: "sugillat scribos et Pharisaeos, qui iustos se aestimantes peccatorum et publicanorum consortia declinabant"; we need not add with Thpht.: κατ' εἰρωνείαν γὰρ τοῦτό φησιν. The point of it is that if the guests were ἁμαρτωλοί, it was in such company the physician of souls might be sought, and not under opposite circumstances. For this view of sin as a disease comp. Isa. i. 4 ff. and liii. 5, τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν. Mt., from an independent source, inserts between the proverb and its application a reference to Hosea vi. 6 q. v.

18—22. QUESTION OF FASTING: THE OLD AND THE NEW (Mt. ix. 14—17, Lc. v. 33—39).

18. καὶ ἦσαν οἱ μαθηταί κτλ.] Vg. *et erant...ieiunantes*, 'were fasting' not (as WM., p. 438) 'were used to fast'; cf. Lc. νηστεύουσιν πυκνά; on this imperf. see Blass, *Gr.*, p. 198 f., Burton, § 34. If Levi's entertainment fell on a Sunday or a Wednesday night, the disciples of Jesus were feasting after the disciples of stricter schools had begun one of their weekly fasts. The Law required abstinence only on the Day of the Atonement (ἡ νηστεία, Acts xxvii. 9), but the stricter Jews practised it on the second and fifth days of every week (Schürer II. ii. 119). For the practice of the disciples of the Pharisees (i.e. the pupils of Pharisaic Rabbis) see Lc. xviii. 12, νηστεύω δὶς τοῦ σαββάτου, *Didache* 7 = *Apost. Const.* vii. 23, νηστεύουσι γὰρ δευτέρᾳ σαββάτων καὶ πέμπτῃ, and J. Lightfoot on Mt. ix. 14. The disciples of John (mentioned again in Jo. i. 35, iii. 25, cf. Acts xix. 2 ff.) naturally inherited John's asceticism (Mt. xi. 18). Tatian omits this explanatory note, which is peculiar to Mc.

καὶ ἔρχονται κτλ.] Not apparently the disciples of John or of the Pharisees, but the Scribes, who have now gathered courage from confidence in the goodness of their cause: cf. Lc. οἱ δὲ εἶπαν. Mt. gives another account: προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάνου, and alters the question accordingly (διὰ τί ἡμεῖς κτλ.). Tatian ignores the difference, adopting Lc.'s form. Later harmonists imagine the same question to be put in varying form by the disciples and the guests, e.g. Aug. *de cons.* ii. 26. 62, who is followed by Bede: "colligendum a pluribus hanc Domino objectam esse quaestionem et a Pharisaeis scilicet et a discipulis Joannis et a convivis vel aliis quibusdam." The uncertainty thus imported into the history is surely a worse evil than any doubt that can arise as to the precise accuracy of one of the reports.

τί οἱ μαθηταὶ Ἰωάνου καὶ οἱ μαθηταὶ τῶν Φαρισαίων
νηστεύουσιν οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; καὶ
19 *εἶπεν αὐτοῖς ὁ Ἰησοῦς* [19] *Μὴ δύνανται οἱ υἱοὶ τοῦ*
νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ᾽ αὐτῶν ἐστιν νηστεύειν;
ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ᾽ αὐτῶν οὐ
20 *δύνανται νηστεύειν·* [20] *ἐλεύσονται δὲ ἡμέραι ὅταν*

18 *οι μαθ. τ. Φαρ.* ℵBC*L 33 565 e aeth] *οι τ. Φ.* C^{2}DΓΔΠΣΦ al c vg syrr$^{\text{pesh hcl}}$ *οι Φαρισαιοι* min$^{\text{pauc}}$ a f ff arm om A | om *μαθηται* 4° B 127 2$^{\text{pe}}$ 19 om *οσον χρονον…νηστευειν* DU 1 33 604 al$^{\text{pauc}}$ a b e ff g i syr$^{\text{pesh}}$ aeth | *μεθ εαυτων* ALΓΔΠΣΦ al

οἱ δὲ σοὶ μαθηταί κτλ.] They still stop short of a direct attack upon the Master; cf. *v.* 24.

19. *μὴ δύνανται;*] Vg. *numquid possunt?* Μή expects a negative answer (WM. p. 641, Blass, *Gr.* 248); cf. e.g. Mt. vii. 9, 10, Jo. iii. 4, James ii. 14. Lc., as often, turns the sentence into another form with a slightly different sense: *μὴ δύνασθε…ποιεῖν νηστεῦσαι;* in Mt. and Mc. *δύνανται* points to the moral impossibility; they might be made to fast, but it would not be a fast worthy of the name.

οἱ υἱοὶ τοῦ νυμφῶνος] = בְּנֵי הַחֻפָּה, known in class. Greek as *νυμφευταί*, and in the later literary style as *παράνυμφοι* or *παρανύμφιοι*. For *νυμφών* (= *παστός*, Joel ii. 16) cf. Tobit vi. 14, 17, and for the idiom 'sons of,' &c., 1 Macc. iv. 2 *οἱ υἱοὶ τῆς ἄκρας* = 'the men of the citadel'; see Trench, *Studies*, p. 170 n. The Lord perhaps designedly adopts the Baptist's own metaphor (Jo. iii. 29), substituting however *οἱ υἱοὶ τοῦ νυμφῶνος* for *ὁ φίλος τοῦ νυμφίου*: on the distinction between the two see Edersheim i. 355, and Moore on Judges xiv. 11, 20. The *rôle* of the 'best man' was over; twelve disciples had taken the place of the one forerunner. In the present connexion the title 'sons of the bride-chamber' had perhaps a further appropriateness; it was in fact an answer to the cavil of *v.* 18, for "apparently by Rabbinic custom all in attendance on the bridegroom were dispensed from certain religious observances in consideration of their duty to increase his joy" (Hort, *J. Chr.*, p. 23).

ἐν ᾧ ὁ νυμφίος κτλ.] So the Lord identifies Himself with the Bridegroom of O.T. prophecy (Hos. ii. 21, &c.), i.e. GOD in His covenant relation to Israel, a metaphor in the N.T. applied to the Christ (Mt. xxv. 1, Jo. iii. 28, 29, Eph. v. 28 ff., Apoc. xix. 7, &c.). Victor: *ποῖος νυμφίος; ὁ μέλλων νυμφεύεσθαι τὴν ἐκκλησίαν…τί ἐστιν ἡ νύμφευσις; ἀρραβῶνος δόσις, τουτέστι πνεύματος ἁγίου χάρις.* Ἐν ᾧ Mc., Lc. = *ἐφ᾽ ὅσον* Mt., cf. Mc., *infra*, *ὅσον χρόνον*. For *νηστεύειν* Mt. substitutes *πενθεῖν*. Fasting was fitting for the house of mourning, not for a time of rejoicing: cf. Judith viii. 6, *ἐνήστευε πάσας τὰς ἡμέρας τῆς χηρεύσεως αὐτῆς*. With *ὅσον χρόνον ἔχουσιν* cf. xiv. 7, *ἐμὲ δὲ οὐ πάντοτε ἔχετε* [*μεθ᾽ ἑαυτῶν*]: Jo. xiii. 33, *ἔτι μικρὸν μεθ᾽ ὑμῶν εἰμι*. *Ὅσον χρόνον* is the acc. of duration, WM., p. 288. Tatian again (cf. *v.* 18) omits the words which Mc. adds.

20. *ἐλεύσονται δὲ ἡμέραι κτλ.*] There must be a limit to the joyous life of personal intercourse. The saying made a deep impression, or was afterwards recalled by the Spirit; as far as *νηστεύσουσιν* it is reported identically in Mt., Mc., Lc. For the phrase *ἐλεύσονται ἡμ.* see Lc. xxi. 6, and with the whole verse compare Jo. xvi. 20. *Ὅταν ἀπαρθῇ*, Vg. *cum*

ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν
ἐν ἐκείνῃ τῇ ἡμέρᾳ. §[21]*οὐδεὶς* §*ἐπίβλημα ῥάκους* 21 § W^{g} § syr^{sin}
§*ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή,* § ℸ
αἴρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ,

20 *απαρθη*] *αρθη* C min$^{\text{pauc}}$ | *εν εκειναις ταις ημεραις* ΓΠ^{2} al min$^{\text{plor}}$ a b c e f vg me 21 *ουδεις*] pr *και* EFHUVΓΠ al + *δε* DGM | *επισυνραπτει* D | *ιματιω παλαιω* ΑΓΔΠΣΦℸ al | *μη*] *μηγε* ΚΔΠ*Σ min$^{\text{nonn}}$ | *αρει* H | *το πλ. απ αυτου* ℵ (om *το*) AB (*αφ εαυτ.*) ΚΔΠ*Σ 33 al$^{\text{mu}}$] om *απ* CLΠ^{2}Φ min$^{\text{pl}}$ aeth om *απ αυτου* D 13 28 69 124 a b f ff i q vg | *του παλαιου*] pr *απο* D 13 etc

auferetur—rather perhaps, *c. ablatus fuerit*; *ὅταν* leaves the moment uncertain, while of the certainty of the future occurrence there is no question: cf. Burton § 316. *'Απαίρεσθαι* is used here only of Christ's departure, but cf. Isa. liii. 8, *αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.* **Καὶ** *τότε νηστεύσουσιν*: a prophecy, not a command; the Lord anticipates that fasting will remain as an institution of the Church after the Ascension, and regulates its use (Mt. vi. 16). Comp. Acts xiii. 2, 3, xiv. 23, *Didache* 7, 8, *ὑμεῖς δὲ νηστεύσατε τετράδα καὶ παρασκευήν.* The fast before Easter was from the end of the second century specially connected with this saying of Christ: Tert. *ieiun.* 2, "certe in evangelio illos dies ieiuniis determinatos putant in quibus ablatus est Sponsus, et hos esse iam solos legitimos ieiuniorum Christianorum...de cetero indifferenter ieiunandum ex arbitrio, non ex imperio." Cf. *Const. Ap.* v. 18. Even in regard to the Paschal fast there was at first no rigid uniformity; cf. Iren. (*ap.* Eus. v. 24) who remarks: *ἡ διαφωνία τῆς νηστείας τὴν ὁμόνοιαν τῆς πίστεως συνίστησι.* *'Εν ἐκείνῃ τῇ ἡμέρᾳ* = (Lc.) *ἐν ἐκείναις ταῖς ἡμέραις*, for which see Mc. i. 9 note. On the change introduced by the Gospel into the ordinance of fasting, see Victor: *οὐκ ἀνάγκῃ...ἀλλὰ γνώμῃ, δι' ἀρετήν.* Bede aptly compares Acts ii. 13. Cf. Grenfell and Hunt, *Logia*, p. 10.

21. *οὐδεὶς ἐπίβλημα κτλ.*] The two parables that follow occupy the same position in the three Synoptists, and doubtless are meant to illustrate the answer to the question of *v.* 18. *'Επίβλημα ῥάκους ἀγνάφου*, Vg. *adsumentum panni rudis*, is explained by Lc. as *ἐπίβλημα ἀπὸ ἱματίου καινοῦ.* *'Ράκος* is a rag, whether of old stuff (Jer. xlv. (xxxviii.) 11, *παλαιὰ ῥάκη*), or, as here, newly torn from the piece: e.g. Artemidorus (27) uses it of the strips of cloth wound round a mummy. In the present case the *ῥάκος* is *ἄγναφον* (= *ἄγναπτον, ἄκναπτον*)—torn off from a piece which had not gone through the hands of the *γναφεύς*. *Γναφεύς* (Mc. ix. 3) = כּוֹבֵס, Aram. קַצְּרָא, occurs thrice in the LXX. (4 Regn. xviii. 17, Isa. vii. 3, xxxvi. 2) in connexion with "the fuller's field"—possibly a bleaching ground at Jerusalem; cf. Joseph. *B. J.* v. 4. 2, *τὸ τοῦ γναφέως προσαγορευόμενον μνῆμα.* Comp. the account of the martyrdom of James 'the Just,' Euseb. *H. E.* ii. 23: *λαβὼν...εἷς τῶν κναφέων τὸ ξύλον ἐν ᾧ ἀπεπίεζε τὰ ἱμάτια κτλ.* *'Επίβλημα*, 'a patch,' cf. Jos. ix. 11 (5), Symm., *τὰ σανδάλια ἐπιβλήματα ἔχοντα*: for *ἐπιράπτει* (WH., *Notes*, p. 163, Blass, *Gr.* p. 11) Mt., Lc. have *ἐπιβάλλει.*

εἰ δὲ μή κτλ.] *Εἰ δὲ μή* (Lc. *εἰ δὲ μήγε*), Vg. *alioquin*, 'if otherwise': see Blass, *Gr.* p. 255, and cf. Mt. vi. 1, Jo. xiv. 2, Apoc. ii. 5.

αἴρει τὸ πλήρωμα ἀπ' αὐτοῦ] Mt. *αἴρει...τὸ πλ. αὐτοῦ ἀπὸ τοῦ ἱματίου.* In each case it seems best to identify *τὸ πλήρωμα* with *τὸ ἐπίβλημα*, and to take *αὐτοῦ* as = *τοῦ ἱματίου.* In adopt-

§ t 22 *καὶ χεῖρον σχίσμα γίνεται.* [22]*καὶ οὐδεὶς* §*βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς—εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκούς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί* [—*ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινούς*].

21 om *και..γινεται* L 22 *μη*] *μηγε* CLM^{2}Σ al$^{\text{pauc}}$ | *ρησσει* ΑΓΔΠΣΦ⅂ al c e ff q syrr$^{\text{sin pesh hcl}}$ arm me aeth | *ο οινος* 1°] + *ο νεος* AC^{2}ΓΔΠΣΦ⅂ e f syr$^{\text{hcl}}$ go aeth | *ο οινος απολλυται και οι ασκοι* BL me] *ο οινος και οι ασκοι απολουνται* D a b e ff *οι ασκ. απολλυνται και ο οινος εκχειται* 124 syrr arm *ο οιν. εκχειται και οι ασκ. απολουνται* ℵ*ACΓΔΠΣΦ⅂ al c f q vg me go aeth ¦ om *αλλα...καινους* D a b ff i | *καινους*] + *βλητεον* ℵ$^{\text{c.a}}$ACLΓΔΠΣΦ⅂ al c e f q vg (syrr) me go arm aeth + *βαλλουσιν* syrr$^{\text{sin pesh}}$ (om ℵ* B) | ad fin vers add *και αμφοτεροι συντηρουνται* min$^{\text{pauc}}$ e f g aeth

ing this view it is not necessary to give up the passive sense of *πλήρωμα* for which Lightfoot contends (*Colossians*, p. 323 ff.); for as he points out, the patch may be so called "not because it fills the hole, but because it is itself fulness or full measure as regards the defect." As *ἐπίβλημα* is the piece laid on or applied to the rent, so *πλήρωμα* is the same piece as filled in and become the complement (Vg. *supplementum*). Τὸ *καινὸν τοῦ παλαιοῦ*, the new complement of the old garment; the contrast of *καινός*, *παλαιός* (*νέος*), is frequent in the N. T., perhaps through the influence of this saying, and the examples are interesting: Rom. vii. 6, Eph. iv. 22 ff., Col. iii. 9 f., Heb. viii. 13. For *παλαιός* as applied to a garment cf. Deut. viii. 4, Isa. l. 9, li. 6.

καὶ χεῖρον σχίσμα γίνεται] 'And a worse rent is the result' (Wycliffe, "more brekynge is maad"). Cf. Lc.'s paraphrase, and Philo, *de creat. princ.* 11, *οὐ μόνον ἡ διαφορότης ἀκοινώνητον, ἀλλὰ καὶ ἡ ἐπικράτεια θατέρου ῥῆξιν ἀπεργασομένη μᾶλλον ἢ ἕνωσιν.* For *σχίσμα* cf. i. 10: elsewhere in the N. T. the word is used in an ethical sense (Jo. vii. 43, 1 Cor. i. 10, &c.).

22. *καὶ οὐδεὶς βάλλει κτλ.*] So Lc.; Mt. *οὐδὲ βάλλουσιν.* The worn out *ἀσκός* passed into a proverb, see Job xiii. 28, Ps. cxviii. (cxix.) 83: comp. especially Jos. ix. 10 (4), *ἀσκοὺς οἴνου παλαιοὺς καὶ κατερρωγότας*: ib. 19 (13), *οὗτοι οἱ ἀσκοὶ τοῦ οἴνου οὓς ἐπλήσαμεν καινούς, καὶ οὗτοι ἐρρώγασιν.* The wine-skins in the parable are as yet whole, but thin and strained by use, and unable to resist the strength of the newly fermented wine. The contrast is here between *νέος* and *παλαιός*: *νέος* is *recens*, freshly made, in reference to time: for *οἶνος νέος* cf. Isa. xlix. 26, Sir. ix. 10. A full treatment of the synonyms *καινός*, *νέος* may be found in Trench, *syn.* 10, or in Westcott on Heb. viii. 8, xii. 24.

εἰ δὲ μή κτλ.] Mt., Lc. *εἰ δὲ μήγε*: see on *v.* 21. If any one is so unwise as to become an exception to the rule, he will lose both wine and skins. Mc.'s brevity is noticeable; both Mt. and Lc. distinguish the manner of the loss in the two cases—*ὁ οἶνος ἐκχεῖται* (*ἐκχυθήσεται*) *καὶ οἱ ἀσκοὶ ἀπόλλυνται* (*ἀπολοῦνται*). Similarly in the next clause Mt. supplies *βάλλουσιν*, Lc. *βλητέον.* Attempts have been made in the MSS. to assimilate Mc.; see vv. ll. The contrast between *νέος*, *καινός* is preserved by the three Synoptists, but it has been missed in the Vg., *vinum novum in utres novos.* On the connexion of these parables with the context see Hort, *Jud. Chr.*, p. 24. The general teaching is that men "nova non accepturos esse nisi novi fierent" (Hilary). The old system was not capable of being patched with mere fragments of the new, and still less could the old man

[23] Καὶ ἐγένετο¶ αὐτὸν ἐν τοῖς σάββασιν διαπορεύεσθαι 23 ¶ F
διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο
ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας. [24]καὶ οἱ Φαρισαῖοι 24
ἔλεγον αὐτῷ Ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ

23 εγενετο] + παλιν D 13 69 124 346 a ff q vg pr παλιν Φ | om εν Φ | διαπορευεσθαι BCD] παραπορ. ℵALΓΔΙΙΣΦℸ al latt$^{\text{vt pler vg}}$ πορ. 13 69 124 | οδον ποιειν τιλλοντες ℵACLΓΔΠΦℸ] οδοποιειν τιλλοντ. BGH 13 69 124 346 τιλλειν D min^1 b c e ff g t
24 ποιουσιν] + οι μαθηται σου DMΣ 1 13 28 69 124 346 al lat$^{\text{vt (exc e)}}$ syrr$^{\text{sin hcl}}$ arm go aeth | τοις σαββασιν] pr εν EGHLSUVΓΣ

receive the new spirit and life. For some special applications of the principle cf. Trench, *Studies*, p. 180 ff.

23—28. Corn-field Incident. Question of the Sabbath. (Mt. xii. 1—8, Lc. vi. 1—5.)

23. καὶ ἐγένετο...διαπορεύεσθαι] *Et factum est ut...ambularet* (*f*); cf. ii. 15, and see Burton, § 360. Lc. has the same construction, and agrees with Mc. also in the order of events: Mt., who begins ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη, places this incident much later. Ἐν τοῖς σάββασιν (τοῖς σ. Mt., ἐν σαββάτῳ Lc.: see note on i. 21), 'on the sabbath'; in Lc. 'Western' and 'Syrian' authorities add δευτεροπρώτῳ, cf. WH., *Notes*, p. 58. Διαπορεύεσθαι, a common LXX. word (usually = הָלַךְ or עָבַר), is rare in the N.T., occurring, besides this context, Lc.$^{\text{ev. 2, act. 1}}$, Paul^1; the construction varies, the verb being used absolutely, or followed by acc. with or without prep.; for διαπ. διά cf. Prov. ix. 12 c, Soph. iii. 1. The fields were probably in the neighbourhood of Capernaum; there is no charge of having exceeded the Sabbath day's journey (Acts i. 12, cf. Joseph. *ant.* xiii. 8. 4, οὐκ ἔξεστιν δ' ἡμῖν οὔτε ἐν τοῖς σάββασιν οὔτ' ἐν τῇ ἑορτῇ (τῇ πεντηκοστῇ) ὁδεύειν). Τὰ σπόριμα, Vg. *sata*: in the LXX., σπόριμος = זֶרַע (Gen. i. 29) or זֵרוּעַ (Lev. xi. 37); of σπόριμα = "sown land," "corn-fields," no other example is given, but the term must have been familiar in colloquial Greek, for it belongs to the common tradition of the Synoptic Gospels.

ἤρξαντο ὁδὸν ποιεῖν τίλλοντες] Mt. ἤρξαντο τίλλειν, Lc. ἔτιλλον. 'Ὁδὸν ποιεῖν is properly, like ὁδοποιεῖν, to make a road, or make one's way, and suggests that the party was pushing its way through the corn where there was no path; Euth.: ἵνα προβαίνειν ἔχοιεν. But ὁδὸν ποιεῖσθαι is used (Herod., Xen., Dion. Hal., Joseph., &c.) of simple advance (Vg. *coeperunt praegredi*), and ὁδ. ποιεῖν probably bears that meaning here; cf. Jud. xvii. 8 τοῦ ποιῆσαι ὁδὸν αὐτοῦ (לַעֲשׂוֹת דַּרְכּוֹ, but see Moore, *Judges*, p. 385 f.). As they went they plucked the ears and ate (καὶ ἐσθίειν Mt.; καὶ ἤσθιον Lc., who adds ψώχοντες ταῖς χερσίν). Permission to pluck and eat ears of standing corn was given by the Law, provided that no instrument was used, Deut. xxiii. 24 (26): συλλέξεις ἐν ταῖς χερσίν σου στάχυς καὶ δρέπανον οὐ μὴ ἐπιβάλῃς.

24. καὶ οἱ Φαρισαῖοι κτλ.] See notes on ii. 16, 18. The Master is again attacked through the disciples. Mt. supplies οἱ μαθηταί σου before ποιοῦσιν, Lc. represents the question as addressed to the disciples (τί ποιεῖτε). Ἴδε (= רְאֵה), not ἰδού (= הִנֵּה); cf. iii. 34, xi. 21, xiii. 1, 21, xv. 4, 35, xvi. 6. The offence was being openly committed under the very eyes of the Master. Plucking corn was considered as equivalent to reaping, the hand taking the place of the

25 *οὐκ ἔξεστιν;* [25]*καὶ ἔλεγεν αὐτοῖς Οὐδέποτε ἀνέγνωτε*
τί ἐποίησεν Δαυεὶδ ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν
§ W° 26 *αὐτὸς καὶ οἱ μετ' αὐτοῦ;* §[26]*εἰσῆλθεν εἰς τὸν οἶκον*
τοῦ θεοῦ ἐπὶ Ἀβιαθὰρ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς
προθέσεως ἔφαγεν οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς

25 *ελεγεν* ΑΒΓΔΠ] *λεγει* ℵCL 33 604 al pr *αυτος* ΑΓΔΠ al *ειπεν* D 26 *εισηλθεν*] pr *πως* ℵACLΓΔΠΣΦ⅂ latt syrr arm al (om *π.* BD t) | om *επι Αβ. αρχ.* D 271 a b e ff i t syr^{sin} | *αρχ.*] pr *του* ACΔ (*τ. ιερ.*) ΠΣΦ⅂ 1 33 69 al

sickle, and reaping on the Sabbath was forbidden (Exod. xxxiv. 21, *τῷ ἀμήτῳ κατάπαυσις*; cf. J. Lightfoot on Mt. xii. 2). *Τί ποιοῦσιν τοῖς σαββ. ὃ οὐκ ἔξεστιν;* sc. *ποιεῖν τοῖς σάββασιν.* Mt. simplifies the construction by writing *ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ*, and similarly Lc. The act was not unlawful in itself, but only in regard to the occasion.

25. *καὶ ἔλεγεν αὐτοῖς Οὐδέποτε ἀνέγνωτε κτλ.*] The Lord concedes the principle for the moment, content with pointing out that rules of this kind admit of exceptions. *Οὐδ. ἀνέγν.*, an appeal to an authority which they recognised and of which they were professed students. The formula is frequently used by our Lord, cf. xii. 10, 26, Mt. xii. 5, xix. 4, xxi. 16 (*οὐδέποτε, οὐδέ*, or *οὐκ ἀνέγν.;*).

τί ἐποίησεν Δαυείδ κτλ.] The reference is to 1 Sam. xxi. 1—6, but the words *χρείαν εἶχεν καὶ ἐπείνασεν* are an inference from the facts, added to bring out the parallel. David and his men find their counterpart in the Son of David and His disciples.

26. *εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ*] I.e., the Tabernacle: cf. Jud. xviii. 31, 1 Regn. i. 7, 24. It was at this time in Nob (*Νομβά, Νομμά* (B), *Νοβά* (A), *Νόβ* (ℵ)), a town of Benjamin (Neh. xi. 32) near Jerusalem (Isa. x. 32 Heb.). Mt. *πῶς εἰσῆλθεν* (cf. vv. ll. here), Lc. *ὡς εἰσ.*

ἐπὶ Ἀβιαθὰρ ἀρχιερέως] Vg. *sub A. principe sacerdotum*: cf. 1 Macc. xiii. 42, *ἔτους πρώτου ἐπὶ Σίμωνος ἀρχιερέως.* Lc. iii. 2, *ἐπὶ ἀρχιερέως Ἄννα καὶ Καιάφα.* *Polyc. mart.* 21, *ἐπὶ ἀρχιερέως Φιλίππου Τραλλιανοῦ.* *Ἐπί* = in the time of, as in Acts xi. 28 *ἐγένετο ἐπὶ Κλαυδίου*: when an anarthrous title is added to the personal name, the period is limited to the term of office: 'in the days when A. was highpriest.' The clause is peculiar to Mc., and may be an editorial note. It is in conflict with the account in 1 Sam. *l.c.* where the high-priest at the time of David's visit to Nob is Ahimelech (אֲחִימֶלֶךְ, LXX. *Ἀβειμέλεχ*, but in 1 Regn. xxx. 7, 2 Regn. viii. 17, *Ἀχειμέλεχ*), not Abiathar, Ahimelech's son and successor (1 Sam. xxii. 20). The confusion between Ahimelech and Abiathar seems to have begun in the text of the O.T., where (both in M.T. and LXX.) we read of Ahimelech the son of Abiathar as high-priest in the time of David (2 Sam. viii. 17, cf. Driver, *ad l.*, 1 Chron. xviii. 16, xxiv. 6).

τοὺς ἄρτους τῆς προθέσεως] Vg., *panes propositionis* (Wycliffe, "loues of propocisioun"); cf. Heb. ix. 2, *ἡ πρόθεσις τῶν ἄρτων*, *propositio panum.* The 'shew-bread' as set before God is called לֶחֶם הַפָּנִים, *ἄρτοι ἐνώπιοι* (Exod. xxv. 29), *προκείμενοι* (Exod. xxxix. 18 (36)), *τοῦ προσώπου* (1 Regn. xxi. 6). (*Οἱ*) *ἄρτοι* (*τῆς*) *προθέσεως* also occurs in 1 Regn. *l.c.*, but as a paraphrase for קֹדֶשׁ, and in 2 Chron. iv. 19 it stands for לֶחֶם הַפָּנִים; but elsewhere it = עֵרֶךְ־לֶחֶם (Exod. xl. 21 (23), &c.) or in

ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν. [27]καὶ 27
ἔλεγεν αὐτοῖς Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο
καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. [28]ὥστε¶ 28 ¶ t
κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

26 τους ιερεις ℵBL] τοις ιερευσιν ACDΓΔΠ al τοις αρχιερευσι Φ + μονοις DΦ 13 33 69 al$^{\text{pauc}}$ lat$^{\text{vt mu}}$ 27—28 και ελεγεν .. ωστε] λεγω δε υμιν D a c e ff i t 27 εγενετο] εκτισθη 1 131 209 604 syrr$^{\text{sin pesh}}$ | om και ουχ ο ανθρ. δ. το σ. syr$^{\text{sin}}$ 28 σαββατου] add iii 21 a Tat$^{\text{diat}}$

Chron., לֶחֶם־הַמַּעֲרֶכֶת (1 Chr. ix. 32); i.e., it points to the ordered rows upon the table rather than to their ceremonial import. See however Deissmann, *Bibelstudien* p. 155 f. It was one of the glories of Judas Maccabaeus that he restored the use of the shewbread (2 Macc. x. 3, *τῶν ἄρτων τὴν πρόθεσιν ἐποιήσαντο*).

οὓς οὐκ ἔξ. φαγεῖν εἰ μὴ τοὺς ἱερεῖς] 'Which it was not lawful that any should eat except the priests': so Lc.; Mt. has the more usual construction *ἔξεστιν...τοῖς ἱερεῦσιν*. On the law of the shewbread see Lev. xxiv. 5, Joseph. *ant.* iii. 10. 7, *οἱ δὲ τοῖς ἱερεῦσιν πρὸς τροφὴν δίδονται*. But the prohibition does not seem to have been absolute; cf. 1 Sam. xxi. 4. *Οὐκ ἔξεστιν* is taken out of the mouth of the Scribes, and used in their sense (*v.* 24): it was at least as unlawful to eat the shewbread as to pluck and eat corn on the Sabbath.

καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν] Cf. 25, *οἱ μετ' αὐτοῦ*. An O. T. phrase (see Gen. iii. 6). Delitzsch renders: וַיִּתֵּן־גַּם לָאֲנָשִׁים אֲשֶׁר אִתּוֹ. The companions were in David's case *παιδάρια*, נְעָרִים, i.e. personal followers, the nucleus of the crowd who gathered round him in the cave of Adullam (1 Sam. xxii. 2). The contrast between these men and the peaceful disciples of Jesus is great, but it only serves to add force to the argument.

27. Mt. gives another argument: the priests in the temple were compelled to violate the strict law of the Sabbath, their duties being in fact doubled on that day (Numb. xxviii. 9); if the exigencies of the temple justified their conduct, a greater than the temple was here to justify the disciples. He adds a quotation from Hos. vi. 6, which he had previously cited in connexion with the saying of *v.* 17 (Mt. ix. 13).

τὸ σάββατον...διὰ τὸ σάββατον] Mc. only. Comp. 2 Macc. v. 19, *οὐ διὰ τὸν τόπον τὸ ἔθνος, ἀλλὰ διὰ τὸ ἔθνος τὸν τόπον ὁ κύριος ἐξελέξατο*. The Rabbis themselves occasionally admitted the principle; see Schöttgen *ad l.* and the passage cited by Meyer from *Mechilta* in Exod. xxxi. 13: "the Sabbath is delivered unto you, and ye are not delivered to the Sabbath." Our Lord's words rise higher, and reach further: at the root of the Sabbath-law was the love of God for mankind, and not for Israel only. Cf. Ephrem: "the Sabbath was appointed not for God's sake, but for the sake of man." Bengel: "origo et finis rerum spectanda; benedictio sabbati (Gen. ii. 3) hominem spectat." For a similar antithesis cf. 1 Cor. xi. 9.

28. *ὥστε κύριός ἐστιν κτλ.*] Wycliffe, "and so mannes sone is also lord of the sabath." *Κύριος γάρ ἐστιν*, Mt.; *Κ. ἐστιν*, Lc. In Mc. the sequence of the thought is clear. The Sabbath being made for man's benefit, is administered and controlled by man's Head and Representative. On *ὥστε* with the indic. mood see WM., p. 377, Burton § 237, and cf. Mc. x. 8. *Κύριος* is here perhaps rather 'owner' than 'master'—בַּעַל הַשַּׁבָּת, cf. Gen. xlix. 23, Jud. xix. 22. On *ὁ υἱ. τ. ἀνθρ.* see *v.* 10 n.

III. 1 [1] Καὶ εἰσῆλθεν πάλιν εἰς συναγωγήν, καὶ ἦν ἐκεῖ
2 ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα· [2] καὶ παρετή-
ρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα

III 1 *συναγωγην*] pr *την* ACDLΣΦך al (om ℵB) | *εξηραμμενην*] *ξηραν* D
2 *παρετηρουντο* AC*DΔΣT min$^{\text{pauc}}$ | *τοις σ.*] pr *εν* ℵCDHM min^{1} me | *θεραπευει* ℵDΣ

III. 1—6. Healing of a Withered Hand on the Sabbath (Mt. xii. 9—14, Lc. vi. 6—11).

1. *καὶ εἰσῆλθεν πάλιν εἰς συναγωγήν*] Another scene in a synagogue. Πάλιν points back to i. 21 (cf. ii. 1, 13; iii. 20, iv. 1) unless, with Bengel, we interpret "alio sabbato." Εἰς *συναγωγήν*, not *εἰς τὴν σ.*, as in i. 21, (vi. 2), where the synagogue is localised; here the reader's thought is limited to the fact that the event took place in a synagogue. Cf. Jo. vi. 59, xviii. 20, James ii. 2; similarly we speak of going 'to church' or being 'in church' when no particular building is intended. Mc. suggests, and Mt. seems distinctly to state (*μεταβὰς ἐκεῖθεν ἦλθεν*), that this visit to the synagogue followed immediately after the cornfield incident; Lc. places it on another Sabbath (*ἐν ἑτέρῳ σαββάτῳ*). St Augustine's reply (*de cons. ev.* 81, "post quot dies in synagogam eorum venerit...non expressum est") is not wholly satisfactory; the two traditions if not absolutely inconsistent are clearly distinct, Lc. perhaps possessing information unknown to Mc. and Mt. Cod. D meets the difficulty by omitting *ἑτέρῳ* in Lc.

καὶ ἦν ἐκεῖ ἄνθρωπος κτλ.] For *ξηραίνομαι* (=יָבֵשׁ) see 3 Regn. xiii. 4, Zach. xi. 17. Jo. (v. 3) mentions *ξηροί* as a class of chronic invalids; in the present instance the paralysis of the hand was not congenital, but as Bengel says "morbo aut verbere," as the past participle implies—a point which Mt.'s *ξηράν* overlooks. Τὴν *χεῖρα*, 'his hand,' cf. *v.* 3, vv. ll.; for exx. of this use of the art. see Blass, *Gr.* p. 154. Lc. adds that the hand was *ἡ δεξιά*. Jerome says that the Gospel according to the Hebrews represented the man as pleading his case with the Lord: "caementarius eram, manibus victum quaeritans; precor te, Iesu, ut mihi restituas sanitatem ne turpiter mendicam cibos."

2. *καὶ παρετήρουν αὐτόν*] Cf. Ps. xxxvi. (xxxvii.) 12, *παρατηρήσεται* (זֹמֵם) *ὁ ἁμαρτωλὸς τὸν δίκαιον*: Dan. vi. 11, Sus. 12, 16 (Th.). The middle is more frequent, but *παρατηρεῖν* occurs in Susanna and in Lc. xx. 20. Polybius (xvii. 3. 2) couples *παρατηρεῖν* with *ἐνεδρεύειν*. This hostile sense is not however inherent in the word, which merely means (Lightfoot on Gal. iv. 10) to observe minutely, going along as it were with the object for the purpose of watching its movements. Lc. uses the middle here and in xiv. 1.

εἰ τοῖς σάββασιν θεραπεύσει] According to the Rabbinical rule relief might be given to a sufferer on the Sabbath only when life was in danger (Schürer II. ii. 104). Since in the present case postponement was clearly possible, a charge might lie against Jesus before the Sanhedrin if He restored the hand; and they watched Him closely in the hope that this opportunity might be given (*ἵνα κατηγορήσωσιν αὐτόν*). According to Mt. they even challenged Him by asking Εἰ *ἔξεστι τοῖς σάββασιν θεραπεύειν;* The question afterwards put to them by Jesus (Mc.) does not exclude this account of the matter (Victor, *εἰκὸς δὲ ἀμφότερα γεγενῆ-*

κατηγορήσωσιν αὐτοῦ. [3]καὶ λέγει τῷ ἀνθρώπῳ τῷ 3
τὴν χεῖρα ἔχοντι ξηράν¶ Ἔγειρε εἰς τὸ μέσον. [4]καὶ 4 ¶ ℸ
λέγει αὐτοῖς Ἔξεστιν τοῖς σάββασιν ἀγαθοποιῆσαι
ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ
ἐσιώπων. [5]καὶ περιβλεψάμενος αὐτοὺς μετ᾽ ὀργῆς, 5

2 *κατηγορησουσιν* DΣ　　3 *τω την χ. εχ. ξηραν* BL 565 a me aeth] *τω την ξ. χ. εχ.* ℵC*Δ 33 *τω εξηραμμενην εχ. τ. χ.* A^corr DΓΠΣΦℸ al go | *εγειραι* UΓΦ | *εις το μεσον* (*εν μεσω* D c)] pr *και στηθι* D c aeth　　4 *εξεστιν*] pr *τι* E* 1 118 131 arm | *τοις σαββ.*] pr *εν* ADE al 2^pe me go | *αγαθοποιησαι*] *αγαθον ποιησαι* ℵ *τι αγ. π.* D e arm | *η*] pr *μαλλον* 28 124 | *αποκτειναι*] *απολεσαι* LΔ 1 124 209 latt syr^pesh arm | *εσιωπησαν* (L)ΣΦ a g q

σθαι); but Lc.'s comment (*ᾔδει τοὺς διαλογισμοὺς αὐτῶν*) seems to be inconsistent with it, and the additional matter in Mt. clearly belongs to another occasion (Mt. xii. 11, 12 = Lc. xiii. 15, xiv. 5).

3. *καὶ λέγει τῷ ἀνθρώπῳ κτλ.*] His knowledge of their purpose (Lc.) does not deter Him: comp. Dan. vi. 10. His first step is to bring the man out into the body of the synagogue where he could be seen by all (Mc., Lc.); there should be no secrecy and no need for *παρατήρησις* in the matter, since a principle was involved: comp. Jo. xviii. 20. *Ἔγειρε εἰς τὸ μέσον*, a pregnant construction: 'arise [and come] into the midst'; cf. examples in Blass, *Gr.* p. 120. Lc. interpolates *καὶ στῆθι*, and adds *καὶ ἀναστὰς ἔστη*—details which Mc. leaves to be imagined. The purpose of the command is clear. The miracle was intended to be a public and decisive answer to the question 'Will He work His cures on the Sabbath?'

4. *καὶ λέγει αὐτοῖς κτλ.*] The Lord anticipates their question (cf. ii. 8). Lc. prefixes *ἐπερωτῶ ὑμᾶς*. His questioning of the Rabbis began in childhood (Lc. ii. 46): in the method there was nothing unusual, still less disrespectful; see J. Lightfoot on Lc. *l. c.* His question puts a new colour on that which was in their minds; for *θεραπεύειν* He substitutes *ἀγαθοποιῆσαι*, which raises the question of principle. Ἀγαθοποιεῖν (formed on the analogy of the class. *κακοποιεῖν*) is a word of the LXX. (= הֵיטִיב), for which class. Gk. used *εὖ ποιεῖν* or *εὐεργετεῖν*. In Tob. xii. 13, 1 Macc. xi. 33 *ἀγαθὸν ποιεῖν* has been substituted by some of the scribes, and the same tendency appears here; but the compound is well supported in the N. T., especially in 1 Peter, where, besides *ἀγαθοποιεῖν* (*quater*), we find *ἀγαθοποιία* and *ἀγαθοποιός*. Ἢ *κακοποιῆσαι* raises the startling alternative: 'if good may not be done on the Sabbath, are you prepared to justify evildoing on that day?' I. e. was it unlawful on the Sabbath to rescue a life from incipient death (*ψυχὴν σῶσαι*), and yet lawful to watch for the life of another, as they were doing at the moment? Was the Sabbath a day for maleficent and not for beneficent action? Ἀποκτεῖναι is used of a judicial sentence, Jo. xviii. 31; Lc. substitutes here the more usual *ἀπολέσαι*.

οἱ δὲ ἐσιώπων: whether from policy, or shame (ix. 34), or simply because they had no answer ready (Lc. xx. 26).

5. *καὶ περιβλεψάμενος αὐτούς*] Except in Lc. vi. 10 (the parallel to this context) *περιβλέπεσθαι* is used by Mc. only (iii. 5, 34, v. 32, ix. 8, x. 23, xi. 11), and five times out of six in reference to the quick searching

§P συνλυπούμενος §ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν,
§F λέγει τῷ ἀνθρώπῳ Ἔκτεινον τὴν χεῖρά σου· §καὶ
6 ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. [6] καὶ

5 *πωρωσει*] *πηρωσει* 17 20 arm *caecitatem cordis* (a b e f q vg) *νεκρωσει* D syr$^{\text{sin}}$ *emortua corda* (c ff i r) | om *σου* BEMSUVΦ ך min$^{\text{nonn}}$ | *απεκατεσταθη* (ℵABLPΓΔΠ^2 al) *αποκ.* (DΠ*Φ min$^{\text{sat mu}}$)] *απεκατεστη* C 565 | *η χειρ αυτ.*] + *ευθεως* D ff i + *υγιης ως η αλλη* C^{3}LΓ al + *ως η α.* syr$^{\text{sin}}$

glance round the circle of His friends or enemies, which St Peter remembered as characteristic of the Lord: see Ellicott, *Lectures*, pp. 25, 176. Bengel: "vultus Christi multa nos docuit." For the use of περιβλ. in the LXX. cf. Exod. ii. 12, 3 Regn. xxi. (xx.) 40, Tob. xi. 5. Μετ' ὀργῆς: there was anger in the look, attending it (cf. μετὰ δακρύων Acts xx. 31, Heb. xii. 17). Anger is attributed to the Lamb, Apoc. vi. 16, 17: it is "legitimate in the absence of the personal element" (Gould), i.e. if not vindictive, and not inconsistent with a gentle character (Mt. xi. 29).

συνλυπούμενος ἐπί κτλ.] Mc. only. The anger was tempered by grief: comp. 1 Esdr. ix. 2, πενθῶν ὑπὲρ τῶν ἀνομιῶν τῶν μεγάλων τοῦ πλήθους. Συνλυπεῖσθαι, Vg., *contristari*, implies sorrow arising from sympathy, either with the sorrow of another (cf. Ps. lxviii. (lxix.) 21, where the ὁ συνλυπούμενος answers to ὁ παρακαλῶν), or, as here, with his unconscious misery. With this sorrow of Christ for sinners comp. Eph. iv. 30. Sorrow is predicated of Jesus again in Mt. xxvi. 37. Συνλυπούμενος pres., in contrast with περιβλεψάμενος aor., points to the abiding nature of this grief: the look was momentary, the sorrow habitual. Cf. Grenfell and Hunt, *log*. 3. Πώρωσις τῆς καρδίας occurs again in Eph. iv. 18, where it is a characteristic of pagan life: in this respect unbelieving Israel was on a level with untaught heathendom (Rom. xi. 25); even the Apostles suffered at times from this same malady (Mc. viii. 17). Πωροῦσθαι is 'to grow callous,' and πώρωσις in medical language is the formation of the hard substance (πῶρος, *callus*) which unites the fractured ends of a broken bone; transferred to things spiritual, it is the process of moral ossification, which renders men insensible to spiritual truth. Cod. D and the Sin. Syriac express the result by substituting νέκρωσις: so some O.L. texts, *super emortua illorum corda*. The idea seems to be derived from Isa. vi. 10, where the LXX. has ἐπαχύνθη...ἡ καρδία τοῦ λαοῦ τούτου, but Jo. (xii. 40) paraphrases ἐπώρωσεν αὐτῶν τὴν καρδίαν. The Vg. renders *super caecitate cordis eorum* (Wycliffe, "on the blyndnesse of her harte," followed by Tindale and Cranmer), reading apparently πηρώσει: cf. Job xvii. 7, B, πεπώρωνται...οἱ ὀφθαλμοί μου, where ℵ$^{\text{c.a}}$A have the variant πεπήρωνται: see SH., *Romans*, p. 314.

λέγει τῷ ἀνθρώπῳ] As He had turned to the paralytic, ii. 10, 11. A command in each case precedes the healing; recovery comes through faith and obedience. With the whole scene comp. 3 Regn. xiii. 6.

ἀπεκατεστάθη ἡ χείρ] Mt. adds ὑγιὴς ὡς ἡ ἄλλη. For this use of ἀπεκ. cf. Mc. viii. 25. The verb is frequent in the later Gk. and in the LXX.; in the N.T. (exc. Heb. xiii. 19) its use is always more or less distinctly Messianic, and based perhaps on Mal. iv. 5 (see on Mc. ix. 12). Each miracle of healing was an earnest in an individual case of the ἀποκατάστασις πάντων (Acts iii. 21). For the ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἡρῳδιανῶν συμβούλιον ἐδίδουν κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.

[7]Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώ- 7

6 om ευθυς DL al b c ff g i q aeth | εδιδουν BL 13 28 69 124 346 604] εποιησαν ℵCΔ 238 736 2$^{\text{pe}}$ al$^{\text{pauc}}$ εποιουν ΑΡΓΠΣΦ al latt$^{\text{vt pl vg}}$ arm go ποιουντες D | om κατ αυτου syr$^{\text{sin}}$ | απολεσουσιν Σ

double augment see WH., *Notes*, p. 162, and Blass, *Gr.*, p. 39.

6. *καὶ ἐξελθόντες οἱ Φ. εὐθύς*] The Pharisees left the synagogue mad with rage (*ἐπλήσθησαν ἀνοίας*, Lc.) and lost no time (*εὐθύς*, Mc. only) in plotting revenge. Lc. speaks only of an informal discussion (*διελάλουν πρὸς ἀλλήλους*), Mc., Mt., of a council or consultation (*συμβούλιον*—in Prov. xv. 22 it is Th.'s word for סוֹד, LXX. *συνέδρια*). *Συμβ. διδόναι* occurs here only in the N.T.; the usual phrases are *σ. λαμβάνειν* (Mt.^{5}) or *ποιεῖν* (Mc. xv. 1, with a variant *ἑτοιμάζειν*). *Ἐδίδουν* perhaps implies that the consultation held that day was the first of a series; the last is described in xv. 1. *Ὅπως αὐτὸν ἀπολέσωσιν* represents the purpose and ultimate issue of their counsels (cf. Burton, § 207); Lc. gives the immediate subject of debate—*τί ἂν ποιήσαιεν τῷ Ἰησοῦ*.

μετὰ τῶν Ἡρῳδιανῶν] Mc. only. Tindale, "with them that belonged to Herode." The *Ἡρῳδιανοί* appear again in the same company c. xii. 13 = Mt. xxii. 16, and some understanding between the two parties is implied also in Mc. viii. 15. Josephus (*ant.* xiv. 15. 10) speaks of *τοὺς τὰ Ἡρῴδου φρονοῦντας*, but the term *Ἡρῳδιανός* occurs only in Mt., Mc. Adjectives in *-ανός* denote partisanship (Blass on Acts xi. 26). An Herodian party, so far as it found a place in Jewish life, would be actuated by mixed motives; some would join it from sympathy with the Hellenising policy of the Herod family, others because they "saw in the power" of that family "the pledge of the preservation of their national existence" (Westcott in Smith's *B.D.*^{2}, s.v.). The latter would have certain interests in common with the Pharisees, and might have readily joined them in an effort to suppress a teacher who threatened the *status quo*; although, as Bengel quaintly suggests, "fortasse non magnopere curabant Sabbatum." The Pharisees on their part, without any great affection for the Herods, could acquiesce in their rule as the least of two evils. H. the Great had made bids for their support (Schürer I. i. pp. 419, 444 f.), and Lc. shews (xiii. 31 f., xxiii. 10) that they were not unwilling to use Antipas as an ally against Jesus, or even to act as emissaries of the Tetrarch.

7—12. SECOND GREAT CONCOURSE BY THE SEA (Mt. xii. 15—21, Lc. vi. 17—19).

7. *καὶ ὁ Ἰησοῦς...ἀνεχώρησεν*] *Ἀναχωρεῖν* is used, esp. by Mt., of withdrawal from danger, Mt. ii. 12 ff., iv. 12, xiv. 13; in the present context Mt. makes this meaning certain by adding *γνούς*. Jesus withdrew from the town to the seaside because He was aware of the plot. He and His would be safer on the open beach, surrounded by crowds of followers, than in the narrow streets of Capernaum. His friends would prevent an arrest; and in case of danger, a boat was at hand. *Εἰς* is the usual preposition after *ἀναχωρεῖν* (Mt. ii. 14, &c.): *πρός* gives the direction or locality of the retreat (cf. ii. 2). On the policy of this retreat see Bede:

ρησεν πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς
8 Γαλειλαίας ἠκολούθησεν καὶ ἀπὸ τῆς Ἰουδαίας [8]καὶ
ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν
τοῦ Ἰορδάνου καὶ περὶ Τύρον καὶ Cιδῶνα, πλῆθος

7 προς] εις DHP min$^{\text{nonn}}$ | πολυ πληθος] πολυς οχλος D latt | ηκολουθησεν] om D 28 124 a (b c) e ff i q syr$^{\text{sin}}$ post Ιουδ. transp ℵBΔ 238 f vg + αυτω Φ 8 om και απο της Ιδουμ. ℵ* 1 118 131 209 258 c ff syr$^{\text{sin}}$ arm | περαν] pr οι D f | περι] pr οι ADPΓΠΣΦ rell a vg syr$^{\text{hcl}}$ go arm | Σιδωνα] pr οι περι D | om πληθ. πολυ a b c syr$^{\text{sin}}$

"neque adhuc venerat hora passionis eius, neque extra Ierusalem fuit locus passionis."

καὶ πολὺ πλῆθος κτλ.] Cf. i. 28, 37, 45; ii. 13. On the prominence given to the adj. see WM., p. 657; the normal order occurs when the words are repeated in *v.* 8. The punctuation of this paragraph is open to some doubt; we may either keep *ἠκολούθησεν* for the Galileans, assigning the other factors in the crowd to *ἦλθαν* (*v.* 8), or we may begin a new sentence at *πλῆθος πολύ*. WH. and R.V. adopt the former view, but the repeated *ἀπό* seems to point to the continuity of the words from *καὶ πολύ* to *Σιδῶνα*: comp. Lc. *πλῆθος πολὺ...οἳ ἦλθαν.*

7—8. *καὶ ἀπὸ τ. Ἰουδαίας κτλ.*] The Galilean following is now supplemented by others from south, east, and north. Judaea had already sent Pharisees and Scribes (Lc. v. 17), and now, perhaps as a result of the synagogue preaching mentioned in Lc. iv. 44, adds its contribution to the Lord's willing hearers. Jerusalem is named separately, as in Isa. i. 1, Jer. iv. 3, Joel iii. 20; cf. i. 5. Ἡ Ἰδουμαία, named here only in the N.T. = אֱדוֹם in the LXX. (Isa. xxxiv. 5, 6, &c.). The victories of Judas Maccabaeus (1 Macc. v. 3) and John Hyrcanus (Joseph. *ant.* xiii. 9. 1) had gone far to remove the barrier between Edom and Israel, and the Edomite extraction of the Herods brought the two peoples nearer: "in our Lord's time Idumaea was practically a part of Judaea with a Jewish [circumcised] population" (G. A. Smith, *Hist. Geogr.* p. 240). Moreover in Roman times Idumaea was used loosely for the south border-land of Judaea; cf. Joseph. *c. Ap.* ii. 9 *ἡ μὲν Ἰδουμαία τῆς ἡμετέρας χώρας ἐστὶν ὅμορος κατὰ Γάζαν κειμένη*: *ant.* v. 1. 22 *ἡ μὲν Ἰούδα λαχοῦσα πᾶσαν αἱρεῖται τὴν καθύπερθεν Ἰδουμαίαν παρατείνουσαν μὲν ἄχρι τῶν Ἱεροσολύμων, τὸ δ' εὖρος ἕως τῆς Σοδομίτιδος λίμνης καθήκουσαν.* Thus Judaea and Idumaea together represent the South. The East too sent its contribution from Peraea (*πέραν τοῦ Ἰορδάνου*, i.e. *ἀπὸ τοῦ πέραν τ. Ἰ.*). Ἡ *Περαία* (Joseph. *B. J.* iii. 3. 3) is both in LXX. and N.T. simply *ἡ πέραν τοῦ Ἰορδάνου* = עֵבֶר־הַיַּרְדֵּן, cf. Isa. ix. 1 (viii. 23), Mt. iv. 25, Mc. x. 1. According to Josephus *l.c.* Peraea extended on the East of Jordan from Machaerus to Pella, i.e. it lay chiefly between the Jabbok and the Arnon; but, like Idumaea, the name seems to have been somewhat loosely applied (G. A. Smith, p. 539). Mt. in a similar list (iv. 25) substitutes Decapolis for Peraea: see note on Mc. v. 20. From the North-West came inhabitants of the Phoenician sea-coast (*περὶ Τύρον καὶ Σιδῶνα* = *τῆς παραλίου Τύρου καὶ Σιδῶνος*, Lc.); the district is called *Φοινίκη* in Acts xi. 19, xv. 3, xxi. 2, and in the LXX. (1 Esdr. ii. 16 ff., 2 Macc. iii. 5, &c.), but not in the Gospels, where it is simply *τὰ μέρη* or *τὰ ὅρια Τύρου κ. Σιδῶνος* (Mt. xv. 21, Mc. vii. 24). The network of

πολύ, ἀκούοντες ὅσα ποιεῖ, ἦλθαν πρὸς αὐτόν. [9]καὶ 9
εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ
αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν· [10]πολ- 10
λοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα

8 ακουοντες ℵBΔ 1 13 69 al latt (exc a) me go aeth] ακουσαντες ACDLPΓΠΣΦ al | οσα] α CD min$^{=}$ a i r vg me | ποιει BL syrr$^{\text{vid}}$] εποιει ℵACDPΓΔΠΣΦ al latt me 9 πλοιαρια B | αυτον] + πολλοι D a ff + οι οχλοι 13 28 69 124 346 10 εθεραπευεν KΠ min^{2} lat$^{\text{vt pl}}$ vg me | αυτω] pr εν D latt

roads which covered Galilee facilitated such gatherings; see G. A. Smith, p. 425 ff.

πλῆθος πολύ κτλ.] Cf. πολὺ πλῆθος *v.* 7, note; the emphasis is no longer on the magnitude of the concourse, but on its cause. The fame of the miracles (cf. i. 28, 45) had brought them together, and also, as Lc. adds, the fame of the teaching (ἦλθαν ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι). Ἀκούοντες ὅσα ποιεῖ, ἦλθαν: ποιεῖ is the historic present (WM., p. 333); for ἀκούοντες we expect ἀκούσαντες (see vv. ll.), but the pres. part. may denote that the rumour on the strength of which they started continued and increased in strength (WM., p. 429; Burton § 59, who calls it "the present of past action still in progress"). Ὅσα, 'how many things' rather than 'how great,' ='all that'; cf. Mc. iii. 28, v. 19, vi. 30, x. 21; Lc. viii. 39; Acts xiv. 27, xv. 4, 12.

9. καὶ εἶπεν...ἵνα κτλ.] On εἰπεῖν ἵνα see WM., p. 422. Πλοιάριον, Vg., *navicula*, probably here a light boat in contrast with a fishing smack (πλοῖον), as in Jo. vi. 22, 24, xxi. 8 (cf. Westcott). Προσκαρτερεῖν (Acts^{6}, Paul^{3}, here only in the Gospels) is rendered in the Vg. by *perseverare, perdurare, instare, adhaerere, parere, servire*, and here by *deservire*: in Mc. the English versions from Tindale have had the happy rendering 'wait on.' The boat was to keep close to the shore, moving when He moved, so as to be ready at any moment to receive Him; comp. Lc. v. 3. On the present occasion He does not seem to have used it; the work of healing kept Him on the land as long as it was possible to remain there. There was no shrinking from contact with the crowd, but only a provision against a real danger, ἵνα μὴ θλίβωσιν αὐτόν. For the literal sense of θλίβω cf. Mt. vii. 14 τεθλιμμένη ἡ ὁδός: both in LXX. and N.T. it is used with few exceptions metaphorically.

10. πολλοὺς γὰρ ἐθεράπευσεν κτλ.] On θεραπεύειν see note on i. 34. For πολλούς, Mt. has πάντας: see note on i. 34: all were healed who touched Him or on whom He laid hands.

ὥστε ἐπιπίπτειν αὐτῷ] The enthusiasm grew till it became dangerous: the sufferers threw themselves on Him in their eagerness, or impelled by the crowd. For ἐπιπίπτειν τινί (more usually ἐπί τινα or τινι) see 2 Regn. xvii. 9, Judith xv. 6. The action is not always hostile (cf. Acts xx. 10), but it implies suddenness, and usually some degree of passion; Field (*ot. Norv.* iii. 18) adduces Thuc. vii. 84, ἐπέπιπτόν τε ἀλλήλοις καὶ κατεπάτουν. In the present case it was natural enough, yet perilous. Ἵνα αὐτοῦ ἅψωνται: contact was thought to be a condition, since it was often the concomitant of healing, Mc. i. 41, v. 27 ff., vi. 56, viii. 22; cf. Lc. ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας.

¶ W° 11 αὐτοῦ ἅψωνται ὅσοι εἶχον μάστιγας.¶ [11]καὶ τὰ
πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέ-
§ t πιπτον αὐτῷ καὶ§ ἔκραζον λέγοντα ὅτι Cὺ εἶ ὁ υἱὸς
12 τοῦ θεοῦ. [12]καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν
φανερὸν ποιήσωσιν.

11 *και πν. ακαθ.* D | *οταν*]+*ουν* D | *εθεωρουν* (ℵBCDGLΔΣ 13 33 69 al)] *εθεωρει* ΑΡΓΠΦ | *προσεπιπταν* B *προσεπιπτεν* EHSUV al | *εκραζεν* EHMSUV al | *λεγοντες* ℵDK min$^{\text{pauc}}$ | *συ ει*]+*ο χριστος* CMPΦ 16 121 syr$^{\text{hcl*}}$ 12 *ποιησωσιν*] *ποιωσιν* B^{2}DKLΠ* 13 69 al$^{\text{pauc}}$ +*οτι ηδεισαν τον χριστον αυτον ειναι* CΦ 2 pe$^{\text{corr}}$ w$^{\text{scr corr}}$ a +*οτι ηδ. αυτον* b ff g q t

ὅσοι εἶχον μάστιγας] For this use of *μάστιγες* see Mc. v. 29, 34, Lc. vii. 21 *νόσων καὶ μαστίγων*. *Μάστιξ* represents disease or suffering as a Divine scourge used for chastisement; comp. Prov. iii. 12, cited in Heb. xii. 6; the idea is frequent in the O.T. and 'Apocrypha,' cf. e.g. Ps. lxxiii. 4, 5, Jer. v. 3, Tob. xiii. 14 (18), 2 Macc. iii. 34, ix. 11, Ps. Sol. x. 1, but the noun does not appear in the LXX. as interchangeable with *νόσος*: possibly even in the N.T. it carries with it the thought of greater suffering, as well as of a more direct visitation of God.

11. *καὶ τὰ πνεύματα τὰ ἀκάθ. κτλ.*] For *πνεῦμα ἀκάθαρτον*=*δαιμόνιον* see i. 23 note. *Ὅταν αὐτὸν ἐθεώρουν*= the class. *ὅτε* or *ὁπότε θεωροῖεν* (Madv. § 134 *b*); see Burton, §§ 290, 315, and cf. WM., p. 388, Blass, *Gr.* p. 203: 'whenever, as often as, they caught sight of Him.' *Προσέπιπτον*—an act of homage (Acts xvi. 29) akin to adoration (cf. Ps. xciv. (xcv.) 6, *προσκυνήσωμεν καὶ προσπέσωμεν αὐτῷ*), now, as it seems, for the first time offered to Jesus since the commencement of His ministry; subsequently such prostrations were frequent (Mc. v. 6, 33, vii. 25). The contrast between *ἐπιπίπτειν* (*v.* 10) and *προσπίπτειν* is striking and perhaps not accidental.

καὶ ἔκραζον κτλ.] *Κράζω* is used of the wild cry of the demoniacs also in i. 23, v. 5, 7, ix. 26. The words of the cry go beyond the confession of i. 24, for *ὁ υἱὸς τοῦ θεοῦ*, however interpreted, is more definite than *ὁ ἅγιος*. Comp. Mt. iv. 6, *ὁ διάβολος λέγει αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ κτλ.* The earliest confession of the Sonship seems to have come from evil spirits, who knew Jesus better than He was known by His own disciples—*τὰ δαιμόνια πιστεύουσιν* (James ii. 19).

12. *καὶ πολλὰ ἐπετίμα αὐτοῖς κτλ.*] Cf. i. 25, 43. The purpose of the censure was to prevent a premature divulgence of His true character: cf. Phil. ii. 6, *οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα τῷ θεῷ*. Mt. reminds his readers of Isa. xlii. 1—4, which he sees fulfilled in our Lord's freedom from personal ambition. *Πολλὰ ἐπετίμα*, Vg. *vehementer comminabatur*: *πολλά* as an adverb is characteristic of Mc., cf. v. 10, 23, 43, ix. 26. Mt. has the less vivid *ἐπετίμησεν αὐτοῖς*: Lc. omits the circumstance. *Φανερὸν ποιεῖν*=*φανεροῦν* occurs only here and in Mt.'s parallel. The *φανέρωσις* was postponed only; cf. iv. 22, Rom. xvi. 26; it was not yet the time for a general manifestation (Jo. vii. 6 f., xvii. 6), and the *δαιμόνια* were possibly aware that their revelations could only work mischief at this stage. "Nec tempus erat, neque hi praecones" (Bengel). Bede compares Ps. xlix. (l.) 16.

[13] Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς 13
ἤθελεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν. [14] καὶ ἐποί- 14
ησεν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, ἵνα

14 *δωδεκα* post *ινα ωσιν* D a c i vg | *ους και απ. ωνομασεν* ℵBC*$^{\text{vid}}$ Δ 13 28 69 124 238 346 syr$^{\text{hel (mg)}}$ me (aeth)] om AC^{2}DLPΣ(Φ) min$^{\text{pl}}$ latt syrr$^{\text{sin pesh hel (txt)}}$ go arm

13—19 *a*. Second Withdrawal from Capernaum, and Choice of the Twelve (Mt. x. 1—4, Lc. vi. 12—16).

13. *καὶ ἀναβαίνει κτλ.*] Lc. *ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν*, again implying an interval where Mc.'s narrative seems to be continuous (comp. Mc. iii. 1); in Mt. the order is entirely different. *Ἀναβαίνει*, the historical present, frequent in Mc., (e.g. i. 21, 40, ii. 15, 18, iii. 4, 8); *τὸ ὄρος* as in vi. 46—the hills above the Lake (*τὰ ὄρη*, v. 5), cf. *ἡ θάλασσα* (ii. 13, iii. 7): any other mountain is specified, e.g. ix. 2, xi. 1. Similarly in Gen. xix. 17 *τὸ ὄρος* (הָהָר) is the heights above the Jordan valley, and in Jud. i. 19, the hill country of Judah (*ἡ ὀρινή*, Lc. i. 39, 65).

The purpose of this retreat to the hills is stated by Lc.: *ἐγένετο...ἐξελθεῖν αὐτὸν...προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.* A crisis had been reached, for which special preparation must be made. "A way was prepared in that night of prayer upon the hills whereby an organic life was imparted to the little community...Our Lord takes counsel of the Father alone,...when the morning comes [Lc. *ὅτε ἐγένετο ἡμέρα*] His resolve is distinct, and it is forthwith carried out" (Latham, *Pastor pastorum*, p. 238). It was the first Ember night; Victor: *τοὺς ἡγουμένους διδάσκων τῆς ἐκκλησίας πρὸ τῶν γινομένων ὑπ' αὐτῶν χειροτονιῶν διανυκτερεύειν ἐν προσευχῇ.*

καὶ προσκαλεῖται οὓς ἤθελεν αὐτός κτλ.] The King chooses His ministers: the selection is His act and not theirs: Jo. vi. 70, xv. 16, Acts i. 2. For other instances of the exercise of our Lord's human will, see i. 41, vii. 24, ix. 30, Jo. xvii. 24, xxi. 22; and for its renunciation, xiv. 36, Jo. v. 30. Bengel: "volebat, ex voluntate Patris." Two steps (Mc., Lc.; the point is not noticed by Mt.) appear in this *ἐκλογή*: (1) the summoning of an inner circle of disciples; (2) the appointment of twelve of their number to a special office. *Προσκαλεῖσθαι* (*vocare ad se*, Vg.), first in Gen. xxviii. 1, is from this time forth frequently used of the summons of Christ whether to the *μαθηταί* or the *ὄχλος* (Mc.^{8}). Those who were summoned in this instance *ἀπῆλθον πρὸς αὐτόν*—more perhaps than *venerunt* (Vg.): in coming they finally parted with the surroundings of their previous life.

14. *καὶ ἐποίησεν δώδεκα*] Out of those who answered His summons He again selected twelve: Lc. *ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα*; Victor: *ἦσαν γὰρ πλείους οἱ παρόντες.* These He appointed (*ἐποίησεν*, Mc.). For *ποιεῖν* in this sense see 1 Regn. xii. 6 (*ὁ ποιήσας τὸν Μωυσῆν καὶ τ. Ἀαρών*), Acts ii. 36, Heb. iii. 2 (Westcott), Apoc. v. 10; the Vg. *fecit ut essent, &c.* presupposes the Western reading *ἐποίησεν ἵνα ὦσιν ιβ' μετ' αὐτοῦ.* The number (1) seems to have reference to the tribes of Israel, to whom the Twelve were originally sent (Mt. x. 6, 23); (2) it suggests their relation to the larger Israel as patriarchs and princes of the new Kingdom (Mt. xix. 28, Lc. xxii. 30, Apoc. xxi. 12, 14). Cf. Barn. 8. 3, *οἷς ἔδωκεν τοῦ εὐαγγελίου τὴν ἐξουσίαν, οὖσιν δεκαδύο εἰς μαρτύριον τῶν φυλῶν.*

οὓς καὶ ἀποστόλους ὠνόμασεν] See vv. ll.: the words look like an inter-

ὦσιν μετ’ αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν
§ Wh 15 16 [15]καὶ ἔχειν ἐξουσίαν §ἐκβάλλειν τὰ δαιμόνια. [16]καὶ
ἐποίησεν τοὺς δώδεκα· καὶ ἐπέθηκεν ὄνομα τῷ Cίμωνι

14 om *ινα* 2° B | *αποστελει* Φ | *κηρυσσειν*] pr *και αποστολους ωνομασεν του* Φ + *το ευαγγελιον* D b e ff ff g i q 15 *εχειν*] *εδωκεν αυτοις* D b c f ff i t vg aeth | *εξουσιαν*] + *θεραπευειν τας νοσους και* AC^{2}DPΓΠΣΦ min$^{\text{fere omn}}$ latt syrr arm go 16 *και εποιησεν τ. δωδ.* ℵBC*ΔΦ] om AC^{2}DLPΓΠΣ min$^{\text{pl}}$ latt syrr arm me go aeth *πρωτον Σιμωνα* 13 69 124 346 | *τω Σ. ονομα* APΓΠΣΦ al min$^{\text{pler}}$ *Σ. ονομα* D

polation from Lc., but the external evidence is too strong in their favour to permit their ejection from the text of Mc., even if Mc. vi. 30 does not presuppose their presence here. The name was not perhaps given at the time, but it was given by the Lord; He not only created the office but also (*καὶ*) imposed the title. *Ἀπόστολος* is used by the LXX. only in 3 Regn. xiv. 6 (A), where it = שָׁלוּחַ, cf. Isa. xviii. 2 Symm. *ἀποστέλλων ἀποστόλους* (= צִירִים, Aq. *πρεσβευτάς*). For the history and N.T. use of the word see Lightfoot, *Galatians*, p. 92 ff.; Hort, *Ecclesia*, p. 22 ff.

ἵνα ὦσιν μετ’ αὐτοῦ κτλ.] Two immediate purposes of the creation of an Apostolate: (1) such closer association with the Master as was impossible for the general body of *μαθηταί*, (2) a mission based on the special training thus imparted. Association with Christ was at once the training of the Twelve, and if they were faithful, their reward (Jo. xvii. 24). For its effects see Acts iv. 13.

14—15. *ἵνα ἀποστέλλῃ κτλ.*] Hence the name of their office. On *ἀποστέλλω* as a synonym of *πέμπω* see Westcott on Jo. xx. 21 (add. note); for *κηρύσσω* cf. i. 4, 14, and vv. ll. here; the substance of the original Apostolic *κήρυγμα* was (Mt. x. 7), *Ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν*. A second part of their commission was to exorcise and to heal; Mc. mentions only exorcism, but cf. Mt. (x. 1). For this work authority was necessary (*ἔχειν ἐξουσίαν ἐκβάλλειν*, cf. Mt. *ἔδωκεν αὐτοῖς ἐξουσίαν κτλ.*); authority delegated from Christ was to be the note of their ministry, as authority delegated from the Father had been the note of the Master's (see i. 22, ii. 10). Their mission was identical in its purposes with His, but secondary and dependent on His gifts.

16. *καὶ ἐποίησεν τοὺς δώδεκα*] The thread of *v.* 14 is picked up after the parenthesis *ἵνα ὦσιν...τὰ δαιμόνια*—'so He created the Twelve.' *Δώδεκα* now has the article, cf. iv. 10, vi. 7, &c.: so Lc. x. 1 *ἀνέδειξεν...ἑβδομήκοντα δύο*, ib. 17 *οἱ ἑβδομήκοντα δύο*, Acts vi. 3 *ἄνδρας...ἑπτά*, xxi. 8 *ὄντος ἐκ τῶν ἑπτά*. For *ποιεῖν* cf. *v.* 14, note.

καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον] For *ἐπιθεῖναι ὄνομα* cf. 4 Regn. xxiv. 17, and on the practice of imposing characteristic names on scholars, see Schöttgen, *ad l.*; Bengel: "domini nota est dare cognomen." The construction thus begun is broken off by the intervention of another train of thought. Mc. is (as it seems) about to continue *καὶ τῷ Ἰακώβῳ...καὶ Ἰωάνῃ ἐπέθηκεν ὄνομα Βοανηργές*, when it occurs to him that a list of the twelve will naturally follow *ἐποίησεν τοὺς δώδεκα*. Hence he proceeds as if he had written *Σίμωνα ᾧ ἐπέθηκεν ὄνομα Πέτρον*. WH. regard *καὶ...Σίμωνι* as a parenthesis, but a parenthesis in such a context is almost intolerable. Such added names are common in the N.T., cf. Acts i. 23 *Βαρσαββᾶν ὃς ἐπεκλήθη Ἰοῦστος*, iv. 36 *Ἰωσὴφ ὁ ἐπικληθεὶς Βαρνάβας*, xii. 12 *Ἰωάνου τοῦ ἐπικαλουμένου Μάρκου*: in Acts a similar formula is used

Πέτρον, [17] *καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰω-* 17
άνην τὸν ἀδελφὸν τοῦ Ἰακώβου¶—*καὶ ἐπέθηκεν* ¶ P
αὐτοῖς ὄνομα **Βοανηργές**. *ὅ ἐστιν Υἱοὶ βροντῆς*—[18] *καὶ* 18
Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθ-

17 *του Ιακωβου*] *αυτου Ιακ.* AFΣ al *αυτου* G min^{pauc} syr^{sin} | *ονομα* BD min^3 syr^{pesh}] *ονοματα* ℵACLΓΔΠΣΦ al min^{pl} latt syr^{hcl} arm me go aeth | *βοανηργες* ℵABCKLMΔ²Π* 1 33 69 al^{pauc}] *βοανεργης* D *βοανεργες* EFGHUVΓΠ²Φ min^{pl} *βανηρεγεϛ* 604 *βανηρεγες* 2^{pe} | om *ο εστιν υιοι βρ.* syr^{sin} 18 *Μαθθαιον* B*D] *Ματθαιον* ℵ (sed alibi plerumque *Μαθθ.*) AB²CLΓΔΠΣΦ al $\text{min}^{\text{omn vid}}$ + *τον τελωνην* 13 69 124 209 604 $\text{syr}^{\text{hcl(mg)}}$ arm

in Simon's case (x. 5, 18, 32, xi. 13), but only when that Apostle is mentioned by or to persons outside the Church; elsewhere in the Acts and in the Gospels he is henceforth Πέτρος or Σίμων Πέτρος, the latter especially in St John. Πέτρος = Κηφᾶς (Jo. i. 42), i.e. כֵּיפָא, Syr. ܟܐܦܐ, a detached piece of rock: "the title appears to mark not so much the natural character of the Apostle as the spiritual office to which he was called" (Westcott): cf. Victor, *ἵνα προλάβῃ τὸ ἔργον ἡ κλῆσις προφητικῶς.* The name was actually given at the first call of Simon (Jo. *l.c.*), but apparently not appropriated till he became an Apostle. Mc.'s *ἐπέθηκεν* leaves the time undetermined, so that Augustine (*de cons.* 109) may be right: "hoc recolendo dixit, non quod tum factum sit." Justin appears to refer to this verse, *dial.* 106: *μετωνομακέναι αὐτὸν Πέτρον ἕνα τῶν ἀποστόλων, καὶ γεγράφθαι ἐν τοῖς ἀπομνημονεύμασιν αὐτοῦ γεγενημένον καὶ τοῦτο.*

17. *καὶ Ἰάκωβον...καὶ Ἰωάνην*] Sc. *ἐποίησεν.* For these Apostles see note on i. 19. They follow next after Peter (*πρῶτος Σίμων*, Mt.), either because they shared with him the prerogative of a title imposed by the Lord, or because with him they were afterwards singled out for special privileges (Mc. v. 37, ix. 2, xiv. 32; Acts i. 13, where the titles are not mentioned, has the same order).

καὶ ἐπέθηκεν αὐτοῖς ὄνομα Βοανηργές κτλ.] Dalman, pp. 112 n., 158 n., suggests that Βοανηργές is a corruption of Βανηρογές (בְּנֵי־רֹגֶז), and similar forms occur in two important cursives (see vv. ll.), and in the Syriac versions, which have the meaningless ܒܢܝ ܪܓܫ, and the Armenian (*Banereges*). Others have justified the prevalent form by such partial analogies as Σόδομα = סְדֹם, Ῥοωβώθ = רְחֹבוֹת. The second factor in Βοανηργές is hardly less perplexing. The Syriac root ܪܓܫ is never used of thunder, and the ordinary Heb. for thunder is רַעַם (Syr. ܪܥܡܐ). Jerome proposed *Benereem* or *Banereem* (בְּנֵי־רַעַם), but without Greek authority. In Job xxxvii. 2 רֹגֶז appears to be used for the rumbling of the storm, and this seems to point to the quarter where a solution may be found. The *υἱοὶ βροντῆς* (= *οἱ βροντῶντες*, Euth.) were probably so called not merely from the impetuosity of their natural character (cf. e.g. Mc. ix. 38, Lc. ix. 54), but, as Simon was called Peter, from their place in the new order. In the case of James nothing remains to justify the title beyond the fact of his early martyrdom, probably due to the force of his denunciations (Acts xii. 2): John's *νοητὴ βροντή* (Orig. *Philoc.* xv. 18) is heard in Gospel, Epistles, and Apocalypse; see esp. Trench, *Studies*, p. 144 f., Westcott, *St John*, p. xxxiii; and for the patristic explanations cf. Suicer s. v. Βροντή. Victor: *διὰ τὸ μέγα καὶ διαπρύσιον ἠχῆσαι τῇ οἰκουμένῃ τῆς θεολογίας τὰ δόγματα.*

18. *καὶ Ἀνδρέαν καὶ Φίλιππον*] As

¶ t *θαῖον*¶ *καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἁλφαίου καὶ*

Simon Peter's brother, Andrew follows the first three, although *πρὸς τοὺς τρεῖς οὐκ ἦλθεν* (2 Regn. xxiii. 23); cf. Mc. xiii. 3, Acts i. 13; Mt. and Lc. place him second. He appears again in connexion with Philip in Jo. xii. 22. Both Ἀνδρέας and Φίλιππος are purely Greek names, whilst Σίμων is Συμεών Hellenised (note on i. 16): the three men came from the same town, Bethsaida (Jo. i. 44) where Hellenising influences were at work; see note on viii. 22.

καὶ Βαρθολομαῖον] *Βαρθολομαῖος* (only in the Apostolic lists) = בַּר־תַּלְמַי, Syr.$^{\text{sin.pesh.}}$ ܒܪܬܘܠܡܝ, the son of Talmai or Tolomai: cf. *Βαριωνά* Mt. xvi. 17 = [*υἱὸς*] *Ἰωάνου* Jo. xxi. 15, *Βαρτιμαῖος* = *ὁ υἱὸς Τιμαίου* (Mc. x. 46). The name תלמי occurs in Num. xiii. 22, Josh. xv. 14, Judg. i. 10, 2 Sam. iii. 3, xiii. 37, 1 Chron. iii. 2, and among its Greek equivalents in codd. BA are Θοαλμεί, Θαλμαί, Θολμεί, Θολαμαί; Josephus has Θολομαῖος (*ant.* xx. 1. 1). Only the patronymic of this Apostle appears in the lists, but he is probably identical with the Ναθαναήλ of Jo. i. 46 ff., xxi. 2 (see Westcott *ad ll.*). If so, he was from Cana, and his introduction to the Lord was due to Philip, whom he follows in the lists of Mt. Mc. Lc.

καὶ Μαθθαῖον καὶ Θωμᾶν] The two names are associated, in varying order (Μ. κ. Θ., Mc. Lc.; Θ. κ. Μ., Mt.), by the three Synoptists; in Acts they are separated by Bartholomew. Mt. adds *ὁ τελώνης* to his own name. Μαθθαῖος, Syrr.$^{\text{sin.cu.pesh.}}$ ܡܬܝ, is apparently not like Μαθθίας an abbreviated form of מַתִּתְיָה (2 Esdr. ix. 43 *Μαθθαθίας*, A), but connected with מַת, *vir*. That Matthew is identical with Levi seems to follow from Mt. ix. 9 ff. compared with the parallels in Mc., Lc. But some expositors ancient as well as modern have distinguished the two, e.g. Heracleon (ap. Clem. Al. *strom.* iv. 9, *ἐξ ὧν Ματθαῖος, Φίλιππος, Θωμᾶς, Λευίς, καὶ ἄλλοι*), and perhaps Origen (*Cels.* i. 62). No difficulty need be felt as to the double name, of which the Apostolic list has already yielded examples. Θωμᾶς = תְּאוֹמָא (= תָּאוֹם Gen. xxxviii. 27), cf. Dalman, p. 112, is interpreted by Jo. xi. 16, xx. 24, xxi. 2 (*ὁ λεγόμενος Δίδυμος*, the twin). According to the *Acta Thomae* (cf. Eus. *H.E.* i. 13) his personal name was Judas (*ἔλαχεν ἡ Ἰνδία Ἰούδᾳ Θωμᾷ τῷ καὶ Διδύμῳ*). In Jo. xiv. 22 Syr.$^{\text{cu.}}$ has 'Judas Thomas' and Syr.$^{\text{sin.}}$ 'Thomas' for *Ἰούδας οὐχ ὁ Ἰσκαριώτης*: see Lightfoot, *Galatians*, p. 263 n. If there were three Apostles of the name of Judas, the substitution of a secondary name in the case of one of them was natural enough.

καὶ Ἰάκωβον τὸν τοῦ Ἁλφαίου] So Mt.: Lc.$^{\text{ev.act.}}$ *Ἰάκωβος Ἁλφαίου*: so called no doubt to distinguish him from *Ἰάκωβος ὁ τοῦ Ζεβεδαίου*. *Ἁλφαῖος* (= חַלְפַּי, cf. Χαλφεί, 1 Macc. xi. 70) is perhaps identical with Κλωπᾶς, Jo. xix. 25: if he is the Κλεόπας = Κλεόπατρος of Lc. xxiv. 18, the latter name must be simply a Greek substitute for the Aramaic name (cf. Lightfoot, *Galatians*, p. 267 n., Dalman, p. 142 n.). If the identification of Ἁλφαῖος with Κλωπᾶς is correct, this James was also known in the Apostolic Church as *ὁ μικρός*: his mother was a Mary, and he had a brother Joses (= Joseph); cf. Mc. xv. 40. There is no reason for regarding him as a brother of Levi, or as one of the 'brothers' of the Lord (see notes on ii. 14, vi. 3).

Θαδδαῖον] Aram. תַּדְּאַי (Dalman, p. 143). Both in Mt. and Mc. the Western text gives Λεββαῖος (WH., *Notes*, pp. 11, 24), either an attempt to identify this Apostle with Levi (H.), or another rendering of his name (from לֵב, *cor*, as Θαδδαῖος is from שַׁד,

Θαδδαῖον καὶ Σίμωνα τὸν Καναναῖον [19]*καὶ Ἰούδαν* 19
Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.

18 Θαδδαιον] Λεββαιον D a b ff^2 i q | Καναναιον ℵBCDLΔ 33 565 latt syrr$^{\text{sin pesh vid}}$ arm me aeth] Κανανιτην ΑΓΠΣΦ al min$^{\text{fere omn}}$ syr$^{\text{hel}}$ go 19 Ισκαριωθ ℵBCLΔ 33 2$^{\text{pe}}$ al^{8}] Σκαριωθ D a$^{\text{vid}}$ b ff i q vg Ισκαριωτην ΑΓΠΣΦ al min$^{\text{pler}}$ (syr$^{\text{sin pesh}}$ arm) syr$^{\text{hel}}$ me go

Syr. ܬܕܐ *mamma*). In Lc.$^{\text{ev. act.}}$ his name is given as Ἰούδας Ἰακώβου: cf. Orig. *praef. ad Rom.*: "eundem quem .. Marcus Thaddaeum dixit, Lucas Iudam Iacobi scripsit...quia moris erat binis vel ternis nominibus uti Hebraeos." This Judas is apparently referred to in Jo. xiv. 22 as *οὐχ ὁ Ἰσκαριώτης.*

Σίμωνα τὸν Καναναῖον] So Mt.; Lc.$^{\text{ev.}}$ *Σίμωνα τὸν καλούμενον ζηλωτήν*, Lc.$^{\text{act.}}$ *Σίμων ὁ ζηλωτής.* *Καναναῖος* like *Θαδδαῖος* is a descriptive name, not a native of Cana (*Καναῖος*), but, as Lc. interprets it, a zealot (קַנְאָנָא, Syr.$^{\text{sin. pesh.}}$ ܩܢܢܝܐ), cf. Exod. xx. 5, Deut. iv. 24 אֵל קַנָּא, LXX. *θεὸς ζηλωτής*, and in reference to devout Israelites 1 Esdr. viii. 69, A, 2 Macc. iv. 2; the model of a true *ζήλωσις* was Phinehas, 4 Macc. xviii. 12. The later Zealots were a fanatical party originating among the Pharisees (Schürer I. ii. 80 n., 229 f.). This Simon cannot have belonged to the more advanced Zealots who were associated with sedition and outrage (cf. Joseph. *ant.* xviii. 1, *B. J.* iv. 3. 9, &c.), but he may have been before (Gal. i. 14) and even after (Acts xxi. 20) his call a scrupulous adherent to the forms of the Law. Yet it is difficult to suppose this of one who belonged to the inner circle of our Lord's disciples, and the analogy of other secondary names in the list leads us to regard the name as descriptive of personal character only. As the first Simon was 'rocklike,' so the second was characterized by jealousy for what he conceived to be right or true.

19. *Ἰούδαν Ἰσκαριώθ*] So xiv. 10, Lc. vi. 16; elsewhere *ὁ Ἰσκαριώτης* (Mt. x. 4, xxvi. 14, Lc. xxii. 3 (*ὁ καλούμενος*), Jo. xii. 4, xiii. 2, 26, xiv. 22). *Ἰσκαριώθ* appears to = אִישׁ קְרִיּוֹת: for the form *Ἰσκαριώτης* comp. Jos. *ant.* vii. 6. 1, *Ἴστοβος* = אִישׁ טוֹב. There is some difficulty in identifying Kerioth; in Josh. xv. 25, to which reference is usually made, the word is but part of the name Kerioth-Hezron; in Jer. xlviii. 24, 41 Kerioth (LXX., *Καριώθ*) is a town of Moab distinct apparently from Kiriathaim, one or the other of which Tristram (*Land of Moab*, p. 275) is disposed to identify with Kureiyat, S.E. of Ataroth on the east side of the Dead Sea. In Jo. vi. 71 the name of the town is given as *Καρυώτος* in ℵ* and some good cursives (*ἀπὸ Καρυώτου*), and the same reading appears in D at Jo. xii. 4, xiv. 22; cf. Lightfoot, *Bibl. Essays*, p. 143 f. If this Judas came from a town east of the Dead Sea, he was possibly one of the newly arrived disciples (Mc. iii. 8)—a circumstance which would perhaps account for his position at the end of the list. His father Simon (*Ἰούδας Σίμωνος* Jo.^{4}) was also of the same town (Jo. vi. 71, *Ἰούδαν Σίμωνος Ἰσκαριώτου*, ℵ*BCGL).

ὃς καὶ παρέδωκεν αὐτόν] Mt. *ὁ καὶ παραδοὺς αὐτόν*, Lc. *ὃς ἐγίνετο προδότης* (cf. Acts i. 16, *τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν*), Jo. xii. 4 *ὁ μέλλων αὐτὸν παραδιδόναι*, xviii. 2, 5 *ὁ παραδιδοὺς αὐτόν.* In one form or another the terrible indictment is rarely absent where the name of this Apostle is mentioned. For *παραδιδόναι* comp.

20 Καὶ ἔρχεται εἰς οἶκον· [20]καὶ συνέρχεται πάλιν
ὁ ὄχλος ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν.
21 [21]καὶ ἀκούσαντες οἱ παρ᾽ αὐτοῦ ἐξῆλθον κρατῆσαι

19 ερχεται ℵ*BΓ al^{pauc} b e i ff syr^{sin}] ερχονται ℵ$^{c.a}$CLΔΠΣΦ al min^{pler} e q vg syrr$^{pesh\,hcl}$ arm go: εισερχονται D | οικον] pr τον 2^{pe} 20 συνερχεται] ερχεται M c syr^{sin} arm συνερχονται Π* min^{pauc} syr^{pesh} | ο οχλος (ℵ$^{c.a}$ABDL^{corr} min^{nonn})] om ο ℵ*CEFGKLTΠΣΦ al^{pler} | μηδε ABKLUΔΠ* min^{nonn}] μητε ℵCDEFGΣΦ al^{pler} 21 ακουσαντες οι παρ αυτου (ακ. οι αδελφοι αυτου syrr^{vid})] οτε ηκουσαν περι αυτου οι γραμματεις και οι λοιποι D lat$^{vt\,pler}$ go

note on i. 14, and on the use of the aor., Blass, *Gr.* p. 193.

19*b*—30. QUESTION OF THE SOURCE OF THE LORD'S POWER TO EXPEL *δαιμόνια* (Mt. xii. 22—32, Lc. xi. 14—26; cf. Mt. ix. 32—34, Lc. xii. 10).

19. *καὶ ἔρχεται εἰς οἶκον*] Compared with *v.* 13 the words imply an interval during which the Lord descends from the mountain and returns to Capernaum (Lc. vii. 1). Lc. introduces here the discourse *ἐπὶ τόπου πεδινοῦ* which corresponds on the whole to Mt.'s 'Sermon on the mount,' and the harmonists from Tatian onwards place it—rightly as it seems—in this position. Mc., to whom the Sermon is unknown, passes without notice to his next fact, and the English reader's sense of the relation of the sequel to what has gone before is further confused by the verse division. The house entered is probably Simon's (i. 29); for the omission of the article cf. ii. 1.

20. *καὶ συνέρχεται πάλιν κτλ.*] Apparently in the house and at the house-door; cf. i. 32, ii. 2. For *πάλιν* see note on ii. 1. *Ὥστε μὴ...μηδέ*, Vg. *ita ut non possent neque panem manducare*; the reading *ὥστε μὴ...μήτε* could only = "ita ut n. p. neque panem manducarent" (WM., p. 614). *Ἄρτον φαγεῖν*, to take food (of any kind) = אָכַל לֶחֶם, as in Gen. iii. 19, xliii. 16, Exod. ii. 20, &c. The difficulty must often have arisen during the height of the Lord's popularity; for another instance see Mc. vi. 31. Bede exclaims, "Quam beata frequentia turbae confluentis, cui tantum studii ad audiendum verbum Dei."

21. *καὶ ἀκούσαντες οἱ παρ᾽ αὐτοῦ κτλ.*] Cf. Prov. xxix. 39 (xxxi. 21) *οἱ παρ᾽ αὐτῆς* = בֵּיתָהּ. In Sus. 33 (cf. 30) *οἱ παρ᾽ αὐτῆς* are Susanna's parents, children, and other relatives (Th.), or her parents and dependents (LXX.); in 1 Macc. xi. 73, xii. 27, xiii. 52, xv. 15, xvi. 16, 2 Macc. xi. 20, the phrase is used in a wider sense of adherents, followers, &c., cf. Joseph. *ant.* i. 11, *περιτέμνεται καὶ πάντες οἱ παρ᾽ αὐτοῦ.* Thus the Syr.$^{sin.}$ 'His brethren,' or the Vg. *sui* fairly represents its general sense; "his kynnesmen" (Wycliffe), or "kynesfolkes" (Geneva) is too definite; the context, however, shews that this is practically what is meant. Clearly *οἱ παρ᾽ αὐτοῦ* cannot be the Scribes and Pharisees, as D, which substitutes *οἱ γραμματεῖς καὶ οἱ λοιποί*, and Victor: *νομίζω...περὶ τῶν Φαρισαίων καὶ γραμματέων λέγειν τὸν εὐαγγελιστήν.* Either disciples or relatives are intended, and as the former were on the spot, *ἀκούσαντες ἐξῆλθον* could hardly apply to them. We are thus led to think of His family at Nazareth, whose coming is announced in *v.* 31. The incident of *vv.* 22—30 fills the interval between their departure and arrival. For *κρατεῖν* in this sense, cf. xii. 12, xiv. 1, 46.

him
i.e. to beside

αὐτόν, ἔλεγον γὰρ ὅτι Ἐξέστη. [22]καὶ οἱ γραμματεῖς 22
οἱ ἀπὸ Ἰεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζε-
βοὺλ ἔχει, καὶ ὅτι Ἐν τῷ ἄρχοντι τῶν δαιμονίων

21 εξεσταται αυτους D* (εξεσται D²) *exentiat eos* a b d ff i q εξεσταται 13 69 εξισταται 346 εξεστι min^pauc 22 οι απο I.] pr και H al^pauc a | Βεεζεβουλ B

ἔλεγον γὰρ ὅτι Ἐξέστη] On the aor. see Burton, § 47; as to the meaning cf. Euth., *παρεφρόνησε*, and the Vg. here, "in furorem versus est." The same charge was brought against St Paul, Acts xxvi. 24, cf. 2 Cor. v. 13, *εἴτε γὰρ ἐξέστημεν, θεῷ*. For *ἐξέστην* in this sense see Isa. xxviii. 7, Hos. ix. 7. The family of Jesus were doubtless inspired by a desire for His safety, but their interpretation of His enthusiasm implied want of faith in Him, cf. Jo. vii. 5; the Mother perhaps was overpersuaded by the brethren. Tatian strangely places this verse in connexion with the narrative of Mc. ii. 23—28 (Hill, *Diatess.*, p. 71; cf. vv. ll., p. 47).

22. *καὶ οἱ γραμματεῖς κτλ.*] Mt. *οἱ Φαρισαῖοι*, Lc. *τινὲς ἐξ αὐτῶν*. The Pharisaic Scribes from Jerusalem had been from the first the instigators of the opposition (Lc. v. 17; cf. Mc. ii. 6, vii. 1). The present attack arose out of the healing of a possessed man who recovered sight and speech (Mt. Lc.); voices were heard in the crowd asking *Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυείδ;* (Mt. xii. 23), and the Jerusalem Scribes were thus tempted to suggest another explanation. For *καταβῆναι ἀπὸ Ἰερ.* cf. Lc. ii. 51, x. 30 f., Acts viii. 26.

Βεελζεβοὺλ *ἔχει*] The form *Beelzebub*, which occurs in Syrr.^sin. cu. pesh. and in most MSS. of the Vulg., but in no Greek MS., comes from 2 Kings i. 6 בְּבַעַל זְבוּב אֱלֹהֵי עֶקְרוֹן, where the LXX. render *ἐν τῇ Βάαλ μυῖαν θεὸν Ἀκκαρών*, but Symm. had *παρὰ τοῦ* Βεελζεβοὺβ *θεοῦ Ἐκρών*. The derivation of Βεελζεβούλ is obscure: some connect the second factor of the name with זבל, whence זבול, a Talmudic word for dung (so Dalman, p. 105 n.), others with זְבוּל, habitation: cf. Kautzsch, p. 9, Dalman, *l.c.* Neubauer (*Stud. bibl.* i. p. 39) suggests that זבול is a dialectic form of זבור, a bee, so that Βεελζεβούλ = Βεελζεβούβ: but the conjecture has not much to recommend it. We have then to choose between 'Lord of dung' and 'Lord of the habitation'; to the latter the apparent play upon זְבוּל in Mt. x. 25 (*τὸν οἰκοδεσπότην* B. *ἐπεκάλεσαν*) lends some support; if the former is adopted, 'dung' is used as an opprobrious name for idols (J. Lightfoot on Mt. xii. 24), and the application of the word to the prince of the unclean spirits points to the old belief in the connexion of idols with *δαιμόνια*: see note on Mc. i. 34. The form Βεεζεβούλ, given by B here and by ℵB in Mt. x. 25, xii. 24, Lc. xi. 15, 18, 19, is admitted by WH. into the text (*Notes*, p. 159); but it is difficult to regard it as anything but a phonetic corruption, perhaps a softening of the original word. With Βεελζ. *ἔχει* cf. Jo. vii. 20, where a similar charge comes from the *ὄχλος* at Jerusalem. Even of the Baptist some had said *Δαιμόνιον ἔχει* (Mt. xi. 18).

ἐν τῷ ἄρχοντι κτλ.] In the power and name of the chief of the unclean spirits: cf. Mt. xii. 28 *ἐν πνεύματι θεοῦ*, Lc. xi. 20 *ἐν δακτύλῳ θεοῦ*. With *ὁ ἄρχων τῶν δ.* cf. *ὁ τοῦ κόσμου ἄρχων* (Jo. xiv. 30), *ὁ ἄρχων τοῦ κόσμου τούτου* (Jo. xvi. 11), *ὁ ἄρχων τῆς ἐξουσίας τοῦ ἀέρος* (Eph. ii. 2). The authority is not denied, but limited

23 ἐκβάλλει τὰ δαιμόνια. [23]καὶ προσκαλεσάμενος αὐτοὺς
ἐν παραβολαῖς ἔλεγεν αὐτοῖς Πῶς δύναται Cατανᾶς
24 Cατανᾶν ἐκβάλλειν; [24]καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν

23 αυτοις]+ο κυριος Ιησους D a ff g r+ο Ιησους U b c (al)

to its proper sphere: *ἐν ἐμοὶ οὐκ ἔχει οὐδέν* (Jo. xiv. 30).

23. *καὶ προσκαλεσάμενος αὐτούς*] See on iii. 13. The remark of the Scribes, if made openly, was not audible to Jesus, but He knew their thoughts (Mt. Lc.); cf. ii. 8. He beckoned them to Him, and they came, little suspecting His purpose. *ἐν παραβολαῖς ἔλεγεν*: in half-veiled, proverb-like teaching. *Παραβολή*, which occurs here for the first time, is the usual LXX. rendering of מָשָׁל, cf. Num. xxiii. 7 ff. (*ἀναλαβεῖν παραβολήν*), 3 Regn. iv. 28 (v. 12) (*ἐλάλησεν Σαλωμὼν τρισχιλίας παραβολάς*), Ps. lxxvii. (lxxviii.) 2 (*ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου*, cited in Mt. xiii. 35); the other rendering being *παροιμία*, which gives its Greek title to the Book מִשְׁלֵי. The Synoptists use the former in reference to the teaching of Jesus, St John (x. 6, xvi. 25, 29) the latter. A *παραβολή* is properly a comparison (Mc. iv. 30), and a kind of *παράδειγμα* (Arist. *Rhet.* ii. 20), an illustration drawn from life or nature. This meaning prevails in the Gospels, but the sense suggested by the Hebrew equivalent, a gnomic saying (cf. Prov. i. 6), shews itself occasionally, e.g. Lc. iv. 23; the present instance may be regarded as intermediate. A distinction between *παροιμία* and *παραβολή* appears perhaps first in Sir. xlvii. 17, *ἐν ᾠδαῖς καὶ παροιμίαις καὶ παραβολαῖς* (Heb. בְּשִׁיר מָשָׁל חִידָה וּמְלִיצָה, cf. Prov. i. 6). 'Parable' comes to us through the 'European' O.L. and Vg., and appears in Wycliffe: Tindale substituted 'similitude' (cf. *similitudo* of the 'African' O.L.), but the familiar word re-appears in Cranmer and A.V.

πῶς δύναται Σατανᾶς κτλ.] The Lord does not use Βεελζεβούλ, but the ordinary name for the Chief of the evil spirits; the occasion was too grave for banter. Mc. only reports this saying, which goes to the heart of the matter. The Scribes' explanation was morally impossible: the *δαιμόνια* could not be expelled through collusion with their Chief. For *Σατανᾶς* cf. note on i. 13. *Σατανᾶν*, i.e. *τὰ δαιμόνια* regarded as Satan's representatives and instruments. The identification is instructive as throwing light on the manifoldness of Satanic agency. For the form of the question cf. Mt. xii. 29, 34, Lc. vi. 42, Jo. vi. 52.

24—25. *καὶ ἐὰν βασιλεία κτλ.*] The first *καί* seems to be merely a connecting link with *v.* 23: the three that follow (*vv.* 24, 25) coordinate the three cases of the divided kingdom, the divided house, and the divided Satan (WM., pp. 543, 547). For *ἐφ' ἑαυτήν*, 'in relation to itself,' Mt. substitutes the explanatory *καθ' ἑαυτῆς*, returning however to *ἐπί* just afterwards (*ἐφ' ἑαυτόν*). *Οὐ δύναται σταθῆναι* = *ἐρημοῦται*, Mt., Lc.; similarly for *οὐ δυνήσεται στῆναι* Lc. has *πίπτει*—both probably interpretations: cf. Burton, §§ 260, 262. For the phrase which Mc. uses cf. Ps. xvii. (xviii.) 39, xxxv. (xxxvi.) 13: the corresponding Heb. is לֹא יָכֹל קוּם. If the difference between *σταθῆναι* and *στῆναι* is to be pressed in this place, it must lie in the fact that the body politic takes up and keeps a position (cf. Lc. xviii. 11, 40, xix. 8) whilst the building stands as an inert mass; but the use of *στῆναι* in the third clause is against this distinction. Jerome: "quomodo con-

μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη· [25]καὶ 25
ἐὰν οἰκία ἐφ᾽ ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἡ οἰκία
ἐκείνη στῆναι· [26]καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ᾽ ἑαυτὸν 26
καὶ ἐμερίσθη, οὐ δύναται στῆναι ἀλλὰ τέλος ἔχει.
[27]ἀλλ᾽ οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ §ἰσχυροῦ 27 § ⅂
εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι ἐὰν μὴ πρῶτον

25 *δυνησεται* ℵBCLΔ a i vg] *δυναται* ADΓΠΣΦ al b c e f ff q syrr | *στηναι* BKLΠ] *εσταναι* D *σταθηναι* ℵAEFGHMSUVΓΔΣΦ al 26 *ει*] *εαν* D | *ανεστη εφ εαυτον*] *σαταναν εκβαλλει* D a b c e ff g i q r | *και εμερισθη ου* ℵ$^{c.a}$BL] *και μεμερισται ου* AC^{2}ΓΠΣΦ al syrr^{vid} arm me go al *εμερισθη και ου* ℵ*C^{*vid}Δ f vg | *στηναι* ℵBCL] *σταθηναι* ADΓΔΠΦ al min$^{omn\ vid}$ + *η βασιλεια αυτου* D a b g i q r | *τελος*] pr *το* D 27 *αλλ*] *και* C$^{2\ vid}$G om ADΓΠΣΦ al latt$^{vt\ pl\ vg}$ syrr go | *ου δυν. ουδεις* ℵBC*Δ] *ουδεις δυναται* ADLΓΠΣΦ al latt syrr arm go | *εις τον οικ. του ισχ. εισελθ. τα σκ.* (ℵ)BCLΔ 33 syrr$^{sin\ pesh}$ me aeth] *τα σκ. του ισχ. εισελθ. εις τ. οικ.* ADΓΠΣΦ⅂ al latt syr^{hcl} arm go *τα σκ. του ισχ.* G

cordia parvae res crescunt, ita discordia maximae dilabuntur."

26. *καὶ εἰ ὁ σατανᾶς ἀνέστη...ἐμερίσθη*] This clause might have run on the same lines as the other two (*καὶ ἐὰν ὁ Σ. ἀναστῇ...καὶ μερισθῇ κτλ.*), i.e., as involving a supposition which will probably be fulfilled (Burton, p. 250, cf. Blass, *Gr.* p. 209); but the three Synoptists agree in representing the action of Satan as a matter of fact: 'suppose Satan to have actually risen against himself...then he is at this moment in an unstable condition, his end has come.' Ἐμερίσθη, i.e. Satan in his corporate capacity, as representing the Kingdom of evil; cf. 1 Co. i. 12, *μεμέρισται ὁ χριστός*.

ἀλλὰ τέλος ἔχει] Cf. Lc. xxii. 37. A phrase frequent in class. Gr. (cf. e.g. Plat. *Legg.* 717 E, *τῶν ἤδη τέλος ἐχόντων = τῶν νεκρῶν*). Mt., Lc. add here in almost identical words *εἰ* [*δὲ*] *ἐγὼ ἐν Βεελζεβοὺλ...ἄρα ἔφθασεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ*.

27. *ἀλλ᾽ οὐ δύναται οὐδεὶς κτλ.*] Another *παραβολή*. Mt. gives it in a form almost exactly the same as this; Lc. resets the picture. The connexion of thought is: 'so far from being in league with Satan, I am his conqueror, for he is too strong an *οἰκοδεσπότης* to witness with equanimity the spoiling of his goods.' Ὁ *ἰσχυρός* possibly hints at the claims of Satan as a usurper of Divine authority (cf. e.g. Mt. iv. 9, 2 Cor. iv. 4), since *ἰσχυρός* or *ὁ ἰσχ.* in the LXX. frequently represents אֵל or הַגִּבּוֹר. The parable itself is based on Isa. xlix. 24, 25.

τὰ σκεύη αὐτοῦ] Lc. *τὰ ὑπάρχοντα αὐτοῦ*. Cf. Lc. xvii. 31 (*τὰ σκ. αὐτοῦ ἐν τῇ οἰκίᾳ*), 2 Tim. ii. 20 f.; how inclusive the word can be is seen from Acts x. 11, *σκεῦός τι ὡς ὀθόνην*. For *διαρπάσαι ... διαρπάσει* Mt. has *ἁρπάσαι...διαρπάσει*, as if the result were to be even more thorough than could have been anticipated. Lc. who describes the Strong One as armed to the teeth (*καθωπλισμένος*), and keeping guard, mentions his *πανοπλία* and *σκῦλα* among the contents of the house: the picture seems to be amplified from Isa. *l. c.* (LXX.). In this fuller form of the parable three stages can be distinguished in the vanquishing of Satan: (1) a personal victory (*δήσῃ* Mc., *νικήσῃ* Lc., cf. Jo. xvi. 33, Apoc. iii. 21), (2) the disarming of the de-

τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρ-
28 πάσει. [28]ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται
τοῖς υἱοῖς τῶν ἀνθρώπων, τὰ ἁμαρτήματα καὶ αἱ
¶ i 29 βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν· ¶ [29]ὃς δ' ἂν

27 την οικ. 2^o] τα σκευη syr$^{\text{sin vid}}$ | διαρπασει] διαρπαζει D διαρπαση AEFGKUV ΓΠ^{2}Σ ⅂ 28 αι βλασφ.] om αι DKMSUVΓΠ al | οσα ℵBDE*GHΔΠ* al] οσας ACE^{1}FKLMSUVΓΠ^{2}ΣΦ | om οσ. αν βλασφ. a b c e ff g i q r Cypr^2 Ambrtr

feated οἰκοδεσπότης, (3) the spoiling (διαρπάσει) and distribution (διαδίδωσιν) of his ill-gotten gains (σκῦλα). Cf. Victor: ἐπειδὴ σκεύη τῶν δαιμόνων γεγόνασιν οἱ ἄνθρωποι...ἀδύνατον ἦν ἀφαιρεθῆναι τοὺς δαίμονας τὴν οἰκείαν κτίσιν ἀλλ' ἢ πρότερον αὐτῶν ἡττηθέντων. The initial victory was won at the Temptation.

Both Mt. and Lc. add here ὁ μὴ μετ' ἐμοῦ, κτλ.; see the complementary canon in Mc. ix. 40.

28. ἀμὴν λέγω ὑμῖν occurs here for the first time in Mc. (Mt.^{30} Mc.^{13} Lc.^{8} Jo.^{25}); in Jo. ἀμήν is constantly doubled, cf. Num. v. 22 (Heb.), 1 Esdr. ix. 47 (B), 2 Esdr. xviii. 6 (Heb.). The adv. אָמֵן is rendered by γένοιτο in Deut. xxvii. 15 ff.: the transliteration ἀμήν appears first in 1 Chron. xvi. 36. On the different uses of *Amen* in the O. and N. T., see an article in *J. Q. R.*, Oct., 1896. The *Amen* of the Gospels is what the writer calls "introductory," i.e. it opens a sentence, as in 1 Kings i. 36, Jer. xi. 5, xxviii. 6 (Heb.); but it is sharply distinguished from the O. T. exx. inasmuch as it affirms what is to follow, not what has just been said. The form ἀμὴν λέγω ὑμῖν is characteristic of Him who is ὁ Ἀμήν (Apoc. iii. 14). Here Mt. has merely λέγω ὑμῖν, but the occasion suits the graver style. The logical victory is followed by the most solemn of His warnings.

πάντα ἀφεθήσεται κτλ.] See ii. 5 ff. There is one exception to the ἐξουσία of the Son of Man in the forgiveness of sins, which He proceeds to state. Τοῖς υἱοῖς τῶν ἀνθρώπων = Mt. τοῖς ἀνθρώποις: for the phrase (= בְּנֵי־אָדָם) see Dan. ii. 38 Th. (cf. LXX.). Τὰ ἁμαρτήματα, Mt. πᾶσα ἁμαρτία: ἁμάρτημα, which is fairly common in the LXX., is limited in the N. T. to this context and Paul^2 (Rom. iii. 25, 1 Cor. vi. 18); as distinguished from ἁμαρτία it is 'an act of sin,' whilst ἁμαρτία is strictly the principle (SH., *Romans*, p. 90); but the distinction is in the case of ἁμαρτία repeatedly overlooked. See note on next verse.

καὶ αἱ βλασφημίαι] They had charged Him with blasphemy (ii. 7), and were themselves grievous offenders in this way. Yet blasphemies against the Son of Man (Mt., Lc. xii. 10) formed no exception to His mission of forgiveness. Ὅσα ἐὰν βλασφημήσωσιν—a *constructio ad sensum* (= ὅσας κτλ.); cf. Deut. iv. 2, v. 28 (WM., p. 176 n.); on ἐάν = ἄν see Burton, § 304.

29. ὃς δ' ἂν βλασφημήσῃ κτλ.] Mt. ἡ δὲ τοῦ πνεύματος βλασφημία, Lc. τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι. For πνεῦμα ἅγιον see Mc. i. 8, and for τὸ πνεῦμα, i. 10, 12; τὸ πν. τὸ ἅγιον occurs again in Mc. xiii. 11, Lc. ii. 26, iii. 22, Jo. xiv. 26, Acts i. 16, v. 32, &c., and in the LXX. Ps. l. (li.) 13, Isa. lxiii. 11 (רוּחַ קָדְשְׁךָ, קָדְשׁוֹ). The repeated article brings the holiness of the Spirit into prominence (cf. Eph. iv. 30, 1 Thess. iv. 8 (where see Lightfoot)), contrasting it with the ἀκαθαρσία of the evil spirits. The charge Βεελζεβοὺλ ἔχει was directed in fact against the πνεῦμα Ἰησοῦ (Acts xvi. 7)—not the human spirit of the Son of Man, but the πνεῦμα θεοῦ (Mt. iii. 16) which pervaded and controlled it. For an

βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον¶, οὐκ ἔχει ἄφεσιν ¶ c
εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτή- guilty
ματος. [30] ὅτι ἔλεγον Πνεῦμα ἀκάθαρτον ἔχει. 30
[31] Καὶ ἔρχονται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ 31

29 om εις τον αιωνα D min^{pauc} a b e f ff q vg Cypr^{2} | εστιν ABCΓΠΦ℩ al 1 69 al^{mu} syrr me go Ath Cypr^{1}] εσται ℵDLΔΣ 33 al^{pauc} a e f ff q vg arm Cypr^{test} | αμαρτηματος ℵBLΔ 28 33 565 (αμαρτιας C^{*vid}D 13 69 346 Ath) latt^{pler} syr^{sin} me go Cypr$\frac{2}{2}$] κρισεως AC^{2}ΓΠΣΦ℩ al f tol syrr$^{pesh\ hcl}$ aeth 30 εχει] pr αυτον C εχειν D a b c e f ff g q 31 και ερχ. ℵBCDGLΔ 1 13 69 al^{pauc} latt syr^{pesh} me go aeth] ερχ. ουν ΑΓΠΣΦ℩ al syr^{hcl} | οι αδ. (αυτ.) και η μητηρ αυτου ΑΓΠ al min^{pler} syr^{hcl} arm

early extension of this saying cf. *Didache* 11.

οὐκ ἔχει ἄφεσιν κτλ.] To identify the Source of good with the impersonation of evil implies a moral wreck for which the Incarnation itself provides no remedy; ἄφεσις avails only where life remains. Εἰς τὸν αἰῶνα in the LXX. = לְעֹלָם, 'in perpetuity' (Exod. xxi. 6, xl. 13), or with a negative, 'never more' (2 Regn. xii. 10, Prov. vi. 33); in the N. T. it gains a wider meaning in view of the eternal relations which the Gospel reveals. Ὁ αἰών is indeed the present world (= ὁ αἰὼν οὗτος, ὁ ἐνεστώς) in Mc. iv. 19, the future life being distinguished from it as αἰὼν ὁ ἐρχόμενος (Mc. x. 30); and εἰς τὸν αἰῶνα in Mc. xi. 14 is used in the narrower sense. In this place however it is interpreted by Mt. as inclusive of both αἰῶνες (οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι), and this interpretation is supported by what follows in Mc.

ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος] 'But lies under the consequences of an act of sin which belongs to the sphere of the world to come': Vg. *reus erit aeterni delicti* (Wycliffe, "gilti of euerlastynge trespas"). Ἔνοχος is used in the N. T. with a dative of the person or body to whom one is responsible (τῇ κρίσει, τῷ συνεδρίῳ, Mt. v. 22), and a genitive of the penalty (e.g. θανάτου Mc. xiv. 64, δουλείας Heb. ii. 15), or of the offence (cf. 2 Macc. xiii. 6, τὸν ἱεροσυλίας ἔνοχον), or that against which the offence is committed (τοῦ σώματος κ. τοῦ αἵματος τοῦ κυρίου, 1 Cor. xi. 27). The man is in the grasp of his sin, which will not let him go without a Divine ἄφεσις, and to this sin the power exercised by the Son of Man does not apply, since it is αἰώνιον. Αἰώνιος in the N. T. seems never to be limited to the present order, as it often is in the LXX. (cf. e.g. Gen. ix. 12, Lev. vi. 18 (11)), always reaching forward into the life beyond (as in the frequent phrase ζωὴ αἰώνιος) or running back into a measureless past (Rom. xvi. 25, 2 Tim. i. 9). On the αἰώνιον ἁμάρτημα see the interesting remarks of Origen, *de orat.* 27, *in Jo.* t. xix. 14, and comp. Heb. vi. 4 ff., 1 Jo. v. 16, with Bp Westcott's notes. Bengel: "peccata humana sunt, sed blasphemia in Spiritum sanctum est peccatum satanicum."

30. ὅτι ἔλεγον κτλ.] I.e., it was this suggestion which called forth the Lord's utterance on the Eternal Sin. Mc. only; perhaps an editorial note. Jerome: "[Marcus] caussas tantae irae manifestius expressit."

31—35. THE ERRAND OF THE BROTHERS AND THE MOTHER OF JESUS. AND THE TEACHING BASED UPON IT (Mt. xii. 46—50, Lc. viii. 19—21).

31. καὶ ἔρχονται ἡ μήτηρ κτλ.] See note on *v.* 21. Mt. explicitly connects this incident with the fore-

αὐτοῦ, καὶ ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν
¶ Wh 32 *καλοῦντες αὐτόν.* [32]*καὶ ἐκάθητο περὶ αὐτὸν*¶ *ὄχλος,*
καὶ λέγουσιν αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί
33 *σου ἔξω ζητοῦσίν σε.* [33]*καὶ ἀποκριθεὶς αὐτοῖς λέγει*
34 *Τίς ἐστιν ἡ μήτηρ μου καὶ οἱ ἀδελφοί;* [34]*καὶ περι-*

31 *στηκοντες* BC*Δ 28] *σταντες* ℵ *εστηκοτες* C^corr GL min^pauc *εστωτες* ΑDΓΠΣΦℸ al | *καλουντες* ℵBCL 1 13 28 69 al] *φωνουντες* DΓΠΣΦℸ al *ζητουντες* A 32 *περι αυτ. οχλος*] *προς αυτ. ο.* ℵ* *προς τον οχλον* D | *και λεγουσιν*] *ειπον δε* ΑΓΠΣΦℸ al syr^hcl go | *σου* 2°] + *και αι αδελφαι σου* ADEFHMSUVΓ min^mu a b c f ff q syr^hcl (mg) go (om ℵBC GKLΔΠ 1 13 33 69 al^nonn e vg syr^pesh arm me aeth) 33 *απεκριθη..λεγων* ADΓΠΣΦ al | *και* 2°] *η* A(D)EFHKMSΓΠΣΦℸ c e f q r syr^sin arm 34 om *και* 1° B

going (*ἔτι αὐτοῦ λαλοῦντος*). The mother of Jesus does not appear again in Mc., but is mentioned in vi. 3 (*ὁ υἱὸς τῆς Μαρίας*) in company with the brothers; see notes on vi. 3 and comp. Acts i. 14.

ἔξω στήκοντες] On *στήκω* see WH., *Notes*, p. 169. Mt. *ἱστήκεισαν ἔξω*. They were crowded out, as in the case of the paralytic, ii. 4; cf. Lc. *οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον*. Naturally they were unwilling to disclose their errand (iii. 21), and therefore contented themselves with asking for an interview.

32. *καὶ ἐκάθητο περὶ αὐτὸν ὄχλος*] The scene is similar to that in c. ii., but the Scribes seem to have left, and the Lord is surrounded by a crowd of friends (not *ὁ ὄχλος*), amongst whom the Apostles and other *μαθηταί* form an inner circle (*v.* 34). The message is passed from one to another till it reaches Jesus.

ἰδοὺ ἡ μήτηρ κτλ.] The addition *καὶ αἱ ἀδελφαί σου* is "Western and probably Syrian" (WH., *Notes*, p. 24). The sisters of Jesus are mentioned in vi. 3 as living at Nazareth (*ὧδε πρὸς ἡμᾶς*). But they would scarcely have taken part in a mission of this nature, and the addition was probably suggested by vi. 3 or by *ἀδελφή* in *v.* 35.

33. *καὶ ἀποκριθεὶς αὐτοῖς λέγει*] Not to His relatives who are still without, but *τῷ λέγοντι αὐτῷ* (Mt.), and through His informant to the audience. The interruption affords, as so often, an opportunity for fresh teaching, and it is instruction and not censure which is the purpose of the Lord's answer. *Ἀποκριθείς* is the later Gk. for *ἀποκρινάμενος* (Blass, *Gr.*, pp. 44, 177); so LXX. and N. T.; *ἀπεκρίνατο* appears however in Mc. xiv. 61, and a few other passages. The phrase *ἀποκριθεὶς λέγει* or *εἶπεν* is a LXX. equivalent for וַיַּעַן וַיֹּאמַר (Gen. xviii. 27, &c.).

τίς ἐστιν ἡ μήτηρ μου κτλ.] This relative renunciation of kinship appears at the outset of the Ministry (Jo. ii. 4) and continues to the end (Jo. xix. 26), and a similar attitude is urged upon the disciples (Mc. x. 29). But it is a relative attitude only (Mt. x. 37), and is perfectly consistent with tender care for kinsmen, as the saying on the Cross shews: cf. 1 Tim. v. 4, 8. Victor: *δείκνυσιν ὅτι πάσης προτιμᾷ συγγενείας τοὺς κατὰ τὴν πίστιν οἰκείους· ταῦτα δὲ ἔφη οὐκ ἀποδοκιμάζων πάντως τὴν μητέρα καὶ τοὺς ἀδελφούς.* Ambrose: "neque tamen iniuriose refutantur parentes, sed religiosiores copulae mentium docentur esse quam corporum." At the present moment the relatives of Jesus were forfeiting their claim to consideration by opposing His work (Mt. x. 35). Here again His knowledge of the unspoken

βλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ¶ καθημένους λέγει ¶ Γ
Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. [35] ὃς ἂν ποιήσῃ 35
τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ
καὶ μήτηρ ἐστίν.

[1] Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. 1 IV.

34 περιβλ. κυκλω τ. π. αυτον ΑΓΠΣΦ⅂ al^{pler} syr^{hcl} (arm) go | om κυκλω 16 61 syrr$^{sin\ pesh\ (vid)}$ | ιδου ADGKMΔΠΣ 1 13 al   35 os αν B b c me] os γαρ αν ℵACDLΔ ΠΣΦ⅂ al min$^{omn\ vid}$ ff q vg syrr arm go | τα θεληματα B | αδελφη] + μου CΠΦ⅂ min^{pauc} a vg syrr me aeth | μητηρ] + μου H* al^{mu} a (l) syrr$^{sin\ pesh}$ me al   IV 1 παρα] προs D

purposes of men appears; for He could hardly have been informed of their errand.

34. περιβλεψάμενος τοὺς περὶ αὐτόν] For περιβλ. cf. note on iii. 5. Who those round Him were appears from Mt., ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ. Stretching forth the hand was another characteristic movement (Mc. i. 41), which may well have accompanied the searching and inclusive glance. Οἱ μαθηταί need not be limited to the Apostles: cf. Lc. vi. 17.

ἴδε ἡ μήτηρ] Cf. v. 32, ἰδοὺ ἡ μ. On the difference between ἰδού and ἴδε see WM., p. 319. Both are regarded as interjections (*en*, *ecce*), and not as verbs.

35. ὃς ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ] Mt. τοῦ πατρός μου τοῦ ἐν οὐρανοῖς (perhaps a reminiscence of the Lord's Prayer); Lc. interprets the phrase οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες—the particular fulfilment of the Father's Will in which those who were present were then engaged. The bond which unites the family of God is obedience to the Divine Will. This was the end of the life of the Incarnate Son (Jo. v. 30, &c., Mt. xxvi. 42), and is the aim of the adopted children (Mt. vi. 10, vii. 21). Τὸ θέλημα became a recognised term (SH. on Rom. ii. 18): τὰ θελήματα (vv. ll.) is an O. T. equivalent (Chase, *Lord's Prayer*, p. 39 f.).

καὶ ἀδελφή] So Mt. also. See *v.* 31. The word would have its fitness in the teaching even if the sisters were not among the relatives without; doubtless the ὄχλος contained women as well as men who were attached followers: cf. Lc. viii. 2, 3, Mc. xv. 40. Our Lord, however, characteristically lays stress on the works which reveal faith and are the truest note of His next of kin.

καὶ μήτηρ] Jerome: "isti sunt mater mea qui me quotidie in credentium animis generant." But the form of the sentence (ὃς ἂν ποιήσῃ...οὗτος ἀδελφὸς...καὶ μήτηρ) seems to forbid this mysticism in details. Hilary's interpretation is truer to the text: "quicunque voluntati paternae obsecutus est, eum esse et patrem et sororem et matrem...propinquitatum omnium ius atque nomen iam non de conditione nascendi sed de ecclesiae communione retinendum." He adds: "ceterum non fastidiose de matre sua sensisse existimandus est, cui in passione positus maximae sollicitudinis tribuerit affectum."

IV. 1—9. Teaching by Parables. The Parable of the Sower. (Mt. xiii. 1—9, Lc. viii. 4—8.)

1. καὶ πάλιν κτλ.] Πάλιν (see on ii. 1) looks back to ii. 13, iii. 7. Mt. places this new teaching by the sea immediately after the indoor scene of iii. 31—35 (xiii. 1, ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰ. τῆς οἰκίας); in Lc. this order is inverted. For παρὰ τὴν θάλ. see ii. 13.

καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλεῖστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς
2 *ἦσαν.* [2] *καὶ ἐδίδασκεν αὐτοῖς ἐν παραβολαῖς πολλά,*
3 *καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ* [3] *Ἀκούετε.*
§ i 4 *ἰδοὺ ἐξῆλθεν ὁ σπείρων σπεῖραι·* §[4] *καὶ ἐγένετο ἐν τῷ*

1 *συναγεται* ℵBCLΔ 13 28 69 124 604] *συνηχθη* DΠΣΦℸ al min^{pler} latt syrr$^{sin\ hcl}$ *συνηχθησαν* A 2^{pe} al$^{sat\ mu}$ syr^{pesh} go arm aeth | *οχλος*] *ο λαος* D | *πλειστος* ℵBCLΔ] *πολυς* ADΠΣΦℸ min$^{forte\ omn}$ | *πλοιον* ℵB*CKLMΠΣΦℸ 1 33 al go] pr *το* AB^{2}DΔ al min^{pler} me | *εν τη θαλ.*] *περαν της θαλασσης* D *παρα την θαλ.* 13 *f circa mare* d *circa litus* (*maris*), *ad l.*, a b c *proxime l.* c ff | *προς την θαλασσαν*] *περαν της θαλασσης* D | om *επι της γης* D lat^{vt} syr^{sin} 2 *πολλαις* D 3 *ακουσατε* C 2^{pe} al^{pauc} | *σπειραι* ℵ*Bℸ *seminare* a b c d e ff g] pr *του* ℵ$^{c.a}$ACLΔΠΣΦ *ad seminandum* f vg + *τον σπορον αυτου* F min^{nonn} go 4 om *εγενετο* DF min^{pauc} latt (exc a) syrr$^{sin\ pesh}$

καὶ συνάγεται] The pres. (Burton, § 14) places the scene before us, the crowds flocking together as the Lord begins to speak. The gathering was even greater than on former occasions—*ὄχλος πλεῖστος*: cf. *πολὺ πλῆθος* iii. 7, 8. Mt. and Lc. are less precise (*ὄχλοι πολλοί, ὄχλου πολλοῦ*), but Lc. adds *καὶ τῶν κατὰ πόλιν ἐπιπορευομένων*, i.e. the audience came from the other towns as well as from Capernaum.

ὥστε αὐτὸν κτλ.] He was seated at first on the beach (Mt. xiii. 1), but when He saw the crowd hurrying down, He took refuge in a boat (cf. iii. 9)—possibly Simon's (Lc. v. 3), but if so, no stress is laid upon the fact, for *πλοῖον* is anarthrous in the best text of Mc. and Mt. "The whole multitude" (all were by this time assembled) stood (*ἦσαν* = *ἱστήκει*, Mt.) on the land facing (*πρός*, WM., p. 504) the sea, the sloping beach (Mc.) forming a theatre from which He could be seen and heard by all. Thpht. *ἵνα κατὰ πρόσωπον ἔχων πάντας ἐν ἐπηκόῳ πάντων λέγοι.* Cf. Victor: *κάθηται ἐν τῷ πλοίῳ ἁλιεύων καὶ σαγηνεύων τοὺς ἐν τῇ γῇ.*

2. **καὶ ἐδίδασκεν κτλ.**] He began a series of parables; *ἐν παραβολαῖς πολλά* i.e., as D rightly interprets, *παραβολαῖς πολλαῖς.* Mt.'s aor. (*ἐλάλησεν*) is less exact, while Lc., who limits himself here to the Parable of the Sower, has nothing to mark the commencement of a new course of teaching (*εἶπεν διὰ παραβολῆς*). On *παραβολή* see iii. 23 note. *Ἐν τῇ διδ. αὐτοῦ*, in the course of His teaching, = *ἐν τῷ διδάσκειν αὐτόν* (cf. xii. 38).

3. **ἀκούετε**] A characteristic summons to attend—"ad sedandum populi strepitum" (Bengel); cf. Mt. xv. 10, xxi. 33, Mc. vii. 4. It finds its prototype in the famous שְׁמַע of Deut. vi. 4 (Mc. xii. 29): but see also Gen. xxiii. 5, 13, Jud. v. 3, 1 Regn. xxii. 7, 12, &c. Mt., Lc., omit it here; Lc. omits also the *ἰδού* which follows and strengthens the call (cf. iii. 32).

ἐξῆλθεν ὁ σπείρων σπεῖραι] *Ὁ σπ.* (so also Mt., Lc.) the sower (see on i. 4), i.e. the particular sower contemplated in the parable, the representative of his class (WM., p. 132). *Σπεῖραι* = *τοῦ σπείρειν* (Mt.), *τοῦ σπεῖραι* (Lc.), the inf. of purpose which may be used with or without the article (Burton, §§ 366, 397): both uses occur together in Lc. ii. 23, 24: *παραστῆσαι...καὶ τοῦ δοῦναι.*

4. **καὶ ἐγένετο κτλ.**] The pleonastic *καὶ ἐγεν.* (cf. i. 9) is abandoned by Mt., Lc. *Ἐν τῷ σπείρειν*, in the process of

σπείρειν¶ ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ ¶ ד
πετεινὰ καὶ κατέφαγεν αὐτό. §[5]καὶ ἄλλο ἔπεσεν ἐπὶ 5 § c
τὸ πετρῶδες [καὶ] ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ
εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς· [6]καὶ 6
ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη, καὶ διὰ τὸ μὴ

4 σπειραι D | τα πετεινα] + του ουρανου DGM min$^{\text{nonn}}$ a i q 5 αλλα D 33 2$^{\text{pe}}$ al$^{\text{pauc}}$ | τα πετρωδη ℵ* (το πετρωδες ℵ$^{\text{c.a}}$) D 1 33 2$^{\text{pe}}$ al$^{\text{pauc}}$ latt$^{\text{pler}}$ | και οπου B a$^{\text{vid}}$] και οτι D b c ff οπου rell | εξανετειλεν] εξεβλαστησεν 1 13 28 118 124 346 604 | γης] της γης B την γην D 6 και οτε ανετ. ο ηλιος ℵBCDLΔ ff i q vg me] ηλιου δε ανατειλαντος ΑΠΣΦ al min$^{\text{forte omn}}$ a c f | εκαυματισθη ℵACLΔΠΣΦ] εκαυματισθησαν BD a e

sowing: the article points back to σπεῖραι, whilst the change of tense brings into view the succession of acts which constitutes the sowing. In σπεῖραι the whole is gathered up in a single purpose; it is ἐν τῷ σπείρειν, as the sower carries out his purpose, that the things happen which are about to be related. This delicate train of thought is lost in Mt.

4 ff. ὃ μέν...καὶ ἄλλο...καὶ ἄλλο...καὶ ἄλλα] Mt. ἃ μέν...ἄλλα δέ...ἄλλα δέ...ἄλλα δέ: Lc. ὃ μέν...καὶ ἕτερον...καὶ ἕτερον...καὶ ἕτερον. Cf. WM., p. 130. Some part of the seed (ὃ μέν), i.e. some seeds (ἃ μέν), fell by the side of the road (παρά, Mt. Mc. Lc.; WM., p. 502); not of course that the sower deliberately sowed the pathway, but that he partly missed his aim, as in such rapid work must needs happen; or he had not time to distinguish nicely between the pathway and the rest of the field. Cf. Victor: οὐκ εἶπεν ὅτι αὐτὸς ἔρριψεν, ἀλλ' ὅτι ἔπεσεν.

καὶ ἦλθεν κτλ.] Lc. καὶ κατεπατήθη καὶ...κατέφαγον αὐτό. But in the interpretation he adds nothing to correspond to this new feature, which has possibly been suggested by the mention of ὁδός. The birds would be on the spot immediately and leave little for the passers by to spoil; moreover the point of the illustration is that the seed, if unable to penetrate the soil, will presently be stolen away. For καταφαγεῖν, *comedere*, used in reference to the clean sweep which birds make of food, see Gen. xl. 17, 3 Regn. xii. 24, xiv. 11 (cod. A), xvi. 4, xx. 24 (cod. A).

5. 'And another (portion) fell upon the rocky (part of the field)': τὸ πετρῶδες = Mt. τὰ πετρώδη, Lc. (less precisely) τὴν πέτραν. Πετρώδης does not occur in the LXX., or in the N.T. except in this context (Mt., Mc.), but it is used in good Greek (Soph., Plat., Arist.); the word implies not a stone-strewn surface, as the English versions except R.V. suggest, but rock thinly coated with soil and here and there cropping up through the earth—a characteristic feature in the cornlands of Galilee, still to be noted by the traveller among the hills which slope down to the Lake. Καὶ ὅπου κτλ. Καί is probably epexegetic (WM., p. 545 f.); Mt. omits it without detriment to the sense. The πετρῶδες was that part of the ground where the earth was shallow.

καὶ εὐθὺς ἐξανέτειλεν κτλ.] Mt. here agrees with Mc. almost *verbatim*; Lc. compresses greatly (καὶ φυέν). Ἐξανατέλλω in the LXX. is trans., see Gen. ii. 9, Ps. cxlvi. (cxlvii.) 8, but ἀνατέλλω is used intransitively of vegetable growth (Gen. iii. 18, cf. Is. lxi. 11). Nearness to the warm surface induced rapid growth, but it also led to the shortening of the young plant's life. Βάθος γῆς: Syr.$^{\text{sin.}}$ adds 'below its root.'

6. καὶ ὅτε ἀνέτειλεν κτλ.] In Mc.'s

7 ἔχειν ῥίζαν ἐξηράνθη. [7]καὶ ἄλλο ἔπεσεν εἰς τὰς
ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν
¶ e 8 αὐτό, καὶ καρπὸν οὐκ ἔδωκεν. [8]καὶ ἄλλα ἔπεσεν¶ εἰς
τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπόν, ἀναβαίνοντα

6 εξηρανθησαν D (604) e 7 αλλος ℵ* αλλα ℵ$^{\text{c.a}}$ 28 33 al$^{\text{pauc}}$ e | εις ℵABLΔΠΣΦ al min$^{\text{pl}}$ latt$^{\text{pl}}$] επι CDM^{2} 33 604 al$^{\text{nonn}}$ b me | απεπνιξαν 33 604 al$^{\text{nonn}}$ 8 αλλα ℵ$^{\text{*c.b}}$BCL 28 33 124 e] αλλο ℵ$^{\text{c.a}}$ADΔΠΣΦ al min$^{\text{pl}}$ latt$^{\text{pl}}$ | εις 1°] επι CΣ 1 28 118 124 a b

simpler style καί merely adds a fresh particular, without regard to the logical connexion. Here there is in fact a contrast (cf. Mt. ἡλίου δὲ ἀνατείλαντος). The plant grew rapidly in the warm Eastern night (comp. Jon. iv. 10, ἐγενήθη ὑπὸ νύκτα), but as soon as the sun grew hot it languished and withered. Ἐκαυματίσθη is a word of the later Greek (Plutarch, &c.), not used in the LXX., but occurring again in Apoc. xvi. 8, 9: 'it felt the burning heat' (καῦμα), was scorched. Latt., *aestuavit*, *exaestuavit*. The same illustration occurs in James i. 11, ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανεν τὸν χόρτον. See also Mc. xi. 20, 21, Jo. xv. 6, 1 Pet. i. 24 (Isa. xl. 7). In this case the withering is due to the very cause which led to rapid growth—the shallowness of the soil which did not permit the plant to develop its roots. For διὰ τὸ μὴ ἔχειν ῥίζαν Lc. has the remarkable variant διὰ τὸ μὴ ἔ. ἰκμάδα. Cf. Jer. xvii. 8, ἐπὶ ἰκμάδα βαλεῖ ῥίζαν αὐτοῦ· οὐ φοβηθήσεται ὅταν ἔλθῃ καῦμα—a passage which may have suggested the Lucan gloss, if it be such.

7. καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας] 'And another (portion) fell into the thorns.' Mt. ἐπὶ τὰς ἀκ., Lc. ἐν μέσῳ τῶν ἀκανθῶν: when the clause is repeated in the interpretation (Mt. xiii. 22, Lc. viii. 14), both agree with Mc. Cf. Lc. x. 36, τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς (30, λῃσταῖς περιέπεσεν).

ἀνέβησαν αἱ ἄκανθαι] Lc. συνφυεῖσαι. Mc.'s word, retained by Mt., is more fully descriptive of the process: the thorns not only grew with the wheat, but grew faster and higher. For ἀναβαίνειν (= עָלָה) 'to mount up,' used of vegetation, see Gen. xli. 5, Deut. xxix. 23 (22), especially Isa. v. 6, xxxi. 13.

συνέπνιξαν] Mt., Lc. ἀπέπνιξαν: in the interpretation all have συνπν.; the Latin versions use *suffocare* without distinction. Συνπν. suits Mc.'s context best, for he adds καὶ καρπὸν οὐκ ἔδωκεν, which Mt., Lc. omit. The thorns, crowding round the wheat and keeping off light and air, effectively prevented the yielding of fruit, and ultimately (but this is not the point on which Mc. dwells) killed it off. For the distinction between ἀποπν., συνπν. comp. Lc. viii. 33, 42; and for the use of συνπν. in reference to plants, Theophrast. *plant.* vi. 11. 6, δένδρα συμπνιγόμενα. Καρπὸν οὐκ ἔδωκεν. Καρπὸν φέρειν, ποιεῖν are more usual phrases; but cf. Mt. xiii. 8, and see next note.

καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλήν] 'And other (seeds) fell into the good soil.' Wycliffe, "in to good lond." Mt. ἐπὶ τ. γ. τ. κ., Lc. εἰς τ. γ. τ. ἀγαθήν. Καλήν calls attention to that which met the eye; ἀγαθήν to the nature and condition of the soil. The repetition of the article (τὴν γ. τὴν κ., not τὴν κ. γ.) gives prominence to the adjective: the seeds now in view not merely fell into the ground (in contrast with those which fell εἰς ἀκάνθας or ἐπὶ τὸ πετρῶδες), but into ground specifi-

καὶ αὐξανόμενα· καὶ ἔφερεν εἰς τριάκοντα καὶ εἰς
ἑξήκοντα καὶ εἰς ἑκατόν. [9]καὶ ἔλεγεν Ὃς ἔχει ὦτα 9
ἀκούειν ἀκουέτω.

8 αυξανομενα ℵB] αυξανομενον ACDLΔ 238 αυξανοντα ΠΣΦ al min$^{\text{fere omn}}$ | φερει D 124 604 2$^{\text{pe}}$ | εις 2°, 3°, 4° ℵC*Δ 28 604 2$^{\text{pe}}$ al$^{\text{pauc}}$] εις...εν...εν BL (εἰς, ἐν bis L) εν ter AC^{2}DEFGHKMUVΠΣΦ min$^{\text{permu}}$ ἕν ter latt$^{\text{pler}}$ syr$^{\text{pesh vid}}$ 9 ος εχει ℵBC*DΔ] ο εχων ℵ$^{\text{c.a}}$AC^{2}LΠΣΦ al min$^{\text{forte omn}}$ | ακουετω] + και ο συνιων συνιετω D a b ff i syr$^{\text{hcl (mg)}}$

cally good: cf. Jo. x. 11, 14, ὁ ποιμὴν ὁ καλός. Blass, *Gr.* p. 154. Ἐδίδου... ἔφερεν, a continuous process, contrasted with ἔπεσεν. Διδόναι καρπόν (נָתַן פְּרִי, Ps. i. 3) includes the formation of the wheat ear, which under the circumstances would be concurrent with the growth of the young wheat (ἀναβαίνοντα καὶ αὐξανόμενα). For ἀναβαίνειν, now applied to the wheat, see on *v.* 7 and reff. there; the Vg., following the reading αὐξανόμενον, wrongly interprets it of the ear (*fructum ascendentem et crescentem*) and so the English versions except R.V. With αὐξανόμενα compare Col. i. 6, 10, and for φέρειν (καρπόν) see Jo. xii. 24, xv. 2 ff.

εἰς τριάκοντα κτλ.] The text here is embarrassing. Of the possible readings (εἰς...εἰς...εἰς: ἐν...ἐν...ἐν: ἕν...ἕν...ἕν: εἰς...ἐν...ἐν) the last is perhaps the best supported, and has been adopted by WH.; but the change of preposition is meaningless and intolerably harsh, and it has the appearance of being due to a partial assimilation of *v.* 8 to *v.* 20. Εἰς (ἐν) answers to בְּ 'at the rate of,' cf. BDB., p. 90; Harcl. represents it by ܒ. If we read ΕΝ *ter*, there is something to be said for printing it ἕν: the triple εἷς occurs in 1 Regn. x. 3, and elsewhere, and ἕν accords here with Mt.'s ὃ μέν, ὃ δέ... ὃ δέ. The Vg. has *unum* both here and in *v.* 20; hence Wycliffe, "oon thritty fold," &c.

τριάκοντα...ἑξήκοντα...ἑκατόν] Even the highest rate of increase named here is not extravagant: cf. Gen. xxvi. 12, εὗρεν...ἑκατοστεύουσαν κριθήν, and see Wetstein and J. Lightfoot *ad l.* The fertility of Esdraelon and of the volcanic soil of the Hauran was prodigious, and there were rich cornfields about the Lake which may have justified these figures: cf. G. A. Smith, *H. G.* pp. 83, 439 ff., 612; Merrill, *Galilee*, p. 20 ff.

9. ὃς ἔχει ὦτα κτλ.] The parable ends as it began with a solemn call to attention; the picture might easily be regarded as a pleasant picture and no more. With one exception (Apoc. xiii. 9) the present formula is found only in contexts ascribed to our Lord (Mt. xi. 15, xiii. 9 [= Mc. iv. 9], 43, Mc. iv. 23, Lc. xiv. 35, Apoc. ii. 7, 11, 17, 29, iii. 6, 13, 22). The forms vary slightly; besides that which is given in the text we have εἴτις ἔχει ὦτα ἀκούειν ἀκουέτω (Mc. iv. 23), ὁ ἔχων ὦτα ἀκουέτω (Mt. Lc.), ὁ ἔχων οὖς ἀκουσάτω (Apoc. ii., iii.) and εἴτις ἔχει οὖς ἀκουσάτω (Apoc. xiii. 9). For the idea see Deut. xxix. 3 (LXX., 4), Isa. vi. 10, Ezek. iii. 27. Wetstein (on Mt. xi. 15) quotes from Philo the phrase ἀκοὰς (or ὦτα) ἔχειν ἐν τῇ ψυχῇ. Cf. Euth., ὦτα νοητά. Some Gnostic sects saw in these words an encouragement to find in the Parable of the Sower mysteries which the Church did not recognise; cf. Hippol. *haer.* v. 8, τουτέστι, φησίν, οὐδεὶς τούτων τῶν μυστηρίων ἀκροατὴς γέγονεν εἰ μὴ μόνοι οἱ γνωστικοὶ τέλειοι. Cf. Hippol. viii. 9.

10 [10]Καὶ ὅτε ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ
11 περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολάς. [11]καὶ
ἔλεγεν αὐτοῖς Ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς

10 ηρωτων (vel -τουν) ABCLΔΦ 33] ηρωτησαν ΠΣ al min^{pl} c f ff vg επηρωτων D επηρωτησαν 604 | οι π. α. σ. τ. δωδεκα] οι μαθηται αυτου D 13 28 69 124 346 2^{pe} a b c ff g i q syr^{sin} Or^{int} | τας παραβολας] την παραβολην ΑΠΣ al min^{pl} syr^{pesh} go aeth τις η παραβολη αυτη D 13 28 69 124 346 2^{pe} a b c f ff g i l q Or^{int} φρασον ημιν την παραβολην Φ   11 το μυστηριον δεδοται ℵBC$^{*\,vid}$L] δεδ. το μ. ΑΚΠ al min^{pauc} (syr^{sin}) δ. γνωναι το μ. C^{2}DΔ al min^{pl} latt$^{vt\,pl\,vg}$ syrr$^{pesh\,hier}$ aeth δ. γν. τα μυστηρια GΣΦ min^{nonn} syr^{hcl} arm | τ. εξωθεν B

10—12. Reasons for the Use of Parables (Mt. xiii. 10—15, Lc. viii. 9—10).

10. *ὅτε ἐγένετο κατὰ μόνας*] Probably when the public teaching of the day was over. Κατὰ *μόνας* (frequently used in LXX. for לְבַד), Vg. *singularis*, is relative only: He was apart from the multitude, but the Twelve and other disciples (*οἱ περὶ αὐτὸν σὺν τοῖς δ.*) shared His solitude; cf. Lc. ix. 18, *ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί*. The succinct *ἠρώτων αὐτὸν...τὰς παραβολάς* (WM., p. 284) is expanded by Mt. (*διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;*) and Lc. (*τίς αὕτη εἴη ἡ παραβολή;*): the latter narrowed the enquiry to the particular parable, but, as the answer shews, it raised the whole question of parabolic teaching.

11. *ὑμῖν τὸ μυστήριον δέδοται*] The variations in the other Synoptists are instructive (*ὑμῖν δ. γνῶναι τὰ μυστήρια* Mt. Lc.). Γνῶναι interprets *δέδοται*, but like other interpretations of Christ's words, does not exhaust its sense. The mystery was given to the disciples, and the knowledge of it followed in due time; but the gift was more than knowledge, and even independent of it. Μυστήριον occurs here only in the Gospels; its later use in the N.T. is limited to Paul(21) and Apoc.(4). The LXX. employ it in Daniel(8) (for רָז, a secret of state), Tob.(1), Judith(1), Sap.(4), Sir.(4), 2 Macc.(1); in Daniel (ii. 28 ff., 47), Sap. ii. 22 the word passes into the theological sense which it exclusively has in the N.T.; see Hatch, ***Essays***, p. 58. 'The mystery of the Kingdom of God' is the content of the Gospel (*τὸ μ. τοῦ Χριστοῦ*, Eph. iii. 4, Col. iv. 3, *τοῦ εὐαγγελίου*, Eph. vi. 19, *τῆς πίστεως*, 1 Tim. iii. 9, *τῆς εὐσεβείας*, 1 Tim. iii. 16), i.e. Christ Himself as revealing the Father, and fulfilling His counsels. As given to the Apostles it was still a secret, not yet to be divulged, nor even except in a small degree intelligible to themselves. On the Pauline sense of *μυστήριον* see Lightfoot on Col. i. 26. Τὰ *μυστήρια* (Mt. Lc.) loses sight of the unity of the gift, and belongs to a somewhat later form of the common tradition.

ἐκείνοις δὲ τοῖς ἔξω] 'But to those outsiders,' i.e. the *ὄχλος* as contrasted with the *μαθηταί*, cf. xii. 7, Lc. xii. 38. Lc. *τοῖς δὲ λοιποῖς*, Mt. simply *ἐκείνοις δέ*. The words must not be understood as a reproach; they merely state the fact. Οἱ *ἔξω* are 'non-disciples,' who are as yet outside the pale—a Rabbinical phrase (הַחִיצוֹנִים) for Gentiles or unorthodox Jews (see J. Lightfoot *ad h. l.*, Bp Lightfoot on Col. iv. 5); *οἱ ἐκτός* is similarly used in Sir. *prol.* l. 4: *οἱ ἔξωθεν*, which has some support here, is used by St Paul

τὰ πάντα γίνεται· [12]ἵνα βλέποντες βλέπωσι καὶ μὴ 12
ἴδωσιν, καὶ ἀκούοντες ἀκούωσι καὶ μὴ συνίωσιν, μή
ποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς.

[13]Καὶ λέγει αὐτοῖς Οὐκ οἴδατε τὴν παραβολὴν 13

11 τα παντα] om τα ℵDKΠ 28 124 al$^{\text{pauc}}$ | γινεται] λεγεται DΣ 28 64 124 2$^{\text{po}}$ a b c ff g i q 12 βλεπωσιν] pr μη E*FGHΔ min$^{\text{pauc}}$ syr$^{\text{sin}}$ Or | om μη ιδωσιν Δ syr$^{\text{sin}}$ Or$^{\text{bis}}$ | ακουωσιν (-σωσιν CM 33 69 124 al$^{\text{pauc}}$)] pr μη Δ | συνωσιν D*L al min$^{\text{pauc}}$ Or$^{\text{cod bis}}$ | επιστραφωσι 604 | αφεθη ℵBCDLΔΣΦ al min$^{\text{pl}}$ Or] αφεθησεται AKΠ min$^{\text{pauc}}$ αφεθησομαι D* αφησω D$^{\text{b}}$ (*dimittam* d (ff) g i q r) | αυτοις] + τα αμαρτηματα (αυτων) AD(Δ)ΠΦ (604) latt$^{\text{vt pl vg}}$ me (syrr$^{\text{sin pesh}}$) + τα παραπτωματα Σ min$^{\text{pauc}}$

(1 Tim. iii. 7). To such, while they remained outside, the mystery was not committed in our Lord's lifetime; nevertheless, they received what they could. For the practical application of this principle by the later Church see Cyril. Hier. *catech.* vi. 29.

ἐν παραβολαῖς τὰ πάντα γίνεται] Vg. *in parabolis omnia fiunt*: 'the whole is transacted in parables,' i.e. the mystery takes the form of a series of illustrative similitudes. Euth.: *τὰ π. γ., τὰ τῆς διδασκαλίας δηλονότι.*

12. *ἵνα βλέποντες κτλ.*] An adaptation of Isa. vi. 9, 10, LXX., *ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε...μή ποτε...ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς*: the whole passage is quoted by Mt. with the preface *ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαίου ἡ λέγουσα*: cf. John xii. 39 f., Acts xxviii. 25 ff. *Ἵνα*, which is not part of the quotation, explains the purpose of the parabolic teaching in regard to those who, after long attendance on Christ's Ministry, were still 'without'; it was intended to fulfil the sentence of judicial blindness pronounced on those who will not see. Bengel: "iam ante non videbant; nunc accedit iudicium divinum." Mt. substitutes *ὅτι* for *ἵνα*, 'I speak in parables, because they cannot see—the sentence is already working itself out in their incapacity to understand.' The result, however, is due to themselves: cf. Thpht. *βλέποντες· τοῦτο τοῦ θεοῦ· μὴ βλέπωσι· τοῦτο τῆς κακίας αὐτῶν.* Cf. Iren. iv. 29. 1: "unus et idem Deus his quidem qui non credunt...infert caecitatem, quemadmodum sol in his qui propter aliquam infirmitatem oculorum non possunt contemplari lumen eius."

The distinction between *βλέπειν* and *ἰδεῖν* corresponds here to that between *ἀκούειν* and *συνίειν*. The Syriac versions and the Vg. (*ut videntes videant et non videant*) fail to notice this. *Καὶ ἀφεθῇ αὐτοῖς* (impers.) is preferred by Mc. to *καὶ ἰάσομαι αὐτοὺς* which Mt., Jo. and Acts borrow from the LXX.; in form at least it is nearer to the original (וְרָפָא לוֹ: see Delitzsch *ad l.*); for *ἀφ.* impers. cf. Mt. xii. 31, 32, Lc. xii. 10, James v. 15.

13—20. INTERPRETATION OF THE PARABLE OF THE SOWER (Mt. xiii. 18—23, Lc. viii. 11—15).

13 ff. The disciples' question had implied that they needed to have the parable of the Sower explained to them. To this point the Lord now addresses Himself. Mc. alone prefaces the interpretation with a rebuke—*οὐκ οἴδατε κτλ.* 'Ye know not (or, "Know ye not?" so all the English versions) what this first parable means: how then will you come to understand the parables which are to follow?' *Οἶδα* is used in reference to a knowledge which comes from intuition or insight, *γινώσκω* of that which is gained

ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε;
14 [14]ὁ σπείρων τὸν λόγον σπείρει. [15]οὗτοι δέ εἰσιν οἱ
15 παρὰ τὴν ὁδὸν ὅπου σπείρεται ὁ λόγος, καὶ ὅταν
ἀκούσωσιν εὐθὺς ἔρχεται ὁ σατανᾶς καὶ αἴρει τὸν

14 *σπερει* ℵ   15 *οπου*] *οις* D 69^2 ff g syr$^{\text{pesh}}$ | *οπ. σπειρ. ο λογος*] *qui neglegenter verbum suscipiunt* a b (c) p q r *οι ακουοντες τον λογον* syr$^{\text{sin vid}}$ | *και οταν*] *οι οτ.* B | om *ευθυς* 1 118 syr$^{\text{sin}}$ arm | *αιρει*] *αφερει* D *αρπαζει* ℵCΔ

by experience or acquaintance (see Lightfoot on 1 Cor. ii. 11). An initial want of spiritual insight boded ill for their prospect of becoming apt interpreters of parabolic teaching. Cf. Sir. iii. 29, *καρδία συνετοῦ διανοηθήσεται παραβολήν*. *Καὶ πῶς;* 'how then?' cf. Lc. xx. 44, Jo. xii. 34. *Πάσας τὰς παραβολάς*, not 'parables in general' (*πάσας παραβολάς*), but 'all the parables which you are to hear from Me.'

14. *ὁ σπείρων τὸν λόγον σπείρει*] That which the sower sows is the word. Lc. more explicitly, *ὁ σπόρος ἐστὶν ὁ λόγος*. 'The sower' is not interpreted. Theophylact's view (*τίς οὖν ἐστιν ὁ σπείρων; αὐτὸς ὁ Χριστός*) is correct (cf. Mt. xiii. 37), if it be borne in mind that Christ acts through His Spirit in the Church. For the sense of *ὁ λόγος* see note on ii. 2. Mt. adds *τῆς βασιλείας*, Lc. *τοῦ θεοῦ*; in the phraseology of Mc. it is usually unqualified (ii. 2, iv. 14—20, 33, viii. 32 [xvi. 20]). For the comparison of teaching to sowing see Philo, *de agr.* 2, *ὁ νοῦς...τὰς ἀπὸ τῶν σπαρέντων καὶ φυτευθέντων ὠφελείας εἴωθε καρποῦσθαι...ἐν διανοίᾳ καρποὺς ὠφελιμωτάτους οἴσει* [sc. *τὰ σπαρέντα*] *καλὰς καὶ ἐπαινετὰς πράξεις*. *Ὁ σπείρων* here is not simply, as in *v.* 2, the sower, whoever he may be, but the sower to whom the parable refers; the same remark applies to *τὴν ὁδόν* (*v.* 15), *τὰ πετρώδη* (*v.* 16), *τὰς ἀκάνθας* (*v.* 18), *τὴν γῆν* (*v.* 20).

15. *οὗτοι δέ κτλ.*] A compressed note which it is difficult to disentangle. Lc. gives the general sense, *οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούσαντες*. As the words stand in Mc. we must either translate "these are they by the wayside where," &c., leaving the construction incomplete, or "these are they by the wayside, (namely those who are) where," &c. The analogy of *v.* 10 rather points to the former rendering; the Evangelist has written *καὶ ὅταν* for *οἳ ὅταν*, forgetting that a relative clause ought to follow *οὗτοι*. *Οἱ παρὰ τὴν ὁδόν*, sc. *πεσόντες* or (as in Mt.) *σπαρέντες*: the hearers are identified with the seed, and not, as we might expect, with the soil. Since this identification is common to Mt., Mc., Lc., it probably belongs to the essence of Christ's teaching, and represents a "truth both of nature and of grace; the seed sown...becomes the plant and bears the fruit, or fails of bearing it; it is therefore the representative, when sown, of the individuals of whom the discourse is" (Alford, on Mt. xiii. 19).

ὅταν ἀκούσωσιν] On each occasion, as soon as their hearing of the message, or of any part of it, is complete.

εὐθὺς ἔρχεται ὁ σατανᾶς κτλ.] Mt. *ἔρχεται ὁ πονηρός* (cf. Mt. v. 37, vi. 13, xiii. 38, 1 Jo. ii. 13, &c.). Lc. *εἶτα ἔρχεται ὁ διάβολος*. For *ὁ σ.* see note on Mc. i. 13. *Εὐθύς* retains its proper sense; the birds lose no time, nor does Satan. With this interpretation of *τὰ πετεινά* comp. Eph. ii. 2, vi. 12. *Τὸν ἐσπαρμένον εἰς αὐτούς* leaves the region to which the word had penetrated undetermined; Mt.'s *ἐν τῇ καρδίᾳ* (cf. Lc.) represents it as having entered the intellectual life, which is less in accord with this part of the parable. Lc. adds Satan's purpose,

λόγον τὸν ἐσπαρμένον εἰς αὐτούς. [16]καὶ οὗτοί εἰσιν 16
ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἳ ὅταν ἀκού-
σωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν
αὐτόν, [17]καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσ- 17
καιροί εἰσιν· εἶτα γενομένης θλίψεως ἢ διωγμοῦ¶ διὰ ¶ a

15 εις αυτους B 1 13 28 69 al$^{\text{pauc}}$] εν αυτοις ℵCLΔ c me$^{\text{edd}}$ syr$^{\text{hcl(mg)}}$ εν ταις καρδιαις αυτων DΠΣΦ al min$^{\text{pl}}$ latt$^{\text{vt pl vg}}$ syrr$^{\text{sin pesh hcl(txt)}}$ go arm απο της καρδιας αυτων A l aeth 16 σπειρομενοι] + λογοι M | οι οταν] om οι B* (hab B$^{3?}$) | om ευθυς D 1 28 al$^{\text{pauc}}$ c ff i q syr$^{\text{sin}}$ | λαμβανουσιν] δεχονται 1 131 209 al$^{\text{pauc}}$ 17 ριζαν] υδωρ V | προκαιροι F | η] και D c f ff i q vg

ἵνα μὴ πιστεύσαντες σωθῶσιν: cf. 'Mc.' xvi. 16. The perf. part. ἐσπαρμένον (Mt. Mc.) indicates that the sowing was completed, and the seed not yet disturbed when Satan arrived (Burton, § 154).

16. καὶ οὗτοί εἰσιν κτλ.] 'On the same principle of interpretation (ὁμοίως) those who are sown on the rocky places are,' &c. Οἱ σπειρόμενοι, *qui seminantur*, the class of persons to whom belongs τὸ σπείρεσθαι ἐπὶ τὰ π. Cf. Burton, § 123, and contrast οἱ σπαρέντες in *v.* 20, where the notion of time comes in. In one sense 'the word is sown,' in another the hearers are the seed; see above on *v.* 15.

εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν] Cf. *v.* 5, εὐθὺς ἐξανέτειλεν. The joy of the enthusiastic hearer corresponds to the bursting through the soil of the fresh green blade—a visible response to the sower's work. Lc. substitutes for λαμβ. the warmer δέχονται (cf. Acts xi. 1, xvii. 11, 1 Thess. i. 6, ii. 13, James i. 21).

17. οὐκ ἔχουσιν ῥίζαν] The seed of the word has not driven its way into the soil. With this use of ῥίζα cf. 4 Regn. xix. 30, Job xix. 28, Sap. iii. 15, iv. 3, Sir. i. 6, 20, Isa. xl. 24; and contrast Deut. xxix. 18 (Heb. xii. 15), 1 Macc. i. 10.

ἐν ἑαυτοῖς] So Mt.; Lc. omits the words. The hearer of the Gospel is at once plant (ὁ σπειρόμενος or σπαρείς) and soil; the roots which the seed under normal conditions throws out are within, in his heart, the seat of the personal life. In the case now contemplated the heart is πετρώδης; there has been a πώρωσις within (iii. 5) which stops the development of the roots.

ἀλλὰ πρόσκαιροί εἰσιν] Vg. *sed temporales sunt*: 'but (so far from being well rooted) they are short-lived'; Lc. πρὸς καιρὸν πιστεύουσιν. Nearly all the English versions paraphrase πρόσκ. εἰσιν, e.g. Wycliffe, "thei ben temporal, that is lasten a lytil tyme"; Tindale, Cranmer, Geneva, A.V. "endure but a time" or "for a time": "for a season" (Heb. xi. 25) has perhaps been avoided as ambiguous in this connexion. Πρόσκαιρος, though common in the later Gk., is rare in the Greek of the Bible, occurring only in 4 Macc. xv. 2, 2 Cor. iv. 18, Heb. *l.c.*, besides the present context.

εἶτα γενομένης κτλ.] Εἶτα, 'then,' as the next step consequent upon the non-development of the roots; cf. εἶτεν (*v.* 28). Θλίψεως ἢ διωγμοῦ (Lc. πειρασμοῦ), crushing sorrow of any kind, or in the particular form of persecution. Θλῖψις (on the accentuation see WM., p. 56 n.), though rarely used in non-Biblical Greek and only in its literal sense, is common both in LXX. and N.T.; in the former it is usually an equivalent of צַר or one of its cognates. It is coupled with ἐλεγμός (4 Regn. xix. 3), στενοχωρία (Esth. A 7 (xi. 8), Is. viii. 22, Rom. ii. 9, viii.

¶ syr$^{\text{sin}}$ 18 *τὸν λόγον*¶ *εὐθὺς σκανδαλίζονται.* [18] *καὶ ἄλλοι εἰσὶν*
οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν
§ e 19 *λόγον ἀκούσαντες,* [19] *καὶ αἱ* § *μέριμναι τοῦ αἰῶνος καὶ ἡ*
ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι
εἰσπορευόμεναι συνπνίγουσιν τὸν λόγον, καὶ ἄκαρπος

17 *σκανδαλισθησονται* D 18 *αλλοι*] *ουτοι* AC^{2}ΠΣΦ al 33 min$^{\text{pl}}$ f q go aeth om *αλλ. εισιν* 1 13 28 124 604 al$^{\text{mu}}$ syr$^{\text{pesh}}$ arm | *εις* ABDLΠΣΦ al min$^{\text{forte omn}}$] *επι* ℵCD me | om *ουτοι εισιν* AC^{2}ΠΣ (non Φ) al 33 al$^{\text{pl}}$ f q go aeth | *ακουσαντες* (ℵ)BCDLΔ 13 69 124 346 al$^{\text{pauc}}$ me] *ακουοντες* AΠΣΦ al min$^{\text{pl}}$ latt syr$^{\text{hcl}}$ go aeth 19 *αιωνος*] *βιου* D 604 latt$^{\text{vt}}$ + *τουτου* AΠΣΦ al min$^{\text{pl}}$ f syr$^{\text{pesh}}$ arm me go aeth | *η απατη* (*αγαπη* Δ) *του πλουτου*] *απαται του κοσμου* D (b) g i q *ηδοναι του κοσμου* c e ff | om *και αι π. τ. λ. επιθυμιαι* D 1 28 604 a b c e ff i q arm | *ακαρποι γινονται* D 124 b c e ff g i q

35), *ὀδύνη* (Ps. cxiv. (cxvi.) 3), *ἀνάγκη* (Ps. cxviii. (cxix.) 143, Zeph. i. 15, 2 Cor. vi. 4, 1 Th. iii. 7), *ὀνειδισμός* (Is. xxxvii. 3), *διωγμός* (2 Thess. i. 4); its opposites are *πλατυσμός* (cf. Ps. iv. 1), *ἀνάπαυσις* (cf. Hab. iii. 16), *εἰρήνη* (Zach. viii. 10), *ἄνεσις* (2 Th. i. 7). See Lightfoot on 1 Th. iii. 7, 2 Th. i. 7. For *διωγμός*, another too familiar word in Apostolic times, see x. 30, 2 Macc. xii. 23, Acts viii. 1, xiii. 50. The two words correspond here to the fierce heat which withers the rootless plant (*v.* 6): cf. Ps. cxx. (cxxi.) 6, Is. xxv. 4, xlix. 10, Jer. xvii. 8. *Διὰ τὸν λόγον* is a new point, which is not represented in the parable: cf. xiii. 13, *διὰ τὸ ὄνομά μου.*

σκανδαλίζονται] *Σκανδαλίζειν* occurs in Dan. xi. 41, LXX. (= נִכְשַׁל), Sir. ix. 5, xxiii. 8, xxxv. 15, Pss. Sol. xvi. 7, and in Aq., Symm., but perhaps not elsewhere except in the N.T. and Church writers; and whereas *σκάνδαλον* is used occasionally in its literal sense (Judith v. 1, Isa. viii. 14, Aq., 1 Pet. ii. 8), the verb seems to be limited to the sphere of ethics. Lc. interprets it here of apostacy (*ἀφίστανται*), but there may be moral stumbling which falls short of that: see Mc. xiv. 27.

18. *καὶ ἄλλοι εἰσὶν κτλ.*] Another class consists of those who are sown upon the thorns: cf. *v.* 16, *οὗτοι δέ εἰσιν οἱ κτλ.* The construction is broken after *ἀκούσαντες* (Mt. Mc.); we expect, what Lc. gives, *καὶ...συνπνίγονται.*

19. *αἱ μέριμναι κτλ.*] The thorns of the spiritual soil. *Αἱ μ. τοῦ αἰῶνος*: the cares of the age (usually *ὁ αἰὼν οὗτος*), the present course of events—wider than Lc.'s *μέριμναι τοῦ βίου* (or *βιωτικαί* Lc. xxi. 34). For other N.T. warnings against worldly care see Mt. vi. 25 ff. (= Lc. xii. 22 ff.), Lc. x. 41, xxi. 34; Phil. iv. 6, 1 Pet. v. 7. With *ἀπάτη τοῦ πλούτου* comp. *ἀπάτη ἀδικίας* (2 Th. ii. 10), *τῆς ἁμαρτίας* (Heb. iii. 13); the confusion of ἀπάτη with ἀγάπη in some MSS. finds an interesting parallel in 2 Pet. ii. 13. *Αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι* is peculiar to Mc.; Lc.'s equivalent is *ἡδοναί*, but Mc. is again more comprehensive; cf. Euth.: *συμπεριλαβὼν πᾶσαν βλαβερὰν ἐπιθυμίαν*, where however *βλαβ.* narrows the reference unduly if it suggests only such desires as are vicious in themselves (see 1 Jo. ii. 15 ff. with Westcott's notes). On this interpretation of the *ἄκανθαι* see Herm. *sim.* ix. 20.

εἰσπορευόμεναι συνπ. τ. λόγον] The *ἐπιθυμίαι* enter the heart together with the *λόγος* and in greater strength, gathering round it (for *συνπν.* see *v.* 7) and excluding from it the action of the understanding and the affections which are as light and warmth to the spiritual plant.

ἄκαρπος γίνεται] = *καρπὸν οὐκ ἔδωκεν*

γίνεται. [20]καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν 20
σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ παρα-
δέχονται καὶ καρποφοροῦσιν ἐν τριάκοντα καὶ ἐν
ἑξήκοντα καὶ ἐν ἑκατόν.
[21]Καὶ ἔλεγεν αὐτοῖς ὅτι Μήτι ἔρχεται ὁ λύχνος 21

20 εκεινοι ℵBCLΔ] ουτοι ADΠΣΦ al min$^{\text{forte omn}}$ latt syr$^{\text{hcl}}$ go aeth Or | εν...εν...εν ℵDEFGHKMUVΠ (ἕν latt me go arm)] om εν 2° BC$^{*\text{ vid}}$ et 3° B min$^{\text{perpauc}}$ 21 οτι BL] om ℵACDΔΠΣΦ al min$^{\text{pl}}$ | ερχεται] απτεται D 13 69 124 al c e ff g i r *adfertur* b (aeth)

(*v.* 7): Lc. οὐ τελεσφοροῦσιν. The fruit does not mature itself, and so the word proves in their case fruitless. For the metaphorical use of ἄκαρπος see Sap. xv. 4, σκιαγράφων πόνος ἄκαρπος: Eph. v. 11, Tit. iii. 14, 2 Pet. i. 8.

20. ἐκεῖνοι...οἵτινες] 'Those who are such as,' &c. Ἐκεῖνοι contrasts this last class with οὗτοι (*vv.* 15, 16) and ἄλλοι (*v.* 18): cf. Jo. ix. 9, ἄλλοι...ἄλλοι ...ἐκεῖνος. For ὅστις as distinguished from ὅς see Lightfoot on Gal. iv. 24 and 2 Th. i. 9. The timeless σπειρόμενοι (*vv.* 16, 18) is now exchanged for σπαρέντες—'those who in the parable were represented as sown,' &c.: those of this type (1) hear the word (Lc. adds ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ), (2) accept it, (3) yield fruit. Παραδέχονται (Exod. xxiii. 1, 3 Macc. vii. 12, Acts xxii. 18, Heb. xii. 6) goes beyond λαμβάνουσιν (*v.* 16), cf. Mt. συνιείς (probably in contrast to the ἀσύνετοι of Isa. vi. 10), Lc. κατέχουσιν.

καὶ καρποφοροῦσιν κτλ.] For καρποφορεῖν (Xen., Theophr. &c.) see Hab. iii. 17 (= פָּרַח), Sap. x. 7, Mc. iv. 28; and in the metaphorical sense Rom. vii. 4, 5, Col. i. 6 (middle, see Lightfoot), 10. Lc. adds ἐν ὑπομονῇ, "the opposite of ἀφίστανται, *v.* 13" (Plummer). On ἐν...ἐν...ἐν see note on *v.* 8. The transference of this detail to the interpretation in Mt., Mc. is remarkable. Lc. omits it, but it clearly asserts a principle which is as true in the kingdom of GOD as in nature. Cf. Victor: τέταρτον οὖν μέρος ἐσώθη καὶ οὐδὲ τοῦτο ἐπ' ἴσης καρποφορεῖ. The comment of Theophylact serves to throw light upon the estimate of Christian perfection formed by a later age: οἱ μέν εἰσι παρθένοι καὶ ἐρημικοί, ἄλλοι μιγάδες καὶ ἐν κοινοβίῳ, ἕτεροι λαικοὶ καὶ ἐν γάμῳ. (Cf. Jerome on Mt. xiii.)

21—25. PARABOLIC WARNINGS AS TO THE RESPONSIBILITY OF HEARING THE WORD (Lc. viii. 16—18; cf. Mt. v. 15, x. 26, vii. 2, xiii. 12, xxv. 29; Lc. xi. 33, xii. 2, vi. 38, xix. 26).

21. καὶ ἔλεγεν occurs with remarkable frequency in this chapter (*vv.* 9, 11, 13 (λέγει), 21, 24, 26, 30, 35 (λέγει)). Possibly its repetition indicates that the editor had before him here a number of detached sayings of uncertain order, which he has thus strung together without note of time. Several of these sayings are given by Mt. in other contexts (see last note), or occur in a slightly different form which suggests a double rendering of the same Aramaic words (cf. Lc. viii. 16 with xi. 33, viii. 17 with xii. 2, viii. 18 with xix. 26, A. Wright *ad l.*). These phenomena at first sight throw doubt upon the Marcan sequence in this place, and it is worthy of notice that Tatian passes from *v.* 20 to *v.* 29; but the inner coherence of the sayings with the preceding context supports Mc., and, unless they were repeated on other occasions, it is probably Mt.'s order which is at fault.

μήτι ἔρχεται ὁ λύχνος] Vg. *num-*

ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα
22 ἐπὶ τὴν λυχνίαν τεθῇ; [22]οὐ γὰρ ἔστιν κρυπτὸν ἐὰν

21 *ινα υ. τ. μ. τεθη*] *υ. τ. μ. τεθηναι* ℵ* | *επι*] *υπο* ℵB*Σ 13 33 69   22 *εστιν*] + *τι* ℵACEFGLSVΔΠ^{2}ΣΦ min^{permu} c f vg syr^{pesh} arm go (om *τι* BDHKMUΠ* min$^{sat\,mu}$ b e ff i q aeth)

quid venit lucerna? Μήτι expects a negative answer, cf. e.g. Pilate's question (Jo. xviii. 35) *μήτι ἐγὼ Ἰουδαῖός εἰμι;* and see on Mc. xiv. 19. The reading of D (*ἅπτεται* for *ἔρχεται*: cf. Lc. *ἅψας*) is a harmonizing gloss, unless, as has been ingeniously suggested, we may see in it a retranslation of *accedit* (*accendit*), Harris, *Cod. Bez.*, p. 89. Ὁ *λύχνος* "a lanterne" (Wycliffe); rather, the lamp (on the article see *v.* 3), as contrasted with the *λαμπάς* or torch: see exx. in Trench, *syn.* § xlvi. The *λύχνος* when at rest is placed on a stand—*λυχνία*—a later form of *λυχνίον* or *λυχνεῖον* = *λυχνοῦχος*—used in the LXX. for the מְנוֹרָה of the Tabernacle (Exod. xxv. 31, &c., esp. xl. 4, *εἰσοίσεις τὴν λυχνίαν καὶ ἐπιθήσεις τοὺς λύχνους*). In the present context the *λύχνος* is the word, the *λυχνία* the hearer or body of hearers (cf. Apoc. i. 20); in Lc. xi. 34, Apoc. xxi. 23 the metaphor is applied somewhat differently. When the word has been proclaimed, its purpose is defeated if it be concealed by the hearers; when the lamp comes in, who would put it under the *modius* or the couch of the *triclinium*? Μόδιος (Mt. v. 15, Lc. xi. 33,—in viii. 16 Lc. has *σκεῦος*) = 16 sextarii, a sixth of a *μέδιμνος* (? = סְאָה), a peck rather than a bushel (so all the English versions), is a Latinism common, as the reff. shew, to the three Synoptists; the word had doubtless been adopted into colloquial Greek. The reading *ὑπὸ τὴν λυχνίαν* is rightly called by Holtzmann "ein Beispiel ältesten Textverderbs"; cf. WH., *Notes*, p. iv. 21.

This saying brings before us the commonest furniture of a Galilean home, and the details add to its picturesqueness—*ὁ λύχνος, ἡ λυχνία, ὁ μόδιος, ἡ κλίνη.*

22. *οὐ γὰρ ἔστιν κρυπτόν κτλ.*] Vg. *non enim est aliquid*, &c., cf. Mt. *οὐδὲν γάρ κτλ.* and vv. ll. here; 'for there is not [anything] hidden (Mt. *κεκαλυμμένον*, Lc. xii. 2 *συγκεκαλυμμένον*) except with a view to its future manifestation, neither did it become a secret [to remain a secret], but on the contrary (*ἀλλά*) that it might pass into the light of day.' The interpretation of the parable takes the form of a parallelism after the manner of Proverbs and Sirach. While asserting a great principle of the Divine government, Our Lord corrects a false impression which might have arisen from the mention of a *μυστήριον* (*v.* 11). If the Gospel was for the moment treated as a secret, it was so only because this temporary secrecy was essential to its successful proclamation after the Ascension. Those to whom the secret was now confided were charged with the responsibility of publishing it then. The *λυχνία* must be ready to receive and exhibit the *λύχνος* as soon as the appropriate time had come.

Κρυπτός and *ἀπόκρυφος* are both O.T. words: cf. esp. Dan. ii. 22, Th. *αὐτὸς ἀποκαλύπτει βαθέα καὶ ἀπόκρυφα* (מְסַתְּרָתָא); ib. 47, LXX., *ὁ ἐκφαίνων μυστήρια κρυπτά.* On *ἀπόκρυφος* cf. Lightfoot on Col. ii. 3. Ἀλλ' *ἵνα* answers to *ἐὰν μὴ ἵνα* (Blass, *Gr.* p. 263) in the first member of the parallelism, but there is a perceptible difference of meaning: see the paraphrase attempted above. Similarly *ἔστιν* and

μὴ ἵνα φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα
ἔλθῃ εἰς φανερόν. [23] εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω. 23
[24] Καὶ ἔλεγεν αὐτοῖς Βλέπετε τί ἀκούετε· ἐν ᾧ 24
μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ §προστεθή- § Θ^b
σεται ὑμῖν. [25] §ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς 25 § a
οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

22 εαν μη ινα ℵBΔ (1 13 28 69 604 al^{perpauc})] εαν μη ACKLΠΣ 33 209 al^{pauc} αλλ ινα D 49 b ff i q ο εαν μη EFGHMSUVΦ | ελθη εις φανερον] φανερωθη B (syr^{pesh}) aeth 24 ακουετε] + και προστεθησεται υμιν τοις ακουουσιν 13 69 346 556 arm | και προστεθ. υμιν] om DG 114 2^{pe} b e g + τοις ακουουσιν AΘ^{b}ΠΣΦ al 1 33 69 al^{pl} q syrr arm 25 δοθησεται] προστεθησεται D 271

ἐγένετο, though relating to the same set of facts, present them in different lights; what 'is' now hidden from us 'became' so through the will of God working its way through darkness to the perfect light. Thpht. *τί γὰρ ἦν κρυφιώτερον θεοῦ; ἀλλ' ὅμως καὶ οὗτος ἐφανερώθη ἐν σαρκί.* Bengel: "id axioma valet de rebus naturae, de sensibus et actionibus hominum malis et bonis in statu naturali et spirituali, de mysteriis divinis."

23. *εἴ τις ἔχει ὦτα κτλ.*] See on *v.* 9. The warning is needed for the Apostles as for the rest.

24. *βλέπετε τί ἀκούετε*] Lc. *βλ. οὖν πῶς ἀκούετε.* In Mc.'s form of the saying *βλέπειν* is to consider: 'look well what it is that ye hear,' i.e. weigh its meaning; be not as those who *βλέποντες οὐ βλέπουσιν* (Mt. xiii. 13). Thpht. *πρὸς νηφαλιότητα διεγείρει τοὺς μαθητάς...μηδὲν ὑμᾶς τῶν λεγομένων παρ' ἐμοῦ διαφευγέτω.* Cf. Heb. ii. 1 f.

ἐν ᾧ μέτρῳ κτλ.] You shall be paid back (Lc. *ἀντιμετρηθήσεται*) in your own measure. The proverb occurs in several contexts (Mt. vii. 2, Lc. vi. 38) with different applications: here the sense is: 'your attention to the teaching will be the measure of the profit you will receive from it.' Euth.: *ἐν ᾧ μέτρῳ μετρεῖτε τὴν προσοχήν, ἐν τῷ αὐτῷ μετρηθήσεται ὑμῖν ἡ γνῶσις.* The *μέτρον* however is not intellectual merely, but spiritual; its capacity depends on the moral condition of the hearer. Bengel: "est cor cum sua capacitate, cupiditate, studio impertiendi aliis, obsequio." Nor is the return limited by it: *καὶ προστεθήσεται ὑμῖν* (Mt. *περισσευθήσεται*), i.e. the *λόγος* when received by one who is not an *ἀκροατὴς ἐπιλησμονῆς* exceeds his immediate power of assimilation; he is rich beyond his measure, richer than he knows.

25. *ὃς γὰρ ἔχει κτλ.*] Another proverbial saying, found also in other connexions (Mt. xiii. 12, xxv. 29, Lc. xix. 26). Here the sense is: 'for the appropriation of any measure of Divine truth implies a capacity for receiving more; and each gift, if assimilated, is the forerunner of another'; Bede: "qui amorem habet verbi dabitur illi etiam sensus intellegendi quod amat." But the converse is also true: 'incapacity for receiving truth leads to a loss of truth already in some sense possessed.' The paradoxical form of the original tradition is removed by Lc. who writes *ὃ δοκεῖ ἔχειν ἀρθήσεται.* But the paradox is characteristic of Christ's sayings (cf. e.g. viii. 35, x. 31), and it is true: the man both 'has' and 'has not': cf. Rom. ii. 20, 2 Tim. iii. 5. With *ἀρθήσεται ἀπ' αὐτοῦ* cf. Matt. xxi. 43, xxv. 28, 29.

26 [26]*Καὶ ἔλεγεν Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς*
¶ a 27 *ἄνθρωπος βάλῃ*¶ *τὸν σπόρον ἐπὶ τῆς γῆς* [27]*καὶ καθεύδῃ*
καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ
28 *καὶ μηκύνηται, ὡς οὐκ οἶδεν αὐτός.* [28]*αὐτομάτη ἡ γῆ*

26 *ως* ℵBDLΔ 13 28 33 69 al^{pauc} me] *ως εαν* (vel *αν* vel *οταν* pro *εαν*) ACΘ^{b}ΠΣΦ al min^{pl} latt$^{vt\,pl\,vg}$ go al | *βαλλη* F *βαλλει* min^{pauc} 27 *καθευδει* EFHU 33 69 al^{mu} | *εγειρεται* ℵEFGHLM 69 al^{pauc} *εγερθη* D | *βλαστα* BC*DLΔ 2^{pe} al^{pauc}] *βλαστανη* ℵAC^{2}GKMSUVΘ^{b}ΠΣΦ min^{pl} *βλαστανει* EFH 33 al^{mu} | *μηκυνεται* DHΣ min^{nonn} 28 *αυτοματη*]+*γαρ* ΔΠΣΦ al latt$^{vt\,pl\,vg}$ go pr *οτι* D 2^{pe} arm

26—28. PARABLE OF THE AUTOMATIC ACTION OF THE SOIL (Mc. only).

26. *καὶ ἔλεγεν κτλ.*] The record of the public teaching seems to begin again here; the unexplained parable belongs to the *ὄχλος*, not to the *μαθηταί* (see below *v.* 33 f.). The parable which follows is peculiar to Mc., unless we accept the improbable theory of Weiss and Holtzmann that it forms one side of the picture of which the other is preserved in the Parable of the Tares (Mt. xiii. 24 ff.). There are verbal coincidences, e.g. *καθεύδῃ* (cf. Mt., *v.* 25), *χόρτον...σῖτον* (cf. Mt., *vv.* 26, 30), *θερισμός* (cf. Mt., *v.* 30); but both the purpose and the story differ widely. Tatian places Mc.'s parable immediately before the Tares, an order which has much to recommend it.

οὕτως...ὡς ἄνθρωπος βάλῃ] The regular construction would have been *ὡς ἐὰν ἄνθρ. βάλῃ* (cf. 1 Th. ii. 8), or *ὡς ἄνθρ. βάλλων* (cf. 1 Cor. ix. 26, Jas. ii. 12) or *ὃς ἂν βάλῃ*. There is a partial parallel to the anomalous *ὡς...βάλῃ* in xiii. 34, *ὡς ἄνθρωπος...ἐνετείλατο*. *Τὸν σπόρον*: as in Lc. viii. 5, *τὸν σπ. αὐτοῦ*, or perhaps generic, seed of any kind. In the series *βάλῃ...καθεύδῃ...ἐγείρηται*, &c., the first verb alone stands in the aor., the act of sowing being "single and transient" (Madvig, § 128); for the conjunction of aor. and pres. cf. Jo. iii. 16, 1 Pet. iv. 6. *Σπόρος*, sowing or seed time, is used in the later Biblical Gk as nearly = *σπέρμα*, where the reference is to the seed as used by the sower, not to the particular grain; cf. Deut. xi. 10, Lc. viii. 5, 11, 2 Cor. ix. 10 (contrast *σπέρμα* in Mc. iv. 31, 1 Cor. xv. 38).

27. *καὶ καθεύδῃ καὶ ἐγείρηται*] Cf. Ps. iii. 6, *ἐγὼ ἐκοιμήθην καὶ ὕπνωσα· ἐξηγέρθην.* The process goes on *νύκτα καὶ ἡμέραν*, not merely *νυκτὸς καὶ ἡμέρας* (v. 5), but occupying the *νυχθήμερον*: cf. Lc. ii. 37, where the point is that Anna's whole life was given to devotion; Jo. iv. 52 (Westcott's note). The order *ν. καὶ ἡ.* is usual (cf. Gen. i. 5, &c.), and appropriate in this context where *καθεύδῃ* precedes. *Βλαστᾷ* = *βλαστάνῃ*. *Βλαστάω* occurs also in Eccl. ii. 6, Hermas *Sim.* iv. 1, *δένδρα τὰ μὲν βλαστῶντα τὰ δὲ ξηρά*: cf. WSchm. p. 125. *Μηκύνεσθαι* is an *ἅπ. λεγ.* in the N.T., but cf. Isa. xliv. 14, *ξύλον...ὑετὸς ἐμήκυνεν* (יְגַדֵּל). The middle emphasises the activity of growth internal to the plant. Into this mystery of growth however the sower cannot penetrate: it takes place *ὡς οὐκ οἶδεν αὐτός*, after a manner which baffles his understanding. Vg. "*dum* nescit ille," Wycliffe, "while he wote not," and similarly the other English versions before 1611, regarding *ὡς* as an adverb of time; A.V., R.V. "he knoweth not how."

28. *αὐτομάτη ἡ γῆ καρποφορεῖ*] Vg. *ultro enim terra fructificat.* *Αὐτόματος* is used of the spontaneous produce of uncultivated land (Lev. xxv. 5, 11, 4 Regn. xix. 29, = סָפִיחַ): cf. Plat. *polit.* 272 A, *καρποὺς οὐκ ἀπὸ*

καρποφορεῖ, πρῶτον χόρτον, εἶτεν §στάχυν, εἶτεν πλήρη σῖτον ἐν τῷ στάχυι. [29] ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός. 29

§ a

28 ειτεν bis B*(L)Δ (cf. ℵ)] ειτα bis AB^{2}CD al min$^{\text{forte omn}}$ | σταχυν] σταχυας D | πληρη σιτον ℵAC^{2}LΔΠΦ al min$^{\text{pl}}$] πληρες σιτος B πληρης ο σιτος D πληρης σιτον C$^{*\text{vid}}$Σ πληρες σιτον min^8 πληροι σιτον min$^{\text{pauc}}$ me$^{\text{codd}}$ 29 παραδοι ℵ*BDΔ] παραδω ℵ$^{\text{c.a}}$ACLΘ$^{\text{b}}$ΠΣΦ al min$^{\text{forte omn}}$ | εξαποστελλει 13 69 346

γεωργίας φυομένους ἀλλ' αὐτομάτης ἀποδιδούσης τῆς γῆς. Bengel's remark is true and weighty: "non excluditur agricultura et caelestis pluvia solesque." Here however the thought is that when man has done his part, the actual process of growth is beyond his reach or comprehension; he must leave it to the apparently spontaneous action of the soil. In the N.T. the word occurs again but once (Acts xii. 10). Cf. Philo, *de incorr. mund.* 944, *ἀπαυτοματίζουσα ἡ τοῦ ἔτους ὥρα παρέχεται.* On *καρποφορεῖν* see *v.* 20: here it is loosely used in reference to the incipient stages of the fruitbearing plant.

πρῶτον χόρτον κτλ.] Vg. *primum herbam, deinde spicam, deinde plenum frumentum.* With *πρῶτον...εἶτεν ...εἶτεν* cf. *πρῶτον...ἔπειτα* (1 Cor. xv. 46, 1 Th. iv. 16), *πρῶτον...εἶτα* (1 Tim. iii. 10): *εἶτεν* (Blass, *Gr.* p. 21) is a very rare, originally Ionic, form of *εἶτα*, for which see note on *v.* 17. *Χόρτος* is properly herbage suitable for pasture (see e.g. vi. 39, Jo. vi. 10); here it is the green blade of corn, as in Mt. xiii. 26. The next stage is that of the *στάχυς* (ii. 23, cf. Gen. xli. 6 ff. = שִׁבֹּלֶת), to which succeeds the *πλήρης σῖτος* (Job v. 26, *σῖτος ὥριμος κατὰ καιρὸν θεριζόμενος*); on the reading *πλήρη σῖτον* see WH., *Notes*, p. 24.

29. *ὅταν δὲ παραδοῖ ὁ καρπός*] Vg. *cum se produxerit fructus.* *Παραδοῖ* (conj. aor. = *παραδῷ*, see WH., *Notes*, p. 168, WSchm., p. 121, Blass, *Gr.* p. 49) is either 'permits,' 'allows,' a sense supported by such writers as Herod., Xen., Polyb. (e.g. Polyb. xxii. 24. 9, *τῆς ὥρας παραδιδούσης*), or rather perhaps, 'yields [itself]' for which Jos. xi. 19 (AF) is quoted (*οὐκ ἦν πόλις ἥτις οὐ παρέδωκεν τοῖς υἱοῖς Ἰσραήλ* = (B) *ἣν οὐκ ἔλαβεν Ἰ.*); cf. 1 Pet. ii. 23 *ὃς...παρεδίδου* 'gave Himself up,' 'yielded,' 'surrendered.' Compare the Complutensian text of Hab. iii. 17 (LXX.), which for *συκῆ οὐ καρποφορήσει* reads *ἡ σ. οὐ μὴ παραδῷ τὸν καρπὸν αὐτῆς.*

ἀποστέλλει τὸ δρέπανον] Sc. *ὁ ἄνθρωπος* (*v.* 26); the time has again come for the intervention of the agriculturist. The phrase is borrowed from Joel iii. (iv.) 13: *ἐξαποστείλατε* (שִׁלְחוּ) *δρέπανα ὅτι παρέστηκεν τρυγητός*: cf. Apoc. xiv. 15, *πέμψον τὸ δρέπανόν σου ...ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.* *Δρέπανον* is the later form of the Attic *δρεπάνη* (cf. *δρεπανηφόρος* in 2 Macc. xiii. 2), used in LXX.$^{(12)}$ and N.T.$^{(2)}$. *Παρέστηκεν*, not 'is at hand,' Vg. *adest*, or 'stands by,' as in the phrase *οἱ παρεστηκότες* (xiv. 47, &c.), but 'is ready' for the reaper, as the O.T. shews: cf. Joel *l.c.* where it = בָּשֵׁל and Exod. ix. 32, *ἡ γὰρ κριθὴ παρεστηκυῖα* (= אָבִיב).

Of the interpretation of this interesting parable only a few leading points can be stated here. The functions of the sower end with the sowing, those of the reaper begin with the harvest; all that lies between is left

¶ a 30 [30]Καὶ ἔλεγεν Πῶς ὁμοιώσωμεν¶ τὴν βασιλείαν τοῦ
31 θεοῦ, ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν; [31]ὡς κόκκῳ
σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερον ὂν

30 *πως* ℵBCLΔ min^{pauc} b e] *τινι* ADΠΣΦ al min^{pl} c f ff i q vg syrr$^{pesh\ hcl\ (txt)}$ arm me go aeth Or | *ομοιωσομεν* C 1 604 al^{pauc} latt *ομοιωσω* K 28 69 al^{pauc} arm^{cod} | *τινι* ℵBC*LΔ min^{nonn} Or] *ποια* AC^{2}DΘ^{b}ΠΣΦ min^{pl} | *θωμεν* ℵBC*LΔ 28 63 al^{pauc} b (e) syr^{hcl} me Or] *παραβαλωμεν* AC^{2}DΘ^{b}ΠΣΦ al min^{pl} latt$^{vt\ pl\ vg}$ syrr$^{pesh\ hcl\ (txt)}$ arm 31 *ως*] *ομοια εστιν* D c^{vid} me^{vid} | *κοκκω* ℵBDΔΠ*ΣΦ min^{nonn}] *κοκκον* ACLΘ^{b}Π^2 al min^{mu} latt^{vid} | om *ος* ℵ* (hab ℵ$^{c.a}$) | *μικροτερος* ACD^{2}Θ^{b}ΠΣΦ al min^{pl} | *ον*] *εστιν* (A)C(D) MΘ^{b}ΠΣΦ al min^{pl} latt$^{vt\,pl\,vg}$ arm go

to the mysterious laws of growth co-operating with the soil, the sunshine, and the rain. Christ came to sow, and will come to reap: the rest belongs to the invisible working of His Spirit in the Church and in the soul.

30—33. PARABLE OF THE MUSTARD SEED (Matt. xiii. 31–32, Lc. xiii. 18–19).

30. *πῶς ὁμοιώσωμεν* (delib. conj., WM., p. 356). Lc. (who has placed this parable and the parable which follows it in Mt. in quite another context) retains the double question which Mt. has lost; for the form cf. Isa. xl. 18. 'How are we to depict the kingdom of God? in what new light can we place it?' The Lord, as a wise teacher, seems to take His audience into His counsels, and to seek their help. But the parable is ready, and follows without a break.

31. *ὡς κόκκῳ σινάπεως*] Wycliffe, "as a corn of seneueye." Answer to *πῶς ὁμοιώσωμεν κτλ.*; two constructions seem to be combined—*ὡς κόκκον* [*θήσομεν*] and *κόκκῳ* [*ὁμοιώσομεν*]. Κόκκος is here a grain or seed, as in *κ. σίτου* Jo. xii. 24, 1 Cor. xv. 37; in the LXX. *κόκκος* is the scarlet dye (Lam. iv. 5, Heb. תּוֹלָע, Sir. xlv. 11, Heb. שָׁנִי), more usually *τὸ κόκκινον* (cf. Mt. xxvii. 28, &c.), produced from the berry-like grub which feeds on the *ilex coccifera*. The *σίναπι* is probably *sinapis nigra*, which, though but a herb (*λάχανον* Mt. xiii. 32), grows to a great height in the warm valley of the Jordan, forming branches and assuming the appearance of a small tree (Lc. xiii. 19, *ἐγένετο εἰς δένδρον*). The point of the parable lies in the contrast between the relatively small seed and the size to which the plant attains; cf. Mt. xvii. 20 = Lc. xvii. 6. The disproportion seems to have been proverbial. Patristic writers refer also to the properties of the mustard seed e.g. Hilary (*in Mt.*): "grano sinapis seipsum Dominus comparavit acri maxime ...acrius virtus et potestas tribulationibus et pressuris accenditur." But this, if designed, is quite in the background of the thought.

ὅταν σπαρῇ ἐπὶ τῆς γῆς] Mt. and Lc. particularise: the mustard is sown not in the open plain like the wheat, but *ἐν τῷ ἀγρῷ*, *εἰς κῆπον* (3 Regn. xx. [xxi.] 2); it is a garden herb. *Μικρότερον ὂν πάντων τῶν σπερμάτων*: the construction is again involved: we expect ὃ (sc. *σπέρμα*) *μικρ. ὂν...γῆς, ὅταν σπαρῇ κτλ.*, or as in Mt. ὃ *μικρ. μέν ἐστιν...ὅταν δέ κτλ.* The verse reads like a rough note translated without any attempt to remove grammatical difficulties. On the use of the comp. when the superlative seems to be required see WM., p. 303. The seed is relatively the least of seeds, i.e. in proportion to the plant. For one of several possible applications cf. Jerome *in Mt.* xiii.: "praedicatio evangelii minima est omnibus disciplinis...hominem Deum, Deum mortuum, scandalum crucis praedicans.

πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς—[32]καὶ ὅταν 32
σπαρῇ, ἀναβαίνει καὶ γίνεται μεῖζον πάντων τῶν λα-
χάνων καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ
τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῖν.

[33] *Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς* 33
τὸν λόγον, καθὼς ἠδύναντο ἀκούειν· [34]*χωρὶς δὲ παρα-* 34
βολῆς οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν δὲ τοῖς ἰδίοις
μαθηταῖς ἐπέλυεν πάντα.

32 *μειζων* DFGHKMSUΔΠΣΦ min$^{\text{pl}}$ | *κατασκηνοιν* B*] *κατασκηνωσ[αι]* Δ$^{\text{vid}}$ 33 om *πολλαις* C$^{*\,\text{vid}}$LΔ 1 28 33 131 604 al$^{\text{nonn}}$ b c e syr$^{\text{pesh}}$ arm me$^{\text{codd}}$ aeth | om *καθως ηδυν. ακουειν* Φ 34 *χωρις δε*] *και χωρις* BΦ 604 me syr$^{\text{pesh}}$ | *τοις ιδιοις μαθ.* ℵBCLΔ Or] *τ. μαθ. αυτου* ADΘ$^{\text{b}}$ΠΣΦ al min$^{\text{fere omn}}$ | *απελυεν* Θ$^{\text{b}}$

Confer huiuscemodi doctrinam dogmatibus philosophorum...sed illa cum creverit, nihil mordax, nihil vividum, nihil vitale demonstrat."

32. *καὶ ὅταν σπαρῇ* takes up the thread of *ὃς ὅταν σπ.* broken by the intruded participial clause. For *ἀναβαίνει*, *ascendit*, see above, *v.* 7. Mt. and Lc. exaggerate the growth (*γίνεται δένδρον, ἐγένετο εἰς δ.*), whilst Mc. adheres to the fact: it becomes the tallest of garden herbs—a *δενδρολάχανον*, as Theophrastus calls such towering succulent plants (*hist. plant.* i. 3, 4). For *λάχανον* see Gen. ix. 3, Prov. xv. 17, Lc. xi. 42, Rom. xiv. 2.

καὶ ποιεῖ κτλ. refers to Dan. iv. 9 (12), Th., *ἐν τοῖς κλάδοις αὐτοῦ κατῴκουν* (v. 18 *κατεσκήνουν*) *τὰ ὄρνεα* (LXX. *τὰ πετεινὰ*) *τοῦ οὐρανοῦ κτλ.*: cf. Ps. ciii. (civ.) 12, Ezech. xvii. 23. *Κατασκηνοῖν*: see WH., *Notes*, p. 166; WSchm., p. 116 n., Blass, *Gr.* p. 47.

The parable supplied the followers of the Gnostic Marcus with materials for one of their mystic formulas: Iren. i. 13. 2, *ἡ ἀνεννόητος καὶ ἄρρητος χάρις...πληθύναι ἔν σοι τὴν γνῶσιν αὐτῆς, ἐγκατασπείρουσα τὸν κόκκον τῆς σινάπεως εἰς τὴν ἀγαθὴν γῆν.*

The three parables of the Sower, the Growth, and the Seed, direct attention successively to the soil, the hidden life working in the seed, and the seed itself in its relation to the final results of the sowing. Any impression of failure derived from the first parable is corrected by the second and the third. While the first two regard the Kingdom of Heaven in its operations upon the individual, the third represents it as an imperial power, destined to overshadow the world.

33—34. GENERAL LAW OF PARABOLIC TEACHING (Mt. xiii. 34).

33. *τοιαύταις παραβολαῖς πολλαῖς*] The parables just given are to be regarded as specimens, a few out of many. Even Mt.'s *ταῦτα πάντα ἐλάλησεν ...ἐν παραβολαῖς* must not be taken as limiting the parables to the seven which he relates. *Ἐλάλει αὐτοῖς τὸν λόγον*: the subject of the teaching was the same as at the outset (ii. 2)—the word of the Kingdom—though the method was new. *Καθὼς ἠδύναντο ἀκούειν*: comp. Jo. xvi. 12, 1 Cor. iii. 2, Heb. v. 12 f., xii. 20. *Χωρὶς δὲ παραβολῆς κτλ.*, 'but apart from a parable,' except in a parabolic form, He did not speak to them (sc. *τοῖς ὄχλοις*, Mt.), i.e. at this stage of His Ministry; with the form of the sentence comp. Jo. i. 3. Mt. finds in this a fulfilment of Ps. lxxviii. 2 f.

κατ' ἰδίαν δέ κτλ.] Wycliffe, "bi hemsilf," by themselves. *Κατ' ἰδίαν* (for

¶ θ$^{\text{b}}$ 35 [35]Καὶ λέγει¶ αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας
36 γενομένης Διέλθωμεν εἰς τὸ πέραν. [36]καὶ ἀφέντες
τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ
37 πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ᾽ αὐτοῦ. [37]καὶ γίνεται

36 *και αλλα*] + *δε* AC^{2}DEFGHKMSUVΠΣΦ (om *δε* ℵBC*LΔ min$^{\text{pauc}}$) | *πλοια* ℵA BCDKMΔΠΣ] *πλοιαρια* EFGHLSUVΦ | *πλ. ην μετ αυτ.*] *τα οντα μετ αυτ. πλ.* 1 28 604 2$^{\text{pe}}$ al$^{\text{pauc}}$ arm$^{\text{vid}}$

the form *καθ᾽ ἰδίαν* see WH., *Notes*, p. 145) = *κατὰ μόνας*, *v.* 10—when the crowd had dispersed and He was left with His immediate followers. *Τοῖς ἰδίοις μαθ.*, possibly suggested by *κατ᾽ ἰδ.*, = *τοῖς μαθηταῖς αὐτοῦ* (Jo. xiii. 1), but emphasising the relation. *Ἐπιλύειν* is used of interpreting dreams (Gen. xl. 8, xli. 8, 12, Aq. = *συγκρίνειν*, *ἀπαγγέλλειν*, LXX.), and of deciding a question (Acts xix. 39); *ἐπίλυσις* in 2 Pet. i. 21 = the exposition of Scripture. Mc. has given us our Lord's *ἐπίλυσις* of one of the parables (*v.* 14 ff.): exposition now regularly followed (*ἐπέλυεν πάντα*) the public teaching. Cf. Orig. *c. Cels.* iii. 46, *ἐπέλυεν ...προτιμῶν παρὰ τοὺς ὄχλους τοὺς τῆς σοφίας αὐτοῦ ἐπιθυμοῦντας.*

35—41. STILLING OF THE WIND AND SEA (Mt. viii. 23—27, Lc. viii. 22—25).

35. *ἐν ἐκείνῃ τῇ ἡμέρᾳ* links on the sequel with iv. 1 ff., and therefore with iii. 20 ff. Lc. seems to have lost this note of time, but preserves the general order (*ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν*); Mt. transfers this miracle and the next into another context.

ὀψίας γενομένης] Late in the afternoon, but probably before sunset; for the crowd had not yet left the shore; see however i. 32, Jo. vi. 16, 17. The immediate purpose of the crossing was perhaps to disperse the crowd before nightfall. *Διέλθωμεν*, 'let us go through'; so Lc., Mt. uses *ἀπελθεῖν*. *Διαπερᾶν* is the usual word (v. 21, vi. 53), *διέρχεσθαι* being more appropriate to travelling by land (Lc. ii. 15, xvii. 11, Jo. iv. 4, Acts viii. 4, &c.), or, if used of the water, meaning to wade (Ps. lxv. (lxvi.) 12) rather than to cross. Τὸ *πέραν*: sc. *τῆς θαλάσσης*, cf. v. 1.

36. *καὶ ἀφέντες τὸν ὄχλον κτλ.*] See the two striking incidents which Mt. connects with this departure (viii. 18—22). The Lord was already on board (Mc. iv. 1)—a point which Mt. (*ἐμβάντι αὐτῷ*) and Lc. (*αὐτὸς ἐνέβη*) overlook,—and He now put to sea (Lc. *ἀνήχθησαν*) without going ashore to make preparations (*ὡς ἦν*, Vg. *ita ut erat*). Euth.: *ὡς ἦν, ἀντὶ τοῦ ὡς ἐκάθητο ἐν τῷ πλοίῳ.* For the phrase cf. 4 Regn. vii. 7 (*ὡς ἐστίν* = כַּאֲשֶׁר הִיא); Fritzsche cites Lucian, *As.* 24, *ἀφῆκαν ὡς ἦν ἐν τῷ δεσμῷ.* For *παραλ.* see Acts xv. 39: in the Gospels the word is commonly used of the Lord 'taking' the Twelve, e.g. ix. 2, x. 32, xiv. 33, cf. Jo. xiv. 3; but here the disciples, as owners and navigators of the boat, 'take' Him with them. Mc. alone adds that other boats started with them, either as an escort, or through eagerness to follow the Rabbi; these were probably scattered by the storm, or soon turned back again. One boat seems to have sufficed for the Twelve and the Lord, see vi. 32, 45; otherwise we might suppose the *ἄλλα πλοῖα* to be those of other disciples.

37. *γίνεται λαῖλαψ μεγάλη κτλ.*] Mt. speaks only of the *σεισμὸς μέγας* on the water which resulted. Lc. on the other hand adds to the picture, possibly from his knowledge of the locality, *κατέβη λ. ἀνέμου εἰς τὴν λίμνην.* The cyclonic wind which arose swept down upon the lake from the hills through the ravines on the W. shore: cf. G. A. Smith, *H. G.* p. 441 f. For

λαῖλαψ μεγάλη ἀνέμου, καὶ τὰ κύματα §ἐπέβαλλεν εἰς § a
τὸ πλοῖον, ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον. [38]καὶ 38
αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων·
καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ
Διδάσκαλε, οὐ μέλει σοι ὅτι¶ ἀπολλύμεθα; [39]καὶ 39 ¶ a
διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θα-

37 επεβαλλεν ABCGHKSVΔΠ^{2}ΣΦ min^{pl} latt$^{vt\ pl\ vg}$] επεβαλεν ℵEFLMΠ* min$^{sat\ mu}$ εβαλεν D ενεβαλεν (U) min^{pauc} | om ωστε...το πλ. ℵ* (hab ℵ^a) | ηδη γεμ. το πλ.] αυτο ηδη γεμ. AEFHKMSUVΠ(Σ)Φ 13 69 124 346 syrr$^{pesh\ hcl(txt)}$ arm go | γεμιζεσθαι] βυθιζεσθαι G 1 33 al^{nonn} καταποντιζεσθαι min^{pauc} 38 εν ℵABCDLΔ min^{nonn}] επι ΠΣΦ al min^{pl} | επι προσκεφαλαιου D 131 | εγειρουσιν ℵB*C*ΔΠ min^{pauc}] διεγειρουσιν AB^{2}C^{2}LΠ^{2}ΣΦ al min^{pl} διεγειραντες (om και sq) D 28 69 604 2^{pe} εγειραντες 13 69 al^{pauc} 39 εγερθεις D 28 69 604 2^{pe} al^{pauc} | και ειπεν τη θαλ.] και τη θαλ. και ειπεν D 1 118 131 209 604 b c e ff i q arm

λαῖλαψ see Ps. liv. (lv.) 9, Aq. (=LXX., καταιγίς), Job xxi. 18, Sir. xlviii. 9 (סְעָרָה), Jer. xxxii. 18 = xxv. 32 (סְעָרָה), 2 Pet. ii. 17.

καὶ τὰ κύματα ἐπέβαλλεν κτλ.] 'The waves came crowding up into the boat.' For various uses of ἐπιβάλλειν intrans. cf. Tob. vi. 11, Judith xi. 12, 1 Macc. iv. 2, 2 Macc. iii. 3, Mc. xiv. 72, Lc. xv. 12: of classical exx. Plat. *Phaedr.* 248 A comes fairly near to the sense of the present context: ξυμπεριφέρονται πατοῦσαι ἀλλήλας καὶ ἐπιβάλλουσαι. If we follow these analogies εἰς is not 'against,' but 'so as to enter'; the point is not the violence of the waves, but the filling of the boat.

ὥστε ἤδη γεμίζεσθαι] Mt. ὥστε... καλύπτεσθαι, Lc. συνεπληροῦντο, adding καὶ ἐκινδύνευον (Jon. i. 4). For γεμίζεσθαι cf. Lc. xiv. 23, Apoc. xv. 8.

38. καὶ αὐτὸς...προσκεφάλαιον] Peculiar to Mark; the other Synoptists notice only that He slept (Mt. ἐκάθευδεν, Lc. ἀφύπνωσεν). Comp. Jon. i. 5, Ἰωνᾶς δὲ κατέβη εἰς τὴν κοίλην τοῦ πλοίου καὶ ἐκάθευδεν. Our Lord's work for the day was done; the navigation belonged to others, and He took the opportunity of repose. He was in the stern (Acts xxvii. 29, 41), where He would not interfere with the working of the ship, on the head-rest—προσκεφάλαιον, properly a pillow (πρὸς κεφαλῆς, Gen. xxviii. 11, 1 Regn. xxvi. 11 ff., 1 Esdr. iii. 8, Ezech. xiii. 18, 20), here possibly a rower's cushion (see Smith, *Shipwreck*, p. 126 ff.; the art. indicates that there was but one on board, or in that part of the boat. According to the later Greek interpreters, it was merely a wooden head-rest (Thpht. ξυλινὸν δὲ πάντως ἦν τοῦτο), possibly a stage or platform; cf. *Rob Roy on the Jordan*^{4}, p. 321). Sleep is attributed to our Lord in this context only; but it is probably implied in i. 35, and in passages which describe His vigils as if they were exceptional. The fact that He slept is rightly regarded by Leo M. (*ad Flav.*) as fatal to a Eutychian view of His Person: "dormire evidenter humanum est." Yet, as Ambrose says (*in Lc.*), "exprimitur securitas potestatis quod... solus intrepidus quiescebat."

διδάσκαλε] Mt. κύριε, Lc. ἐπιστάτα—all probably = Rabbi, cf. Mt. xvii. 4 with Mc. ix. 5, Lc. ix. 33, and Jo. i. 39. The touch of natural resentment at His seeming neglect which is seen in Mc.'s οὐ μέλει σοι, disappears in Mt. and Lc. For the phrase see Tob. x. 5, Lc. x. 40.

39. διεγερθείς κτλ.] They had no

λάσσῃ Σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος,
§ a 40 καὶ ἐγένετο γαλήνη μεγάλη. [40] § καὶ εἶπεν αὐτοῖς Τί
41 δειλοί ἐστε; οὔπω ἔχετε πίστιν; [41] καὶ ἐφοβήθησαν
¶ a φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους ¶ Τίς ἄρα

39 *πεφιμωσο*] *και φιμωθητι* D 40 *εστε*] + *ουτως* ΑCΠΣΦ al min$^{\text{fere omn}}$ syrr arm go (om ℵBDLΔ 2$^{\text{pe}}$ latt me aeth) | *ουπω* ℵBDLΔ min$^{\text{pauc}}$ latt$^{\text{vt pl vg}}$ arm me aeth] *πως ουκ* ΑCΠΣΦ al 33 al$^{\text{pl}}$ f syrr go

need to repeat their cry; it had the effect of fully arousing Him. From Wycliffe onwards the English versions follow the Vg. *exsurgens*, "He rose up," or "He arose"; R.V. rightly, "He awoke." The rebuking of the wind and sea presents a striking analogy to that of the unclean spirit in i. 25. The Sea is personified (cf. Ps. cv. (cvi.) 9), or perhaps regarded as the instrument of adverse powers; but comp. xi. 14, 23, for exx. of dramatic commands to inanimate objects. Mc. alone gives the words of the rebuke: *πεφίμωσο* (Wycliffe, "wexe doumb"), be still and continue so (WM., p. 395 f.), stronger than *φιμώθητι* (i. 25).

καὶ ἐκόπασεν κτλ.] Κοπάζειν is used of water in repose after a storm or a flood, Gen. viii. 1 ff., Jon. i. 11, 12; of fire, Num. xi. 2; of wind again in Mc. vi. 51. The wind, as if weary of a fruitless struggle, "sank to rest," and the result was (*ἐγένετο*) a "great calm": the little lake rapidly settled down again into its normal state of repose. Γαλήνη in Biblical Greek occurs only in this context and in Ps. cvi. (cvii.) 29, Symm.

40. *τί δειλοί ἐστε;*] Mt. with less probability makes the rebuke precede the stilling of the storm. In classical Greek *δειλία* is the extreme opposite of *θρασύτης*, the mean being *ἀνδρεία* (see Trench, *syn.* § x.). The *δειλός* is the man who lacks physical or moral courage and therefore fails to do his duty in danger: Arist. *rhet.* i. 9, *ἀνδρεία δέ, δι' ἣν πρακτικοί εἰσι τῶν καλῶν ἔργων ἐν τοῖς κινδύνοις—δειλία δὲ τοὐναντίον.* Jewish ethical writers connect *δειλία* with an evil conscience (Sap. iv. 20, xvii. 11). In the N.T. a new element enters into the conception; *δειλία* is connected with *ὀλιγοπιστία* (Mt. here) and *ἀπιστία* (Apoc. xxi. 8); it is excluded by *πίστις*. Thus it becomes a sin of the first rank, for which the *δεύτερος θάνατος* is reserved. Hence the warning now, and again before the end (Jo. xiv. 27). The *πνεῦμα δειλίας* is not of God (2 Tim. i. 7); it is the opposite of the *πνεῦμα δυνάμεως* which was in Christ, and comes of faith.

οὔπω ἔχετε πίστιν] Not yet, after months of discipleship. Comp. viii. 17, Jo. xiv. 9, Heb. vi. 12. Faith in its fulness (Mt. viii. 26) was still wanting to them; or as Lc. puts the matter, if they had faith, it was not ready at hand for use in time of need (*ποῦ ἡ πίστις ὑμῶν;*). This is the first of a series of censures on the Apostles for their lack of faith or understanding; see vii. 18, viii. 17, 21, 33, ix. 19, [xvi. 14], Mt. xiv. 31, xvi. 8, xvii. 20.

41. *ἐφοβήθησαν φόβον μέγαν*] An awe of the Presence of Christ generically different from the fear which sprung from want of faith in Him—indeed its direct opposite. This miracle came home to the Apostles above any that they had witnessed. It touched them personally: they had been delivered by it from imminent peril. It appealed to them as men used to the navigation of the Lake. Thus it threw a new and aweful light on the Person with Whom they daily associated. For *φοβεῖσθαι φόβον μέγαν* (cogn. acc., WM., p. 281) comp. Jon. i. 10, 1 Pet. iii. 6, 14 (Isa. viii. 12).

ἔλεγον πρὸς ἀλλήλους κτλ.] To Him

οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα §ὑπακούει § syr^{sin}
αὐτῷ;
[1] Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν 1 V.
χώραν τῶν Γερασηνῶν.¶ [2] καὶ ἐξελθόντος αὐτοῦ ἐκ 2 ¶ W^{g}

41 ο ανεμος ℵ* οι ανεμοι ℵ$^{c.a}$ | υπακουει αυτω ℵ^{c}BL] αυτω υπακουει ℵ*CΔ 1 13 28 69 al^{pauc} υπακουουσιν αυτω AΠΣΦ al min^{pl} b c d e f vg arm me go υπακουουσιν D
V 1 θαλασσης] λιμνης 604 | Γερασηνων ℵ*BD latt] Γαδαρηνων ACΠΣΦ al min^{pl} syrr$^{pesh\ hcl(txt)}$ go Γεργεσηνων ℵ$^{c.a}$LUΔ 1 28 33 604 al^{nonn} syrr$^{sin\ hcl(mg)}$ arm aeth Or
2 εξελθοντος αυτου ℵBCLΔ 1 13 69 604 al^{pauc} b f syrr arm me aeth] εξελθοντι αυτω AΠΣΦ al min^{pl} g i q vg go εξελθοντων αυτων D c e ff

they said nothing, their awe kept them silent (cf. Jo. xxi. 12). But as they worked the ship while He perhaps was resting again, the question went round τίς ἄρα οὗτός ἐστιν (Mc. Lc.) = ποταπός ἐστιν Mt. Ἄρα is illative; 'in view of what we have just witnessed, what can we say of Him?' Cf. Mt. xviii. 1, xix. 25; Lc. i. 65, and see WM., p. 556. Wycliffe, "who, gessist thou, is this?"

καὶ ὁ ἄνεμος καὶ ἡ θάλασσα] Not only the demons (i. 27), but, what to these sea-going men was a greater marvel, the wind and the sea. For a promise of the further extension of this power of Christ over the creation see 1 Cor. xv. 25 ff., Heb. ii. 5 ff.

An exquisite homiletical treatment of the story may be found in Aug. *serm.* 63: "audisti convicium, ventus est; iratus es, fluctus est...periclitatur navis, periclitatur cor tuum...oblitus es Christum; excita ergo Christum, recordare Christum, evigilet in te Christus, considera illum...imperavit Christus mari, facta est tranquillitas. quod autem dixi ad iracundiam, hoc tenete regulariter in omnibus tentationibus vestris."

V. 1—13. CASTING OUT OF THE LEGION (Mt. viii. 28—32, Lc. viii. 26—33).

1. ἦλθον εἰς κτλ.] Lc. recasts the whole sentence: κατέπλευσαν εἰς τὴν χ. τῶν Γερ., ἥτις ἐστὶν ἀντίπερα τῆς Γαλειλαίας. They reached the land of the Gerasenes right over against the Galilean shore. For τὸ πέραν see iv. 35.

τῶν Γερασηνῶν] So Lc. In Mt. Γαδαρηνῶν is the best attested reading. The Western text substitutes Γερασηνῶν for Γαδ. in Mt., the 'Syrian' on the other hand changes Γερασηνῶν into Γαδ. in Mc. and Lc.; whilst the Alexandrian text reads Γεργεσηνῶν in all three: see WH., *Notes*, p. 11. Origen (*in Ioann.*, t. vi. 41) supports Γεργ. on purely internal grounds: Γέρασα δὲ τῆς Ἀραβίας ἐστὶ πόλις οὔτε θάλασσαν οὔτε λίμνην πλησίον ἔχουσα... Γάδαρα γὰρ πόλις μέν ἐστι τῆς Ἰουδαίας ...ἀλλὰ Γέργεσα ἀφ' ἧς οἱ Γεργεσαῖοι πόλις ἀρχαία περὶ τὴν νῦν καλουμένην Τιβεριάδα λίμνην περὶ ἣν κρημνὸς προσκείμενος τῇ λίμνῃ (cf. t. x. 12 (10)). Jerome, who like Origen knew Palestine, bears witness to the existence of a Gergesa on the E. shore of the lake (*de situ*, p. 130: "et hodieque super montem viculus demonstratur iuxta stagnum Tiberiadis"). Almost directly opposite to Mejdel on the Ghuweir are the ruins now known as *Kersa* (Wilson, *Recovery of Jerusalem*, p. 369) or *Kursi*: the nature of the place answers fairly well to the description in *vv.* 11 ff. where see note; comp. Thomson, *Land and the Book*, pp. 374 f. But the Arabic name, which means a 'stool,' may be merely descriptive (Schumacher, *Jaulân*, p. 179); and there seem to be philological difficulties in the way of an identification of *Kursi* with either Gerasa or Gergesa. The

τοῦ πλοίου [εὐθὺς] ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων
3 ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, [3]ὃς τὴν κατοί-
κησιν εἶχεν ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἁλύσει

2 om *ευθυς* B b c e ff i syrr$^{\text{sin hcl}}$ arm | *απηντησεν* ΑΠΣΦ al min$^{\text{pl}}$ 3 *μνημειοις* DH min$^{\text{mu}}$ | *ουδε* ℵBCDLΔ 33 2$^{\text{pe}}$] *ουτε* ΑΠΣΦ al min$^{\text{pl}}$ | *αλυσει* BC*L 33 2$^{\text{pe}}$ c e] *αλυσεσιν* ℵAC^{2}DΔΠΦ al min$^{\text{pl}}$ b f ff i l q vg syrr arm me go aeth

Decapolitan city Gerasa, *Jerash* (Joseph. *B. J.* i. 4. 8, iii. 3), was thirty miles to the S.E., and, as Origen saw, impossible. On the other hand the neighbourhood of the lake-side Gerasa might perhaps be loosely described as Gadarene territory; Gadara, *Um Keis* (Joseph. *B. J.* iv. 7), was but 6 miles SE. of the southern extremity of the Lake, and Josephus (*vit.* 9, 10) mentions Γαδαρηνῶν καὶ Ἱππηνῶν κώμας αἳ δὴ μεθόριοι τῆς Τιβεριάδος...ἐτύγχανον κείμεναι.

2. ἐξελθόντος...εὐθύς κτλ.] The Lord had but just landed (Lc. ἐπὶ τὴν γῆν) when the incident occurred. Ὑπαντᾶν is common to Mt., Mc., Lc.; for ἐκ τῶν μνημείων Lc. has ἐκ τῆς πόλεως, but apparently in the sense of 'belonging to the town,' for he agrees with Mt. that the man had his residence in the tombs. "There do not appear to be any rock-hewn tombs near Kersa; but the demoniac may possibly have lived in one of those tombs built above ground" which were "much more common in Galilee than has been supposed" (Wilson, *l.c.*). Μνημεῖον is used of both, see Mt. xxvii. 60, Lc. xi. 47.

ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ] See note on i. 23. Mt. δύο δαιμονιζόμενοι, cf. δύο τυφλοί, Mt. xx. 30, where Mc. and Lc. mention one only. As Victor remarks, τοῦτο οὐ διαφωνίαν ἐμφαίνει, since the mention of one demoniac does not exclude the presence of a second, unless it is expressly stated that he was alone: still it indicates either a distinct or a blurred tradition. Mc.'s description is too minute in other respects to permit us to suppose that it is defective here.

3. τὴν κατοίκησιν εἶχεν ἐν τοῖς μν.] Vg. *domicilium habebat in monumentis.* On the practice of haunting sepulchral chambers see Ps. lxvii. (lxviii.) 7, LXX. τοὺς κατοικοῦντας ἐν τάφοις, Isa. lxv. 4 ἐν τοῖς μνήμασιν...κοιμῶνται. Κατοίκησις is an ἅπ. λεγ. in the N.T.; in the LXX. it is fairly distributed (=מוֹשָׁב), together with the non-classical κατοικεσία. Μνῆμα and μνημεῖον are used with nearly equal frequency in the LXX.; in the N.T. μνῆμα is relatively rare (Mc.^{1} Lc.$^{\text{ev. 3, act. 2}}$, Apoc.^{1}, against about 40 exx. of μνημεῖον).

3—4. καὶ οὐδὲ ἁλύσει κτλ.] Not even (οὐδέ) fetters availed any longer (οὐκέτι); the malady had grown upon him to such an extent that coercive measures were now fruitless. Διὰ τὸ αὐτὸν...συντετρίφθαι: reason for the statement just made: 'since the experiment had often been made and proved futile.' Διὰ with the inf. here "expresses the evidence rather than the cause" (Burton, § 408). Πέδαις καὶ ἁλύσεσι, Vg. *compedibus et catenis*, fetters and manacles; Wycliffe, "in stockis and cheynes"; cf. Ps. civ. (cv.) 18, 3 Macc. iv. 9, Acts xii. 7, and Lightfoot, *Philippians*, p. 8. The perfects δεδέσθαι, διεσπάσθαι, συντετρίφθαι refer to actions "whose result was existing not at the time of speaking, but at an earlier time" (Burton, § 108). It is as if the writer's imagination had caught the words of the neighbours as they told the tale of their repeated failures (οὐ δυνάμεθα αὐτὸν δῆσαι, πολλάκις γὰρ δέδεται κτλ.), and he had embodied them without a change of tense. The scene reminds the reader of Samson, Jud. xvi. 8, 9,

οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι, [4]διὰ τὸ αὐτὸν 4
πολλάκις πέδαις καὶ ἁλύσεσι δεδέσθαι, καὶ διε-
σπάσθαι ὑπ᾽ αὐτοῦ τὰς ἁλύσεις καὶ τὰς πέδας
συντετρίφθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι. [5]καὶ 5
διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν
τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις.
[6]καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσε- 6

3 om ουκετι AC^{2}ΠΣΦ al min^{pl} i q syrr me go aeth | εδυνατο] ετολμα M 4 δια το...συντετριφθαι] οτι πολλακις αυτον δεδεμενον πεδες και αλυσεσιν εν αις εδησαν διεσπακεναι και τας πεδας συντετριφεναι D (sim ff i q vg) δια το αυτον πολλας πεδας και αλυσεις (hucusque syr^{sin}) αις εδησαν αυτον διεσπακεναι και συντετριφεναι 1 28 131 209 (604) al$^{sat\ mu}$ | και μηδενα αυτον ισχυιν δαμασαι D 604 | δαμασαι] δησαι A om ℵ* (hab ℵ$^{c.a}$) 5 και δια παντος νυκτος] νυκτος δε D b c e ff i q κ. δια πασης ν. 604 | κραζων] κραζον D κραυγαζων 69 al^{pauc} | εαυτον] αυτον Δ 6 om απο AKLMΠΣΦ min^{nonn} | προσεκυνησεν] προσεπεσεν F

ἔδησεν αὐτὸν...καὶ διέσπασεν τὰς νευρέας (διέρρηξεν, A; cf. Lc., *v.* 29, διαρήσσων τὰ δεσμά). Διασπᾶσθαι is more than 'to be torn apart,' rather 'torn to shreds': cf. Jer. x. 20, Acts xxiii. 10; συντρίβεσθαι is 'to be crushed' or 'broken into pieces,' like glass or pottery or a bone; cf. Mc. xiv. 3, Jo. xix. 36, Apoc. ii. 27.

4. καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι] In its logical connexion the clause belongs to the evidence introduced by διά, so that we should expect καὶ μηδένα ἰσχύειν. Mc. however reverts to the ind. imperf. of *v.* 3. Δαμάζειν is used properly of wild animals: see however James iii. 7, 8, with Mayor's note. Even iron ὁ δαμάζων πάντα (Dan. ii. 40, LXX.) failed in the present case.

5. νυκτὸς καὶ ἡμέρας] I.e. at intervals during the night and the day (see note on iv. 27); yet without any long intermission—practically διὰ παντός, cf. Deut. xxxiii. 10, Lc. xxiv. 53, Heb. ix. 6.

ἐν τοῖς ὄρεσιν] At times he left the shelter of the tombs for the open downs, and his cry was heard among the hills.

κράζων καὶ κατακόπτων ἑαυτόν] For κράζειν used of demoniacs or the possessing spirits see i. 26, iii. 11, ix. 26. St Paul transfers it into the domain of the Spirit of God, Rom. viii. 15, Gal. iv. 6. For κατακόπτειν, Vg. *concidere*, to cut to pieces (here only in N.T.) cf. 2 Chron. xxxiv. 7 (κ. λεπτά), Jer. xxi. 7 (κ. ἐν στόματι μαχαίρας); his body may in this way have been gashed and scarred all over, for (Lc.) χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον. Field (*ot. Norv.* iii. p. 19) defends the Wycliffite rendering "betynge hymsilf," quoting Chrysostom for this use of κατακόπτειν; but λίθοις seems to determine its meaning in this context; cf. Syrr.$^{sin.\ pesh.}$. Mt. adds that the man was a source of danger to passers by, so that people avoided that way (i.e. apparently the way from the shore over the hills). At times a paroxysm seized him (Lc. συνηρπάκει αὐτόν, ἠλαύνετο ἀπὸ τοῦ δαιμονίου), and then he was at his worst. Nevertheless the man did not attempt suicide; "servatus est homo ne, ut porci, in mare se praecipitaret" (Bengel).

6. καὶ ἰδών κτλ.] Ἀπὸ μακρόθεν (WM., p. 753 f.) occurs again viii. 3, xi. 13, xiv. 54, xv. 40, "ein dem Mark. besonders beliebter Pleonasmus"

7 κύνησεν αὐτόν, [7]καὶ κράξας φωνῇ μεγάλῃ λέγει Τί
ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου;
§ a 8 ὁρκίζω σε τὸν θεόν, μή με §βασανίσῃς. [8]ἔλεγεν γὰρ
αὐτῷ Ἔξελθε, τὸ πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀν-
9 θρώπου. [9]καὶ ἐπηρώτα αὐτόν Τί ὄνομά σοι; καὶ

6 αυτον ABCLΔ min$^{\text{pauc}}$] αυτω ℵDΠΣΦ min$^{\text{nonn}}$ 7 λεγει] ειπεν D al min$^{\text{pl}}$ | υψιστου] ζωντος A syr$^{\text{hcl(mg)}}$ 8 ελεγεν γαρ] και ελεγεν ℵ | εκ] απο A 33 al$^{\text{pauc}}$ f i q vg

(Meyer-Weiss); it occurs also Mt.^{2}, Lc.^{2}, Apoc.^{3}, and is fairly common in the LXX.; cf. 4 Regn. xix. 25, A; 2 Esdr. iii. 13, xxii. 43, Ps. cxxxvii. (cxxxviii.) 6, cxxxviii. (cxxxix.) 2: Aq. has εἰς ἀπὸ μ., 4 Regn. xix. 25. Μακρόθεν itself is a late Greek equivalent for πόρρωθεν (Blass, *Gr.* p. 59). Ἔδραμεν—at first perhaps with hostile intentions. The onrush of the naked yelling maniac must have tried the newly recovered confidence of the Twelve. We can imagine their surprise when, on approaching, he threw himself on his knees; comp. iii. 11, τὰ πνεύματα ... προσέπιπτον. Προσκυνεῖν is rarely used in the Gospels in reference to these acts of prostration exc. in Mt. (only here and Mc. xv. 19, Lc. xxiv. 52, Jo. ix. 38).

7. καὶ κράξας] Lc. ἀνακράξας (cf. Mc. i. 23). The words of the cry begin as in Mc. *l.c.* (where see note) by repudiating fellowship and intercourse (τί ἐμοὶ καὶ σοί;). With υἱὲ τοῦ θεοῦ cf. ὁ ἅγιος τοῦ θεοῦ in the earlier incident. Τοῦ ὑψίστου, not in Mt., but probably original; ὁ ὕψιστος or (as a proper name) Ὕψιστος = אֵל עֶלְיוֹן or עֶלְיוֹן, in LXX. frequently from Gen. xiv. 18, 19 onwards: in the N.T. it occurs only in passages with an O.T. ring, Lc. i. 32, 35, 76; vi. 35, viii. 28, Heb. vii. 1 (where see Westcott's note), or in sayings attributed to the possessed (here, and in Acts xvi. 17). This name, which Israel used in common with other monotheists and even pagans, seems to have been displaced in Christian Gentile circles by words which gave a fuller view of GOD as revealed in Christ—Κύριος, θεός, ὁ πατήρ.

μή με βασανίσῃς] Mt. ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; a remarkable variation which has the air of originality. The unclean spirits recognise that βασανισμός awaits them; it is only a question of time; cf. *Act. Thom.* § 42, τοῦ καιροῦ ἡμῶν μηδέπω ἐνεστῶτος...and on καιρός see Mc. i. 15 note. The ill-sounding words βάσανος βασανίζω βασανισμός meet the reader constantly in the Books of the Maccabees in descriptions of physical torture; in Wisdom they are used in reference to the plagues of Egypt (Sap. xi. 9, xii. 23, &c.). The N.T. transfers them to the spiritual consequences of sin: cf. Mt. xviii. 34, Lc. xvi. 23, Apoc. xx. 10. Mc. alone retains the form of adjuration which accompanied this despairing appeal. Ὁρκίζειν τινὰ κατὰ Κυρίου (τοῦ θεοῦ) is the LXX. form (3 Regn. ii. 43, cf. Mt. xxvi. 63); the present construction occurs again in Acts xix. 13, 1 Thess. v. 27; cf. ὁρκίζω σε...τὸν θεὸν τοῦ Ἀβραάν κτλ. in the long Jewish incantation printed by Deissmann *Bibelstudien*, p. 28 ff.

8. ἔλεγεν γάρ κτλ.] 'He had been saying'; cf. Burton, § 29. The command probably followed the words τί ἐμοὶ...ὑψίστου; With ἔξελθε cf. i. 25, ix. 25. Τὸ πν. τὸ ἀκαθ., nom. for vocative; see WM., p. 227 f. and Blass, *Gr.* p. 86.

9. καὶ ἐπηρώτα] Lc. ἐπηρώτησεν. The imperfect carries on the narrative of the conversation. The question is probably a reply to the appeal

λέγει αὐτῷ Λεγιὼν ὄνομά μοι,¶ §ὅτι πολλοί ἐσμεν. ¶ a § ⁊
[10] καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ 10
ἔξω τῆς χώρας. [11] ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη 11

9 *λεγει αυτω*] *απεκριθη λεγων* EFGHSUVΠ$^{\text{mg}}$ min$^{\text{pl}}$ | *λεγιων* ℵ*B*CDLΔ latt syrr me] *λεγεων* (ℵ$^{\text{c}}$)AB^{2}ΠΣΦ al min$^{\text{forte omn}}$ | *μοι*]+*εστιν* B(D) 69 124 238 346 latt$^{\text{vt pl vg}}$ arm 10 *παρεκαλει* ℵBCDLΠΣΦ min$^{\text{pl}}$ b e f i q vg go] *παρεκαλουν* AΔ⁊ 1 28 2$^{\text{pe}}$ al$^{\text{pauc}}$ c ff syr$^{\text{sin}}$ arm go + *οι δαιμονες* syr$^{\text{sin}}$ | *αυτα* BCΔ] *αυτους* DEFGHSUVΣΦ⁊ *αυτον* ℵKLΠ min$^{\text{pauc}}$ b e syr$^{\text{pesh}}$ aeth 11 *προς τα ορη* (ς) min$^{\text{pauc vid}}$

μή με βασανίσῃς. Who was the suppliant? was it the man or his oppressor? This was the first point to be determined. *Αὐτόν*, cf. Euth.: *τὸν ἄνθρωπον μὲν ἐπηρώτα· πρὸς τὸ πλῆθος δὲ τῶν ἐν αὐτῷ δαιμόνων διέβαινεν ἡ ἐρώτησις.*

Λεγιὼν ὄνομά μοι κτλ.] *Legio* made its way not only into the later Greek, both Hellenistic and literary (Plutarch, i. 1072, Mt. xxvi. 53), but probably into the Aramaic of Palestine; it is found in Rabbinical writings (לגיון, pl. לגיונין, Dalman, p. 149), and it survives in Lejjun, the modern name of a site usually identified with Megiddo (G. A. Smith, *H.G.* pp. 386, 407). To a Palestinian of our Lord's time the name would connote not only vast numbers—the strength of the legion often reached 5000 to 6000 men (Marquardt, ii. 389, 441)—and submission to a superior will (Bengel: "uni parebant ut legio imperatori"); but the miseries of a military occupation by a foreign power (on the history of the Roman legion in Syria see Schürer II. i. p. 50 ff.); even such small bodies of irregular troops as served under Herod Antipas and Philip knew how to harass and plunder (Lc. iii. 14). For other exx. of possession by more than one unclean spirit cf. 'Mc.' xvi. 9, Lc. xi. 26; cf. Tertull. *anim.* 25, "septenarii spiritus, ut in Magdalena, et legionarii numeri, ut in Geraseno."

10. *παρεκάλει αὐτὸν πολλά*] The sing. is used because the spirits, speaking by the voice of the man, are still regarded as a single *ego*. Πολλά, Vg. *multum*, cf. i. 45, vi. 20; so *μακρά* Mc. xii. 40, *πυκνά* Lc. v. 33.

ἔξω τῆς χώρας] Vg. *extra regionem*, sc. *τῶν Γερασηνῶν.* Lc. has the remarkable variation *εἰς τὴν ἄβυσσον*, which may have the double meaning, (1) "into the depths of the sea" (so *ἄβυσσος* is frequently used in the LXX., cf. e.g. Isa. lxiii. 13); (2) into the place of punishment (Apoc. ix. 1, &c.). An attempt has been made (*Exp.* IV. iv. p. 377) to treat these two versions of the demoniac's words as renderings of nearly identical Aramaic; but it is probably safer to regard Lc.'s phrase as interpretative. The man feared nothing worse than expulsion from his native hills; the spirits dreaded a graver punishment. Bede: "hostis humanae salutis non exiguum sibi ducit esse tormentum ab hominis laesione cessare."

11. *ἦν δὲ ἐκεῖ κτλ.*] Within sight, but (Mt.) at some distance. The herd was a large one (*μεγάλη* Mc., cf. *πολλῶν* Mt., *ἱκανῶν* Lc.), numbering *ὡς δισχίλιοι* (Mc. only). *Πρὸς τῷ ὄρει*: 'at,' on the side of the mountain—a construction more frequent in the LXX. than in the N.T. (WM., p. 403).

12. *παρεκάλεσαν*] Contrast *παρεκάλει* (*v.* 10), *κράξας…λέγει* (*v.* 7). The spirits at length dissociate themselves from the man, for they know that their hold over him is at an end, and the plural is consequently used; cf. *v.* 13.

§ a 12 χοίρων μεγάλη βοσκομένη· [12]καὶ παρεκάλεσαν§ αὐτὸν
λέγοντες Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς
13 εἰσέλθωμεν. [13]καὶ ἐπέτρεψεν αὐτοῖς. καὶ ἐξελθόντα
τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους,
καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ.

11 om *μεγαλη* DLU⅂ min$^{\text{pauc}}$ b e ff i go | *βοσκομενων* ℵ$^{\text{c.a}}$ALΔ min$^{\text{pauc}}$ b d q 12 *παρεκαλεσαν* ℵBCLΔΠ$^{\text{mg}}$ΣΦ⅂ 1 28 al$^{\text{pl}}$ c go syr$^{\text{hcl}}$] *παρεκαλουν* ADKMΠ$^{\text{txt}}$ min$^{\text{nonn}}$ b f ff i q vg | *αυτον*] + *παντες οι δαιμονες* AEFGHSUVΠ$^{\text{mg}}$ΣΦ⅂ a syr$^{\text{hcl}}$ arm + *οι δαιμονες* KMΠ$^{\text{txt}}$ min$^{\text{nonn}}$ b c ff i q vg syr$^{\text{sin pesh}}$ + *παντα τα δαιμονια* 604 2$^{\text{pe}}$ + *τα δαιμονια* D e f | *απελθωμεν* D 13 *και επετρ. αυτοις*] + *ευθεως* AΠΣ (Φ⅂ *ευθ. ο* $\overline{\text{ις}}$) al min$^{\text{pl}}$ f vg *και ευθεως* $\overline{\text{κς}}$ $\overline{\text{ιης}}$ *επεμψεν αυτους εις τους χοιρους* D *και ο* I. *επεμψεν αυτους* 604 | *ως δισχιλιοι*] *ως β* (ras 1 lit ante *β* B?) B *ως χιλιοι* H pr *ησαν δε* AC^{2}ΠPΦ⅂ al min$^{\text{pl}}$ a f i l (arm) go pr *ησαν γαρ* min$^{\text{pauc}}$ syr$^{\text{hcl}}$

πέμψον] Mt. *ἀπόστειλον*: for the difference of meaning see Westcott on Jo. xx. 21 (add. note). Lc. avoids both verbs (*ἵνα ἐπιτρέψῃ αὐτοὺς εἰς ἐκείνους εἰσελθεῖν*). The Lord's *ὑπάγετε* (Mt.) was permissive only: they were left free to go if they would.

13. *καὶ ἐπέτρεψεν αὐτοῖς*] See last note. The reading of D (*εὐθέως κύριος Ἰησοῦς ἔπεμψεν αὐτοὺς εἰς τοὺς χοίρους*) loses sight of an important distinction. The permission shewed how completely the spirits were subject to His will: Clem. *Hom.* xix. 14, *ὡς μηδὲ τοῦ εἰς χοίρους εἰσελθεῖν ἄνευ τῆς αὐτοῦ συγχωρήσεως ἐξουσίαν ἔχοντες.* Cf. Tertull. *fug.* 2: "nec in porcorum gregem diaboli legio habuit potestatem nisi eam de Deo impetrasset," and Thpht. *ad loc.*

καὶ ἐξελθόντα κτλ.] Ἐξελθεῖν and *εἰσελθεῖν* are regularly used in reference to possession: cf. Mc. i. 25, 26, vii. 29, 30, Mt. xii. 43, Lc. viii. 30, xi. 26, Jo. xiii. 27. Τὰ *πνεύματα τὰ ἀκάθαρτα*, cf. *τὸ πνεῦμα τὸ ἀκάθαρτον* (*v.* 7). The corporate unity which resulted from their identification with the man's personality is now lost: see on *v.* 11. Εἰς *τοὺς χοίρους.* Patristic writers point out the fitness of the coincidence which brought unclean spirits into fellowship with the most unclean of beasts: e.g. Macarius Magnes iii. 11, *οὐ προβάτων ἀγέλας οὐδ' ἵππων οὐδὲ βοῶν λαβεῖν σπουδάζομεν, ταῦτα γὰρ τὰ ζῷα καθαρὰ καὶ ἀμύσακτα, ἀλλὰ χοίρων ὑπόσμων καὶ ἀτάκτων ἄθροισμα.* The moral was readily drawn: Clem. *Hom.* x. 6, *ἐπεὶ οὖν ἀλόγοις ζῴοις ἐοικότα πράξαντες ἐκ τῆς ψυχῆς ὑμῶν τὴν ἀνθρώπου ψυχὴν ἀπωλέσατε, ὥσπερ χοῖροι γενόμενοι δαιμόνων αἰτήματα ἐγένεσθε.*

ὥρμησεν ἡ ἀγέλη κτλ.] Vg. *magno impetu grex praecipitatus est;* Wycliffe, "with a great birre the flok was cast doun." Driven to madness by a new and sudden impulse the herd rushed to its destruction. Ὁρμᾷν is used of the unreasoning onrush of a crowd, 2 Macc. ix. 2, x. 16, xii. 22, Acts vii. 57, xix. 29. Κατὰ *τοῦ κρημνοῦ*, "down from the steep," WM., p. 477. Κρημνός = סֶלַע, 2 Chron. xxv. 12. Of Kersa Schumacher (p. 180) reports: "steep precipices at a slight distance from the Lake...are numerous." Ὡς *δισχίλιοι*: the number is given by Mc. alone. Dr Plummer (*St Luke*, p. 231) remarks that it "may be an exaggeration of the swineherds or owners," adding, "Had the number been an invention of the narrator, we should have had 4000 or 5000 to correspond with the legion."

[14]Καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον¶ §καὶ ἀπήγγειλαν 14 ¶ a § θ^{b}
εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν
τί ἐστιν τὸ γεγονός. [15]καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, 15
καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον ἱματισμένον
καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγιῶνα·

14 ηλθον ℵ$^{c.a}$ ABKLMUΠ*ΣΦ$\daleth$ 33 al^{nonn} syr^{hcl} me go] εξηλθον ℵ*CDEFGHSVΔΠ^{2} min^{pl} b c e f ff i vg syr$^{sin\ pesh}$ arm aeth om H al^{pauc} 15 τον δαιμ.] pr αυτον D | om καθημενον Δ min^{perpauc} e | ιματισμενον] pr καὶ ACΠΦ$\daleth$ al min^{pl} q syr$^{sin\ hcl}$ arm go (om και ℵBDLΔΣ) | om τον εσχηκοτα τον λεγιωνα D min^{perpauc} latt$^{vt\ vg\ (codd\ pler)}$

ἐπνίγοντο] *suffocati sunt*, Lc. ἀπεπνίγη; Mt. more vaguely, ἀπέθανον ἐν τοῖς ὕδασιν.

14—17. THE GERASENES ALARMED AND HOSTILE (Mt. viii. 33—34, Lc. viii. 34—37).

14. καὶ οἱ βόσκοντες κτλ.] The χοιρόβοσκοι fled, narrowly escaping the fate of the herd, and reported the matter in Gerasa and the country places round the town (καὶ εἰς τοὺς ἀγρούς, Mc. Lc., cf. Mc. vi. 36, 56, xv. 21). Καὶ ἦλθον ἰδεῖν, i.e. the townsfolk and the countryside poured down to the place where Jesus was apparently still halting by the Lake; cf. Mt. πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ. Their immediate object was to see what had happened (τὸ γεγονός); but finding all quiet again, they went down to the shore (ἔρχονται πρὸς τὸν Ἰ. Mc., cf. Lc.) and there witnessed a scene more remarkable than that which the swineherds had described.

15. θεωροῦσιν τὸν δαιμονιζόμενον κτλ.] Ὁ δαιμονιζόμενος is timeless (see note on i. 4), the man who, as they knew him, belonged to the class of demoniacs: see WM., 444, Burton, § 123. Contrast ὁ δαιμονισθείς (v. 18), where the fact of the possession being now at an end is emphasised. Καθ., ἱμ., σωφρ., "cum antea fuisset sine quiete, vestibus, rationis usu" (Bengel). Καθήμενον, as a disciple (Lc. ii. 46, x. 39). Lc. adds here παρὰ τοὺς πόδας τοῦ Ἰησοῦ, the technical phrase for the position of the scholar (Acts xxii. 2, cf. Schürer II. i. 326).

ἱματισμένον] Before he took his seat among the disciples he had been clothed (cf. Lc. viii. 27), perhaps with a spare χιτών belonging to one of the Twelve. Though ἱματισμός is fairly common, the verb has not been detected elsewhere in Greek literature, yet here it is common to Mc., Lc., who also share καθήμ. and σωφρονοῦντα—a coincidence difficult to explain except on the hypothesis of a common Greek tradition or document. Σωφρονεῖν is opposed to ὑπερφρονεῖν (Rom. xii. 3), and ἐκστῆναι (2 Cor. v. 13); the σώφρων goes with the νηφάλιος, the κόσμιος, the σεμνός (1 Tim. iii. 2, Tit. ii. 2), σωφροσύνη with αἰδώς (1 Tim. ii. 9). These conceptions however belong to a developed Christian ethic; in the present passage the word scarcely rises above its ordinary Greek sense. Cf. Arist. *rhet.* i. 9. 9, σωφροσύνη δὲ ἀρετὴ δι' ἣν τὰς ἡδονὰς τοῦ σώματος οὕτως ἔχουσιν ὡς ὁ νόμος κελεύει· ἀκολασία δὲ τοὐναντίον. 4 Macc. i. 31, σωφρ. δὴ τοίνυν ἐστὶν ἐπικράτεια τῶν ἐπιθυμιῶν. The man was not simply *sanae mentis* (Vg.), but free from the slavery of headstrong passions, master of himself again. Τὸν ἐσχηκότα τὸν λεγιῶνα emphasises the contrast between his present state and that from which he had been just set free; the words are not in Lc. and may be an editorial note due to Mc. For the perf. part. see Burton, § 156; while ἱματισμένον describes a condition which belongs to the time indicated by θεωροῦσιν, ἐσχη-

§ W^{f} 16 καὶ ἐφοβήθησαν. [16]καὶ §διηγήσαντο αὐτοῖς οἱ ἰδόντες
πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων.
17 [17]καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν
ὁρίων αὐτῶν.

18 [18]Καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον παρεκάλει
19 αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ' αὐτοῦ ᾖ. [19]καὶ οὐκ
ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ Ὕπαγε εἰς τὸν οἶκόν

16 ιδοντες] ειδοτες·Δ | εγενετο τω δαιμ.] εσωθη ο δαιμονισθεις 1 209 17 ηρξ. παρακαλειν] παρεκαλουν D 225 604 2$^{\text{pe}}$ a | απελθειν] ινα απελθη D | απο] εκ Δ 18 εμβαινοντος ℵABCDKLMΔΠΣ⅂ 1 33 124 al$^{\text{nonn}}$] εμβαντος EFGHSUVΦ min$^{\text{pl}}$ | παρεκαλει] ηρξατο παρακαλειν D latt$^{\text{vt pl vg}}$ 19 και 1°]+ο Ιησους arm

κότα goes back behind it, to a state which had ceased to exist, 'who had had the Legion'; so the MSS. of the Vg. which retain the clause (*qui habuerat legionem*). Καὶ ἐφοβήθησαν, cf. iv. 41; both events excited the awe which attends the supernatural.

16. καὶ διηγήσαντο κτλ.] The townsfolk turned to those who had witnessed everything—the Twelve, and perhaps a few bystanders—and learnt from them the whole story. Διηγεῖσθαι (a common equivalent of ספר in the LXX. but relatively rare in the N.T., Mt.^{2} Lc.$^{\text{ev. 2, act. 3}}$ Heb.^{1}) well expresses the voluminousness of the Eastern storyteller; cf. ix. 9.

17. καὶ ἤρξαντο κτλ.] Ephrem (*conc. exp. ev.* p. 75) represents the Gerasenes as hostile from the first. It is difficult to say how far this little town within Gadarene territory may have fallen under pagan influences—the owners and keepers of the swine were surely indifferent Jews—but their unwillingness to receive Christ was probably due to the fear that His miraculous powers might bring upon them further losses. The demand for His departure was unanimous acc. to Lc.: ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου. The only parallel in the Galilean Ministry is the expulsion from Nazareth (Lc. iv. 29). The ὅρια would be the bounds of the district attached to Gerasa, cf. Mt. ii. 16, xv. 39, Mc. vii. 24, 31.

18—20. THE RESTORED DEMONIAC SENT TO EVANGELISE (Lc. viii. 38—39).

18. ἐμβαίνοντος αὐτοῦ κτλ.] As He was going on board, the released demoniac begged to be taken with Him as a disciple: cf. Mc. iii. 14, Lc. xxii. 59. Thpht.'s explanation is quite unnecessary (ἐφοβεῖτο γὰρ μήποτε μόνον εὑρόντες αὐτὸν οἱ δαίμονες πάλιν ἐπέλθωσιν αὐτῷ). For ὁ δαιμονισθείς see note on ὁ δαιμονιζόμενος, *v.* 15; attention is now called to his deliverance; the possession was a thing of the past. On the constr. παρεκάλει...ἵνα see Burton, § 200, and cf. *v.* 10 *supra*.

19. καὶ οὐκ ἀφῆκεν αὐτόν] Lc. ἀπέλυσεν δὲ αὐτόν. The request is refused, because the man is wanted for immediate service. The East shore of the Lake was for the present closed against Jesus and the Twelve. A preparatory publication of the demoniac's story was necessary in anticipation of a later visit (vii. 31 ff.). What had been prohibited in Galilee (i. 43 f.) is under other circumstances not only permitted but commanded in Decapolis: cf. Eccl. iii. 7, καιρὸς τοῦ σιγᾶν καὶ καιρὸς τοῦ λαλεῖν.

εἰς τὸν οἶκόν σου πρὸς τοὺς σούς] Cf. ii. 11. The man's first duty was to his own house (where he had long been a stranger, Lc. viii. 27), and his

σου πρὸς τοὺς σούς, καὶ ἀπάγγειλον αὐτοῖς ὅσα §ὁ § a
κύριός σοι πεποίηκεν καὶ ἠλέησέν σε. [20]καὶ ἀπῆλθεν 20
καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει §ὅσα ἐποίησεν § N
αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.¶ ¶ ℸ
[21]Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ 21
πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν·

19 απαγγειλον] διαγγειλον D 1 13 28 69 131 209 346 604 αναγγειλον ALΠΣΦℸ al | ο κυριος] ο θεος D 238 | πεποιηκεν ℵABCLΠΣℸ min$^{\text{permu}}$ me] εποιησεν DKΦ min$^{\text{nonn}}$ | και ηλ.] κ. οτι ηλ. D b c ff i syr$^{\text{pesh (non sin)}}$ 21 om εν τω πλοιω D 1 28 2$^{\text{pe}}$ a b c e syr$^{\text{sin}}$ arm | ἐπ] προς DN 13 28 69 346 2$^{\text{pe}}$

relatives and acquaintances. Comp. 1 Tim. v. 4, 8. His tale was to be told in his own circle first. For ἀπάγγειλον Lc. has διηγοῦ (see on *v.* 16).

ὅσα ὁ κύριός σοι κτλ.] On ὅσα see iii. 8 note, and *infra*, *v.* 20. Lc. ὁ θεός: ὁ κύριος is here = Κύριος as in Lc. i. 6, &c., either יְהוָֹה or אֲדֹנָי, as repeatedly in the LXX.; ὁ κ. is used of Jesus by Mc. only in xi. 3 where it possibly = ὁ διδάσκαλος (Jo. xiii. 13). Euth.: οὐκ εἶπεν Ὅσα ἐγὼ πεποίηκα· τῷ πατρὶ τὸ θαῦμα ἐπιγραφόμενος. Πεποίηκεν καὶ ἠλέησεν: the combination of tenses expresses two sides of the transaction, its historical completeness and its permanent results. The act of mercy was momentary, the consequences would be before the eyes of those who listened to his tale. On such combinations see WM., p. 339. In some cases the perfect appears to bear a sense almost undistinguishable from that of the aorist, *ib.*, p. 340, Burton, §§ 80, 88; but here the change of tense can be conveyed in a translation: cf. R.V. 'hath done,' 'had mercy.' For ποιεῖν τί τινι conf. Mt. xxvii. 22. Ὅσα, which belongs properly to πεποίηκεν, is loosely carried on to ἠλέησεν, before which we should expect ὡς.

20. ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει] Lc. καθ' ὅλην τὴν πόλιν i.e. Gerasa. The Decapolis (G. A. Smith, *H.G.* p. 595 ff., Schürer II. ii. 94 ff.) was strictly a confederation of Greek cities, perhaps originally ten in number. Pliny *H. N.* v. 18. 74 mentions Damascus, Philadelphia, Raphana, Scythopolis (the O.T. Bethshan), Gadara, Hippos, Dios, Pella, Gerasa (now *Jerash*), Kanatha: but he warns his readers that the names varied in different lists. As a geographical name the word was probably used with a corresponding laxity, and the territory of each city in the league was regarded as the local 'Decapolis.' If so, the Decapolis of the Gospels (Mt. iv. 25, Mc. v. 20, vii. 31) may be sought for in the neighbourhood of Gadara and Hippos, which bordered on the Lake (Joseph. *B. J.* iii. 3. 1, πρὸς ἕω δὲ Ἱππηνῇ τε καὶ Γαδάροις ἀποτέμνεται [ἡ Γαλιλαία] καὶ τῇ Γαυλωνίτιδι). See note on vii. 31 *infra*.

21—34. ON HIS RETURN TO THE WESTERN SHORE THE LORD IS CALLED TO HEAL THE CHILD OF JAIRUS, AND ON HIS WAY THITHER IS TOUCHED BY A WOMAN IN THE CROWD (Mt. ix. 18—22, Lc. viii. 40—48).

21. διαπεράσαντος...εἰς τὸ πέραν] Τὸ πέραν is here the Western shore; the place of landing is apparently Capernaum. See below, *v.* 22. For διαπερᾶν ('cross the water') cf. vi. 53, Acts xxi. 2.

συνήχθη κτλ.] The contrast is remarkable; on the E. side He had been desired to depart; on the W., ἀπεδέξατο αὐτὸν ὁ ὄχλος (Lc.). Ἐπί with acc. of a person is not common

¶ W^{f} 22 καὶ ἦν παρὰ τὴν θάλασσαν.¶ [22]καὶ ἔρχεται εἷς τῶν
§ W^{f} ἀρχισυναγώγων, §ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν
23 πίπτει πρὸς τοὺς πόδας αὐτοῦ· [23]καὶ παρεκάλει
αὐτὸν πολλὰ λέγων ὅτι Τὸ θυγάτριόν μου ἐσχάτως
¶ Θ^{b} ἔχει· ἵνα ἐλθὼν¶ ἐπιθῇς τὰς χεῖρας αὐτῇ, ἵνα σωθῇ
24 καὶ ζήσῃ. [24]καὶ ἀπῆλθεν μετ' αὐτοῦ.

21 om *και ην* D b c e f ff i q syr^{sin} aeth 22 om *ονοματι Ιαειρος* D a e ff i | om *ιδων αυτον* D e *ιδ. τον Ιησουν* N | *προς*] *παρα* N 23 *παρεκαλει* BDΔΠΣΦ] *παρακαλει* ℵACLN 33 2^{pe} min^{nonn} | om *πολλα* D al b c ff i q | *ινα ελθων...αυτη*] *ελθε αψαι αυτης εκ των χειρων σου* D b i q syr^{sin} | om *αυτη* N | *ινα σωθη και ζηση* ℵBCDLΔ 13 69 346 604 2^{pe}] *οπως σ. κ. ζησεται* ΑΝΠΣΦ 24 *απηλθεν*] *υπηγεν* D 124 *επορευετο* 604

(WM., p. 508), and when preceded as here by a verb which implies rest it is a little difficult; the multitude had come together at the first sight of the boat putting out from Gerasa, and as soon as He had landed, it swarmed down upon Him—a *constr. praegnans*. On the other hand ἦν παρὰ τὴν θάλασσαν may merely mean, 'He was by the Sea'; cf. WM., p. 503, Blass, *Gr.* p. 134.

22. ἔρχεται εἷς τῶν ἀρχισυναγώγων] The teaching is interrupted by an arrival. Mt. (ix. 18) places this incident in an entirely different context; Lc. agrees with Mc. For εἷς τῶν ἀρχισ. Mt. has ἄρχων εἷς, Lc. ἄρχων τῆς συναγωγῆς here, but ἀρχισυνάγωγος further on (viii. 49). In a small synagogue there might be but one such officer (Lc. xiii. 14); in larger synagogues there were sometimes several (Acts xiii. 15, xiv. 2, D). The ἀρχισυνάγωγος (רֹאשׁ הַכְּנֶסֶת) was the supervisor of the worship of the synagogue (Schürer II. ii. p. 63 ff.), but not (as Irenaeus v. 13. 1 calls him) an ἀρχιερεύς: his functions were not priestly but administrative only. For a later distinction between ἄρχοντες τ. συναγωγῆς and ἀρχισυνάγωγοι see W. M. Ramsay, *Exp.* v. i. p. 272 ff.

Ἰάειρος] = יָאִיר, LXX. Ἰαείρ, Num. xxxii. 41, Jud. x. 3 f.; in Esth. ii. 5, 1 Esdr. v. 31 Ἰάειρος; Syrr.$^{sin. pesh.}$ have *Joarash*. For the Jair of Judges Josephus (*ant.* v. 7) gives Ἰάρης (Niese), but with the variants Ἰαείρης, Ἰάειρος. Both the earlier Jairs were Gileadites. Victor remarks: τὸ ὄνομα κεῖται διὰ τοὺς Ἰουδαίους τοὺς εἰδότας τὸ γεγονός. More probably, because it was familiar to the first generation of believers; cf. xv. 21. Bengel: "quo tempore Marcus hoc scripsit [? Petrus hoc dixit] Jairus eiusve filia adhuc reperiri in Palestina potuit." The name occurs also in Lc., but not in Mt.

πίπτει πρὸς τ. πόδας αὐτοῦ] Mt. προσεκύνει αὐτόν: see on *v.* 6. The prostration is the more remarkable as that of a dignitary in the presence of a crowd. His dignity was forgotten in the presence of a great sorrow; he recognised his inferiority to the Prophet who had the power to heal.

παρεκάλει κτλ.] On πολλά see *v.* 10 note. Θυγάτριον, cf. vii. 25: a diminutive of affection used in later Greek (Plutarch, Athenaeus); in the N.T. peculiar to Mc. Lc. adds that she was μονογενής (cf. vii. 12, ix. 38). Ἐσχάτως ἔχει, also peculiar to Mc., a phrase condemned by the Atticists, see Lob. *Phryn.* p. 389; Josephus has (*ant.* ix. 8. 6) ἐν ἐσχάτοις εἶναι, cf. Vg. here, *in extremis est*. Wycliffe^{2}, "is ny3 deed." Mt. substitutes ἄρτι ἐτελεύτησεν, Lc. ἀπέθνησκεν.

ἵνα ἐλθὼν ἐπιθῇς κτλ.] For the

Καὶ ἠκολούθει αὐτῷ ὄχλος πολύς, καὶ συνέθλιβον
αὐτόν. [25] καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος δώδεκα 25
ἔτη, [26] καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ 26
δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ μηδὲν¶ ὠφελη- ¶ syr$^{\text{sin}}$
θεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, [27] ἀκού- 27

25 γυνη]+τις DNΠ al min$^{\text{pl}}$ 26 τα παρ αυτης ABLNΣ al min$^{\text{fere 100}}$] τα παρ εαυτης ℵCDKΔΠ min$^{\text{mu}}$ τα υπαρχοντα αυτης Φ

ellipsis see WM., p. 396. Either παρακαλῶ or θέλω may be mentally supplied: cf. *vv.* 10, 18, and see Burton, §§ 202, 203. Mt. gives a simple imperative (ἀλλὰ ἐλθὼν ἐπιθές), and so the Western text in Mc.; cf. Vg. *veni impone manus.* Mc.'s broken construction reflects the anxiety of the speaker. The Greek expositors contrast the superior faith of the centurion (Mt. viii. 8). For the use of imposition of hands in healing see vi. 5, vii. 32, viii. 23, 25, [xvi. 18]; Acts ix. 17, xxviii. 8; as a primitive form of benediction (Gen. xlviii. 14 ff.) in common use among the Jews (Mason, *Baptism and Conf.* p. 10), it was adopted by our Lord, and employed in the Church in various rites to symbolise and convey gifts whether of healing or of grace. Ἵνα σωθῇ καὶ ζήσῃ is not a *hendiadys*: 'that she may be healed (of her disorder) and her life may be spared.' For σώζειν 'to restore to health,' in cases where the disease is not fatal, see *vv.* 28, 34, vi. 56, x. 52.

24. ἀπῆλθεν μετ' αὐτοῦ] The Lord rose and followed the synagogue-ruler, and after him went the Twelve (Mt.), and a vast crowd (Lc.), eager to see another wonder. The crowd pressed round Him, leaving Him scarce space to move (συνέθλιβον αὐτόν, Mc.) or even to breathe (συνέπνιγον αὐτόν, Lc.). Συνθλίβω (Sir. xxxiv. 14 = xxxi. 17), Mc. only; cf. θλίβειν, Mc. iii. 9, ἀποθλίβειν, Lc. viii. 45.

25. γυνὴ οὖσα ἐν ῥύσει] So Lc.; Mt. γ. αἱμορροοῦσα. For εἶναι ἐν ῥ. see WM., p. 230: ἐν ῥ. in a condition of, i.e. suffering from, hemorrhage. Fritzsche compares ἦν ἐν τῇ νόσῳ Soph. *Aj.* 270. Ῥύσις is used in Lev. xv. 2 ff. for זוֹב; αἱμορροεῖν occurs in the same context (*v.* 33). The trouble had lasted as many years (12) as Jair's child had lived, cf. *infra*, *v.* 42; Bengel: "uno tempore initium miseriae et vitae habuerant." For a curious use made of this number by the Valentinian Gnostics see Iren. i. 3. 3.

26. πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν] For some of the prescriptions ordered in this case by the Rabbinical experts see J. Lightfoot on this verse. Δαπανήσασα τὰ παρ' αὐτῆς πάντα, Vg. *et erogaverat omnia sua*; cf. iii. 21 οἱ παρ' αὐτοῦ, Lc. x. 7 τὰ παρ' αὐτῶν, Phil. iv. 18 τὰ παρ' ὑμῶν: the phrase is equivalent to ὅσα εἶχεν, ὅλον τὸν βίον αὐτῆς (xii. 44), which might indeed be little enough, as the last reference shews. In Lc. BD Syr.$^{\text{sin.}}$ omit the corresponding words ἰατροῖς προσαναλώσασα ὅλον τὸν βίον αὐτῆς, and WH. exclude them from margin as well as text. For varying estimates of the physician in later Jewish writings see Tobit ii. 10 (B and ℵ texts)—an interesting parallel—and on the other hand Sir. xxxviii. 1 ff. Holtzmann quotes from the Mishna a sentence which seems to shew that they were in ill odour with the Rabbis (*Kiddushim*, iv. 14, "medicorum optimus dignus est gehenna"). Εἰς τὸ χεῖρον ἐλθοῦσα: cf. ἐπὶ τὸ χεῖρον προκόπτειν (2 Tim. iii. 13).

σασα τὰ περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ
28 ὄπισθεν ἥψατο τοῦ ἱματίου αὐτοῦ· [28]ἔλεγεν γὰρ ὅτι
¶ W$^{\text{f}}$ Ἐὰν ἅψωμαι κἂν τῶν ἱματίων αὐτοῦ, σωθήσομαι.¶
§ W$^{\text{g}}$ § W$^{\text{f}}$ 29 §[29]καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, §καὶ
30 ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος. [30]καὶ

27 τα περι ℵ*BC*Δ] om τα ℵ$^{\text{c}}$AC^{2}DLNΠΣΦ min$^{\text{fere omn}}$ | εν τω οχλω] εις τον οχλον N 13 28 69 124 346 | του ιματιου] pr του κρασπεδου M 1 33 al$^{\text{pauc}}$ 28 ελεγεν γαρ (λεγουσα D 604 2$^{\text{pe}}$ b c ff i q aeth)] + εν εαυτη DKNΠΣ 1 33 209 604 2$^{\text{pe}}$ al$^{\text{nonn}}$ a c ff i q arm | εαν] + μονον 33 arm | εαν καν] καν ADΠ al min$^{\text{fere omn}}$

27. τὰ περὶ τοῦ Ἰησοῦ] I.e. the report of His powers of healing; cf. Lc. xxiv. 19, Acts xxiv. 10, Phil. ii. 23.

ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν] She mixed with the crowd which followed the Lord and contrived to make her way to the front, immediately behind Him.

ἥψατο τοῦ ἱματίου αὐτοῦ] The part touched was the κράσπεδον (Mt. Lc.), i.e. the edge of the outer garment. The Law required every Jew to attach to the corners of his quadrangular covering tassels, which according to usage consisted of threads of white wool twisted together and were fastened to the garment by a cord of blue; see Num. xv. 38 f: ποιησάτωσαν ἑαυτοῖς κράσπεδα (צִיצִית) ἐπὶ τὰ πτερύγια τῶν ἱματίων αὐτῶν...καὶ ἐπιθήσετε ἐπὶ τὰ κράσπεδα τῶν πτερυγίων κλῶσμα ὑακίνθινον; Deut. xxii. 12: στρεπτὰ ποιήσεις σεαυτῷ ἐπὶ τῶν τεσσάρων κρασπέδων (כַּנְפוֹת) τῶν περιβολαίων σου (see Driver, *ad. l.*). The Lord doubtless conformed to the precept of the Law, though he afterwards censured the Scribes for their ostentatious obedience (Mt. xxiii. 5). The κράσπεδον may have been either one of the tassels, or the corner from which it hung (so the LXX. in Deut. *l.c.*, Zach. viii. 23). One corner with its tassel was behind Him, and on this the woman laid her hand (ἐλθοῦσα...ὄπισθεν).

28. ἔλεγεν] Mt. adds ἐν ἑαυτῇ: the words were unspoken. Ἐὰν...κἂν has caused trouble to the copyists, but κἂν qualifies τῶν ἱματίων (WM., p. 730), cf. Vg. *si vel vestimentum eius tetigero*; similarly we find ἵνα...κἂν in vi. 56, and Acts v. 15 (where see Blass). Mt. substitutes μόνον for κἂν without materially modifying the sense. Τῶν ἱματίων, 'the clothes,' general and inclusive, as in *v.* 30 *infra*. On the expectation of a cure by contact comp. iii. 10, and on σωθήσομαι see *v.* 25 *supra*.

29. εὐθὺς ἐξηράνθη κτλ.] The hemorrhage ceased: Lc., using perhaps a medical term (cf. Plummer, *Luke*, pp. lxv, 235), ἔστη ἡ ῥύσις. For ξηραίνω in the sense of drying up a spring cf. 3 Regn. xvii. 7, Jer. xxviii. (li.) 36, ξηρανῶ τὴν πηγὴν αὐτῆς: ἡ πηγὴ τοῦ αἵματος is from Lev. xii. 7. Ἔγνω τῷ σώματι ὅτι ἴαται: she knew from her bodily sensations, cf. ii. 5, ἐπιγνοὺς...τῷ πνεύματι, dat. of sphere (WM., p. 270). Ἴαται transfers the reader into the region of the woman's thoughts: the conviction flashed through her mind, Ἴαμαι: 'I have received a permanent cure.' The perf. pass. of ἰάομαι occurs here only in Biblical Greek, for ἴαμαι in 4 Regn. ii. 21, Hos. xi. 3 is middle; but ἰάθην, ἰαθήσομαι are repeatedly used in a passive sense both in LXX. and N.T. For μάστιξ *plaga* see iii. 10, note.

εὐθὺς ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ
δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν
Τίς μου ἥψατο τῶν ἱματίων; [31]καὶ ἔλεγον αὐτῷ οἱ 31
μαθηταὶ αὐτοῦ Βλέπεις τὸν ὄχλον συνθλίβοντά σε,
καὶ λέγεις Τίς μου ἥψατο; [32]καὶ περιεβλέπετο ἰδεῖν 32
τὴν τοῦτο ποιήσασαν. [33]ἡ δὲ γυνὴ φοβηθεῖσα καὶ 33

30 την εξ αυτου δυναμιν εξελθ.] την δ. (+την D^{a} arm^{vid}) εξελθ. απ. αυτου D
31 λεγουσιν DN 2^{pe} (a) e i q | ηψατο]+των ιματιων arm

30. εὐθὺς ὁ Ἰησοῦς κτλ.] The Lord also experienced an instantaneous sensation in the sphere of His consciousness (ἐν ἑαυτῷ), amounting to a definite knowledge of the fact; for ἐπιγνούς as contrasted with ἔγνω (*v.* 29) see note on ii. 8. He was fully aware that this power had gone forth from Him—τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν—not as Vg., *virtutem quae exierat de eo*, but "virtutem quae de eo exisse": cf. Lc. ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ, Vg. *novi virtutem de me exisse.* Τὴν ἐξ αὐτοῦ, that which belonged to Him and from time to time proceeded from Him; ἐξελθοῦσαν, "the substantive part. as object," Burton, § 458; cf. Acts xxiv. 10, Heb. xiii. 23. That miraculous energy went forth from Jesus was notorious, cf. vi. 14; contrast the disavowal of personal power on the part of the Apostles, Acts iii. 12. The Gk. commentators are careful to point out that the Lord's power did not leave Him when it went forth to heal; the movement is not to be understood τοπικῶς ἢ σωματικῶς (Victor, Thpht.).

ἐπιστραφεὶς ἐν τῷ ὄχλῳ] The Lord turned and questioned the crowd which pressed upon Him from behind (*vv.* 24, 27). The act of turning was characteristic; see viii. 33, Lc. vii. 9, 44, ix. 55, &c. The question seems to imply that He needed information; see Mason, *Conditions*, &c. p. 149 f.; on the other hand cf. Jerome, *tract. in Mc.* "nesciebat Dominus quis tetigisset? quomodo ergo quaerebat eam? quasi sciens, ut indicaret...ut mulier illa confiteatur et Deus glorificetur."

The order τίς μου...τῶν ἱμ. may perhaps be intended to bring together the two persons of the toucher and the Touched, cf. *v.* 31, τίς μου ἥψατο; see however WM., p. 193.

31. ἔλεγον αὐτῷ οἱ μαθηταί] Lc. εἶπεν ὁ Πέτρος. That the remark was Peter's might have been inferred from its hasty criticism, and a certain tone of assumed superiority, which called at a later time for a severe rebuke; cf. viii. 32 ff.

On the spiritual significance of συνθλίβειν and ἅπτεσθαι see Victor: ὁ πιστεύων εἰς τὸν σωτῆρα ἅπτεται αὐτόν· ὁ δὲ ἀπιστῶν θλίβει αὐτὸν καὶ λυπεῖ. Compare especially Aug. *serm.* 62; Bede *ad l.* "quem turba passim comitans comprimit, una credula mulier Dominum tangit."

32. περιεβλέπετο ἰδεῖν κτλ.] The Lord's only reply was to look round with a scrutinising gaze (iii. 5, 34) which revealed to Him the individual who had stolen a cure. Ἰδεῖν is the inf. of purpose, Burton, § 366; on the distinction between ἰδεῖν and βλέπειν see note on iv. 12. The use of the fem. (τὴν ποιήσασαν) is anticipatory: 'the person who had done this and who proved to be a woman.'

33. ἡ δὲ γυνή κτλ.] Lc. adds ἰδοῦσα ...ὅτι οὐκ ἔλαθεν. She was detected partly by her nearness to Christ,—a position from which she could not withdraw, on account of the crowd—

τρέμουσα, εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέ-
πεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.
34 [34] ὁ δὲ εἶπεν αὐτῇ Θυγάτηρ, ἡ πίστις σου σέσωκέν
σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς
μάστιγός σου.
¶ W^{f} 35 [35] ᾿Έτι αὐτοῦ λαλοῦντος¶ ἔρχονται ἀπὸ τοῦ ἀρχι-

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33 τρεμουσα] + δι ο πεποιηκει λαθρα D 50 124 604 2^{pe} (6^{pe}) a ff i arm | ο γεγονεν] το γεγονος N | αυτη] pr επ ΑΝΠΣ al min^{pl} c f vg επ αυτην Φ 13 69 al^{pauc} | προσεπεσεν αυτω] προσεκυνησεν αυτον C προσεκ. αυτω 6^{pe} | αληθειαν] αιτιαν 1 13 28 69 346 (arm)
34 θυγατηρ BD] θυγατερ ℵAC^{2}LNΔΠΣΦ al $min^{forte\ omn}$ | υπαγε] πορευου N 604
35 om ετι N

partly by her own consciousness (εἰδυῖα ὃ γέγονεν αὐτῇ). She felt the Lord's eye resting on her, and knew herself discovered. The fear and trembling with which she came forward are not fully explained by the Western gloss δι' ὃ πεποιήκει λάθρα (WH., *Notes*, p. 24); a deeper psychology would take into account the excitement of the moment and the spiritual effort. For the combination φοβ. καὶ τρέμ. cf. Jud. ii. 28 (B), Dan. v. 19 (Th.), 4 Macc. iv. 10, 1 Cor. ii. 3, 2 Cor. vii. 15, Eph. vi. 5, Phil. ii. 12. The inward movement expressed itself in visible signs of excitement.

πᾶσαν τὴν ἀλήθειαν] Cf. Jo. xvi. 13 (τὴν ἀλ. π.) and Westcott's note. Lc. gives the details. The confession revealed both the purpose (δι' ἣν αἰτίαν) and effect (ὡς ἰάθη παραχρῆμα). Moreover it was made publicly (ἐνώπιον παντὸς τοῦ λαοῦ). Bede: "ecce quo interrogatio Domini tendebat."

34. θυγάτηρ = θύγατερ: so the LXX. (codd. BA) in Ruth ii. 2, 22; iii. 1; cf. WH., *Notes*, p. 158. Ἡ πίστις σου σέσωκέν σε: 'thy restoration is due to thy faith,' cf. x. 52, Lc. xvii. 19—a statement which does not of course exclude the complementary truth that she was healed by power proceeding from the person of Christ (*v.* 30). Christ's purpose in detecting her was to perfect her faith by confession (Rom. x. 10); this end being now gained, she is free to reap the fruits of her venture. Jerome: "nec dixit 'Fides tua te salvam factura est,' sed 'salvam fecit.'"

ὕπαγε εἰς εἰρήνην] Lc. πορεύου εἰς εἰρ., 'go and enjoy peace'; an O.T. phrase = לְכִי לְשָׁלוֹם 1 Regn. i. 17: cf. 1 Regn. xxix. 7, 2 Regn. xv. 9. The Vg. *vade in pace* answers better to the tamer πορ. ἐν εἰρήνῃ (Acts xvi. 36, James ii. 16, where see Mayor's note). Ἴσθι ὑγιὴς ἀπὸ τῆς μ. σου, 'be sound (and therefore free) from thy scourge': i.e. continue so from this time forth; cf. Mt. ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

Acc. to *Ev. Nicod.* i. 7 (B) the woman's name was Veronica. Eusebius (*H.E.* vii. 18) relates a tradition that she was a native of Caesarea Philippi or Paneas, where a brazen statue of her in the act of kneeling before the Saviour had been seen by himself. Macarius Magnes (i. 6) represents her as a princess of Edessa, and as μέχρι τοῦ νῦν ἀοίδιμον ἐν τῇ μέσῃ τῶν ποταμῶν. For the mass of legend which has gathered round the story see Thilo, *Cod. apocr.* i. 560 n.

35—43. RAISING OF THE DEAD CHILD (Mt. ix. 23—26, Lc. viii. 49—56).

35. ἔτι αὐτοῦ λαλοῦντος] So Lc.: the exact phrase occurs in Gen. xxix. 9, LXX. The coincidence was a happy

συναγώγου λέγοντες ὅτι Ἡ θυγάτηρ §σου ἀπέθανεν· § W^{f}
τί ἔτι σκύλλεις τὸν διδάσκαλον; [36]ὁ δὲ Ἰησοῦς 36
παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχι-
συναγώγῳ Μὴ φοβοῦ· μόνον πίστευε. [37]καὶ οὐκ 37
ἀφῆκεν οὐδένα μετ' αὐτοῦ συνακολουθῆσαι, εἰ μὴ
τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάνην τὸν ἀδελφὸν

36 ο δε Ι.] + ευθεως AC(N)ΠΦ al min^{pl} a syr^{hcl} go | παρακουσας ℵ$^{*c.b}$BLΔ e] ακουσας ℵ$^{c.a}$ACDNΠΣΦ al min$^{forte\ omn}$ latt al | τον λογον λαλ.] τον λογ. τον λαλ. B τουτον τον λογ. D τον λογ. ευθεως λαλ. Σ   37 ουδε ενα D | μετ αυτου συνακ. ℵBCLΔ] αυτω συνακολουθησαι EFGHMSUVΠ^{2}(Σ)Φ αυτω ακολουθησαι AKΠ* min^{pauc} παρακολουθησαι αυτω D 1 28 124 209 604 2^{pe}

one for the αἱμορροοῦσα, for the new arrival at once diverted the attention of the crowd. Ἀπὸ τοῦ ἀρχισυναγώγου: he was present (*v.* 36), so that the words = ἀπὸ τῆς οἰκίας τοῦ ἀρχ. (Euth.); cf. Lc. παρὰ τοῦ ἀρχ. Ἔρχονται, "Man kommt" (Lc. ἔρχεταί τις); cf. λέγουσιν, i. 30 (Meyer). Ἀπέθανεν = τέθνηκεν (Lc.); see Burton, § 47.

τί ἔτι σκύλλεις κτλ.] Tindale: "why diseasest thou the master any further?" Lc. μηκέτι σκύλλε. Σκύλλειν is properly to flay or to mangle (Aesch. *Pers.* 577), but in later Greek 'to harass, annoy' (Euth. ἀντὶ τοῦ περισπᾶς, ἐνοχλεῖς); cf. 3 Macc. iii. 25 μεθ' ὕβρεως καὶ σκυλμῶν, ib. vii. 5 μετὰ σκυλμῶν ὡς ἀνδράποδα, Mt. ix. 36. Here and in Lc. vii. 6 the verb means scarcely more than 'to trouble,' 'put to inconvenience' (Vg. *vexare*). The remark shews that the power of raising the dead was not yet generally attributed to Jesus; only one instance, so far as we know, had occurred, and that not in the Lake district (Lc. vii. 11 ff.). Victor: ἐνόμισαν μηκέτι αὐτοῦ χρείαν εἶναι διὰ τὸ τεθνηκέναι αὐτήν, οὐκ εἰδότες ὅτι δυνατὸς ἦν καὶ ἀποθανοῦσαν ἀναστῆσαι.

36. παρακούσας τὸν λόγον λαλούμενον] In the LXX. παρακούειν is uniformly to neglect or refuse to hear, or to act as if one did not hear; cf. 1 Esdr. iv. 11, Esther iii. 3, 8, vii. 4 (παρήκουσα = הֶחֱרַשְׁתִּי), Tob. iii. 4, Isa. lxv. 12 (παρηκούσατε = לֹא שְׁמַעְתֶּם): and so the word is used in Mt. xviii. 17 bis; whilst παρακοή is the reverse of ὑπακοή (Rom. v. 19, 2 Cor. x. 6, Heb. ii. 2). The Lord heard the words said (for λαλ. see WM., p. 436, Burton, § 458, and note on *v.* 30 *supra*), but spoke as if He had not heard, passed them by in silence and followed His own course. Contrast *Act. Ioann.* 17 (ed. James, p. 22 f.), ὑφ' ἑκάστου ἡμῶν καλούμενος οὐχ ὑπομένει παρακοῦσαι ἡμῶν.

μόνον πίστευε] Lc. μ. πίστευσον, faith being viewed as an act rather than as a state. With μόνον *tantummodo* cf. Mt. viii. 8. There was no cause for fear, unless the man's faith broke down.

37. The crowd is not suffered to approach the house. Lc., perhaps with less exactness, represents the Lord as dismissing them on reaching the house (ἐλθὼν...οὐκ ἀφῆκεν εἰσελθεῖν: cf. Mc.'s οὐκ ἀφῆκεν...καὶ ἔρχονται). Συνακολουθεῖν is a rare compound in Biblical Greek (LXX.^{2}; in N.T. only here and in xiv. 51, Lc. xxiii. 49); comp. ἠκολούθει in *v.* 24—the crowd followed, but there was no bond of fellowship to keep them with Him to the end.

εἰ μὴ τὸν Πέτρον κτλ.] Even of the Apostles only three are permitted to enter; so careful is the Lord not to invade at such a time the seclusion

38 *Ἰακώβου.* [38]*καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχι-*
συναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ
39 *ἀλαλάζοντας πολλά·* [39]*καὶ εἰσελθὼν λέγει αὐτοῖς Τί*
θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν

38 *ερχονται* ℵABCDFΔ 1 33 al^{pauc} b e i q vg syr^{pesh} me] *ερχεται* LNΠΣΦ al min^{pl} a c f ff go syr^{hcl} arm aeth | *τον οικον*] *την οικιαν* D 604 2^{pe} | *εθεωρει* D | om *και* 3° DΦ al min^{pl} latt$^{vt\ pl}$ me | *κλαιοντων και αλαλαζοντων* D 2^{pe}

of the home life. Three were sufficient as witnesses (Mt. xviii. 16); and the same triad were chosen on other occasions when privacy was desired (ix. 2, xiv. 33).

The order of the names is the same as in Mc.'s list of the Apostles (iii. 16), and it is maintained in ix. 2, xiii. 3, xiv. 33; Mt. on the whole agrees (x. 2, xvii. 1): Lc. on the other hand usually writes Π. *καὶ Ἰωάνης καὶ Ἰάκωβος* (viii. 51, ix. 28, Acts i. 13), though his Gospel preserves the older order in the Apostolic list (Lc. vi. 14). See note on Mc. iii. 16. The single article in Mc. before the three names represents the three as a body. But the practice of the Evangelist varies; thus in ix. 2 we have *τὸν* Π. *καὶ τὸν Ἰάκ. καὶ Ἰω.*, while in xiv. 33 an article stands in WH.'s text (though the margin agrees with v. 37) before each name. For *τὸν ἀδελφὸν Ἰακ.* see i. 16, 19 notes.

38. *θεωρεῖ ... ἀλαλάζοντας πολλά*] The Lord has dismissed one crowd only to find the house occupied by another (*θόρυβον*=*ὄχλον θορυβούμενον*, Mt.). For the moment He stands gazing at the strange spectacle (*θεωρεῖ*, cf. xii. 41). *Θόρυβος* is the uproar of an excited mob (xiv. 2, Acts xx. 1, xxi. 34). The *καί* which follows is epexegetic (WM., p. 345); the uproarious crowd within consisted of mourners. *Ἀλαλάζειν* is 'to shout,' whether for joy (so often in the Psalms, e.g. Ps. xlvi. (xlvii.) 1, *ἀλαλάξατε τῷ θεῷ*), or in lamentation, cf. Jer. iv. 8, *κόπτεσθε καὶ ἀλαλάξατε*. The mourners were probably professional; among them were musicians (*αὐληταί*, Mt.), and wailing women (*αἱ θρηνοῦσαι*, Jer. ix. 17); "even the poorest of Israel will afford his dead wife not less than two minstrels and one woman to make lamentations" (J. Lightfoot), and this was the house of an *ἀρχισυνάγωγος*. On the shallowness of the feeling which prompted these demonstrations see Sir. xxxviii. 16 ff.

39. *εἰσελθὼν κτλ.*] The Lord entered the court, and expostulated. For Mc.'s *τί θορυβεῖσθε* and Lc.'s milder *μὴ κλαίετε*, Mt. has the sterner *ἀναχωρεῖτε*, which may have followed when the call to silence had proved in vain. *Οὐκ ἀπέθανεν ἀλλὰ καθεύδει* is enigmatical; *καθεύδειν* may=*τεθνηκέναι*, as in Dan. xii. 2 (LXX. and Th.), 1 Th. v. 10; cf. *κοιμᾶσθαι* in Jo. xi. 11 ff., but this sense seems to be excluded when the verb is placed in contrast with *ἀποθανεῖν*. Hence some have declined to regard this miracle as a raising of the dead (see Trench, *Miracles*, p. 182 f.). But the fact of the child's death was obvious to the bystanders, and is apparently assumed by the Evangelists, at least by Lc. (*εἰδότες ὅτι ἀπέθανεν*). The Lord's meaning seems to be: 'a death from which there is to be so speedy an awakening can only be regarded as a sleep.' Cf. Bede: "hominibus mortua, qui suscitare nequiverant, Deo dormiebat." Ambrose: "fleant ergo mortuos suos qui putant mortuos; ubi resurrectionis fides est, non mortis est species, sed quietis."

ἀλλὰ καθεύδει. [40]καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ 40
ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ
παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ᾽ αὐτοῦ, καὶ
εἰσπορεύεται ὅπου ἦν τὸ παιδίον·¶ [41]καὶ κρατήσας 41 ¶ W^{f}, ב
τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ Ταλειθά, κούμ· ὅ
ἐστιν μεθερμηνευόμενον Τὸ κοράσιον, σοὶ λέγω,

40 αυτος δε ℵBCDLΔ 33 latt (exc e) me] ο δε ΑΝΠΣ al min^{pl} syr$^{hel(txt)}$ arm ο δε ις̅ ΜΦ min^{pauc} syr^{pesh} | παντας] τους οχλους εξω D lat$^{vt\,pl}$ | το παιδιον] + ανακειμενον ACNΠΦ al min^{pl} + κατακειμενον Σ 604 arm 41 της χειρος] την χειρα D | ταλειθα (ταλιθα ℵACLNΠ al arm)] ραββι· θαβιτα D *thabitha* (*tabitha* etc.) a b c ff i r vg^{codd} *tabea acultha* e | κουμ ℵBCLMNΣ 1 33 al^{nonn} ff] κουμι (A)DΔΠΦ al min^{pl} latt$^{vt\,pl\,(vg)}$ syrr$^{pesh\,hel}$ arm me aeth

40. *κατεγέλων αὐτοῦ*] So Mt., Mc., Lc. The compound is used in the N.T. only in this context, but it is common in classical Gk. and in the LXX., e.g. Ps. xxiv. (xxv.) 2, Prov. xvii. 5, 4 Macc. vi. 20. The Engl. versions rightly lay stress on the scornfulness of the laughter expressed by *κατά* (e.g. Wycliffe, "thei scorneden hym"; Tindale, "they lawght him to scorne"). On the gen. see WM., p. 537 n. According to the Gk. expositors the Lord suffered these hirelings to deride Him in order to prevent them from saying afterwards that the child was not really dead (Thpht. *ὡς ἂν μὴ ἔχωσιν ὕστερον λέγειν ὅτι κάτοχος* (cataleptic) *ἐγένετο*). But it is unnecessary to seek for any such explanation; *ἡ ἀγάπη πάντα ὑπομένει.*

αὐτὸς δὲ ἐκβαλὼν πάντας κτλ.] On *ἐκβάλλω* see i. 12. In this case some pressure was needed, for it was the interest of these paid mourners to remain. There is a sternness manifested in their ejection which finds a counterpart on other occasions when our Lord is confronted with levity or greed; cf. xi. 15, Jo. ii. 15. Jerome: "non enim erant digni ut viderent mysterium resurgentis, qui resuscitantem indignis contumeliis deridebant." *Αὐτὸς δέ*, 'He on His part,' Vg. *ipse vero*. *Παραλαμβάνει*, cf. iv. 36. Five persons enter the chamber of death by His invitation. In the O.T. instances of the raising of the dead the prophet is alone (1 K. xvii. 19 ff., 2 K. iv. 33), and this seems to have been the case also at the raising of Tabitha (Acts ix. 40). Our Lord, knowing the issue (Jo. xi. 41, 42), chooses to work in the presence of witnesses, not excepting the mother, though He ejects the jeering hirelings who were not in sympathy with His purpose. Euth.: *τὸν μὲν οὖν πατέρα καὶ τὴν μητέρα...παρέλαβε θεατὰς τοῦ θαύματος ὡς οἰκείους ἐκείνῃ, τοὺς δὲ μαθητὰς ὡς οἰκείους ἑαυτῷ.*

41. *κρατήσας τῆς χειρὸς τοῦ παιδίου*] Wycliffe, "he heeld the hond of the damysel"; Tindale rightly, "toke the mayden by the honde." See WM., p. 252, and cf. i. 31, ix. 27. He addresses Himself to the personality, not to the body only (*λέγει αὐτῇ*: cf. Lc. vii. 14, Jo. xi. 43). Comp. Jo. v. 28, *οἱ ἐν τοῖς μνημείοις ἀκούσουσιν.*

ταλειθά, κούμ] טְלִיתָא קוּם (קוּמִי) (Dalman, p. 118 n., 266 n.). On the strange corruptions of these Aramaic words in some Western texts see Chase, *Syro-Latin Text*, p. 109 f.; *tabita* for *talitha* found its way into our earlier English versions, Tindale, as well as Wycliffe. For other Aramaic words preserved by Mc., see vii. 34, xiv. 36; and on the general subject of Aramaisms in the Gospels, Schürer II. i. 9. *Ὅ ἐστιν μεθερμηνευόμενον*, a phrase common to Mt., Mc., Jo., and Acts; other forms

42 ἔγειρε. [42]καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν [εὐθὺς]
43 ἐκστάσει μεγάλῃ. [43]καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο· καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

41 εγειραι UΦ min$^{\text{sat mu}}$ εγειρον min$^{\text{pauc}}$ 42 ην γαρ] ην δε D 2$^{\text{pe}}$ 7$^{\text{pe}}$ latt | δωδεκα (δεκα δυο Φ 1)] pr ωσει ℵCΔ pr ως 1 33 604 al$^{\text{pauc}}$ arm | om ευθυς 2° ADNΠΣΦ al min$^{\text{pl}}$ latt syrr arm go al (hab ℵBCLΔ 33 me aeth) 43 om πολλα D lat$^{\text{vt pl}}$ | γνοι ABDL] γνω ℵCNΔΠΣΦ al | δοθηναι] δουναι D

are ὃ λέγεται μεθερμ., ὅ ἑρμηνεύεται, οὕτως γὰρ μεθερμηνεύεται. Μεθερμηνεύειν (a late compound for the class. ἑρμηνεύειν) is already used in reference to the translation of Hebrew into Greek in the prologue to Sirach (l. 19). Τὸ κοράσιον: the word is late and colloquial (Lob. *Phryn.* p. 74), and survives in modern Gk. (Kennedy, *Sources*, p. 154); in the LXX. where it usually represents נַעֲרָה, it is fairly common from Ruth onwards; in the N.T. it is used only of the girl in this narrative and of the daughter of Herodias. On the nom. (τὸ κοράσιον) see *v.* 8 note, and cf. Lc. ἡ παῖς, ἐγείρου.

42. εὐθὺς ἀνέστη...καὶ περιεπάτει] The effect was instantaneous (παραχρῆμα, Lc.), the child rose and walked (imperf., since the act was continuous, and not like rising, momentary, cf. Jo. v. 9, Acts iii. 8). Strength returned as well as life: cf. Lc. vii. 15 (ἤρξατο λαλεῖν), Jo. xi. 44 (ἐξῆλθεν... ἄφετε αὐτὸν ὑπάγειν). Ἦν γὰρ ἐτῶν δώδεκα justifies περιεπάτει—the child was of an age to walk; the correction in D has arisen from a failure to understand γάρ. For the gen. of time cf. Lc. ii. 37, 42, iii. 23, Acts iv. 22. For a patristic homily on the three miracles of raising the dead recorded in the Gospels see Aug. *serm.* 98 (Migne).

ἐξέστησαν κτλ.] On ἐξίστασθαι see note on ii. 12, and for ἔκστασις in this sense xvi. 8, Lc. v. 26, Acts iii. 10. The nearly equivalent phrase ἐκστῆναι ἔκστασιν μεγάλην occurs in Gen. xxvii. 33.

43. διεστείλατο κτλ.] Two directions follow the miracle: (1) the facts are not to be made public, (2) the restored child is to receive nourishment. The purpose of (1) was partly to prevent idle curiosity, and the excitement which would check spiritual work (cf. i. 44 note, vii. 36), partly to gain time for His departure (vi. 1 note). In (2) we have fresh evidence of the sympathetic tenderness of the Lord, and His attention to small details in which the safety or comfort of others was involved. In the excitement of the moment the necessity of maintaining the life which had been restored might have been overlooked. But life restored by miracle must be supported by ordinary means; the miracle has no place where human care or labour will suffice. Chrys.: οὐκ αὐτὸς δίδωσιν, ἀλλ᾽ ἐκείνοις κελεύει· ὥσπερ καὶ ἐπὶ τοῦ Λαζάρου εἶπε Λύσατε αὐτόν. Victor sees in this command evidence of the reality of the miracle: εἰς ἀπόδειξιν τοῦ ἀληθῶς αὐτὴν ἐγηγέρθαι καὶ οὐ δοκήσει τινὶ καὶ φαντασίᾳ, referring to Lc. xxiv. 41 f.; cf. Iren. v. 13. 1, Jerome, *tract. in Mc.* ad l.

Διαστέλλειν is properly to divide or distinguish: cf. e.g. Gen. xxx. 35, 40, Deut. x. 8. In the mid. the word in later Gk. has acquired the meaning 'to give an explicit order,' 'to enjoin': see Ezech. iii. 18 ff., and this sense it uniformly bears in the N.T. (Mc.^{5}, Acts^1; cf. the pres. part. pass. in Heb. xii. 20). With γνοῖ cf. παραδοῖ, iv. 29 note. For the inf. δοθῆναι see Burton, §§ 337, 391; for φαγεῖν almost =βρῶμα cf. vi. 37, Jo. iv. 33.

[1] Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα 1 VI.
αὐτοῦ καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.
[2] καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ 2
συναγωγῇ· καὶ οἱ πολλοὶ ἀκούοντες ἐξεπλήσσοντο
λέγοντες Πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἡ

VI 1 ερχεται ℵBCLΔ] ηλθεν ANΠΣΦ al min^{pl} Or απηλθεν D^{vid} 2 γενομενου σαββατου] ημερα σαββατων D (ff) i (q) r | οι πολλοι BL 13 28 69 346] om οι ℵACDΔΠΣΦ al min^{pl} | ακουσαντες N | εξεπλησσοντο] + επι τη διδαχη αυτου D min^{pauc} latt (exc e) syr^{pesh} arm

VI. 1—6. Departure from Capernaum: Preaching at Nazareth (Mt. xiii. 53—58; cf. Lc. iv. 16—30).

1. ἐξῆλθεν ἐκεῖθεν] From the house of Jairus (cf. v. 39, εἰσελθών), but also from Capernaum; cf. Mt. xiii. 53, μετῆρεν ἐκεῖθεν, where there is no mention of Jairus in the context. The purpose was probably to escape from the enthusiasm of the crowd, who, notwithstanding the charge to conceal what had occurred (v. 43), must soon hear of the miracle.

εἰς τὴν πατρίδα αὐτοῦ] I.e. to Nazareth, cf. Lc. iv. 23, 24; in Jo. iv. 44 Galilee is intended, but the word can be used of a town, cf. Phil. *leg. ad Cai.* 36, ἔστι δέ μοι Ἰεροσόλυμα πατρίς. Neither Mt. nor Mc. mention Nazareth here, but Mc. i. 9, 24, Jo. i. 46 imply that the Lord was regarded by the Galileans as a Nazarene; His birth at Bethlehem was forgotten (cf. Jo. vii. 41, 42), and even if it had been notorious, the village where His family lived (*v.* 3), and where He had passed His youth (Lc. iv. 16) might well be called His πατρίς. Lc. places this visit, of which he has preserved a much fuller account, at the outset of the Ministry, but without note of time.

ἀκολουθοῦσιν αὐτῷ οἱ μαθ. αὐτοῦ] It was not a private visit to His family; He came as a Rabbi, surrounded by His scholars.

2. γενομένου σαββάτου] Vg. *facto sabbato*, 'when Sabbath had come.' Lc. ἐν τῇ ἡμέρᾳ τῶν σαββάτων. He took His place in the synagogue as the reader (Ambr. "ille ita ad omnia se curvavit obsequia ut ne lectoris quidem adspernaretur officium"). Lc. describes the whole scene from the recollections of some eyewitness, perhaps the Mother of the Lord. The Scripture expounded was Isa. lxi. 1, 2. Ἤρξατο διδάσκειν = ἐδίδασκεν, Mt., cf. Lc. ἤρξατο λέγειν. A similar phrase is used in i. 45, iv. 1, v. 20, vi. 34, viii. 31, always apparently with reference to a new departure. It was perhaps the first time He had taught officially in His own town, and but for the hostility of the Nazarenes it might have been the beginning of a course of teaching there. On this use of ἄρχεσθαι cf. WM., p. 767.

οἱ πολλοὶ...ἐξεπλήσσοντο] Mt. ὥστε ἐκπλήσσεσθαι αὐτούς, Lc. πάντες ἐμαρτύρουν αὐτῷ. Mc. is more exact: the majority were impressed, but there was an undercurrent of dissatisfaction which in the end prevailed. For ἐξεπλ. cf. i. 22.

πόθεν τούτῳ ταῦτα κτλ.] A change had come over Him for which they could not account; the workman had become the Rabbi and the worker of miracles. Of His wisdom they had evidence in His discourse; it was a gift (ἡ δοθεῖσα) and not the result of study (Jo. vii. 15); it had shewn itself in childhood (Lc. ii. 40, 47), and now was revealed again in the man. But whence and what was it (πόθεν; τίς;)? And the miracles—such miracles as report said were being wrought from

δοθεῖσα τούτῳ, καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν
3 χειρῶν αὐτοῦ γινόμεναι; [3]οὐχ οὗτός ἐστιν ὁ τέκτων,
ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσῆτος

2 τουτω 2° ℵBCLΔ me] αυτω ADΠΣΦ al min$^{\text{forte omn}}$ | αι δυναμεις τοιαυται δ. τ. χ. α. γινομεναι ℵ$^{*(c)}$B(LΔ) 33 (vg) me] δυν. τοιαυται δ. τ. χ. α. γινονται AC^{2}EFGHM (N)SUVΣ (αι δυν.) Φ 1 13 28 69 al$^{\text{mu}}$ a e ινα και δυν. τοι. δ. τ. χ. α. γεινωνται D (sim C* b f i q ff r arm) | χειρων] χειλεων c$^{\text{vid}}$ 3 ο τεκτων ο υιος] ο του τεκτονος υιος και 13 33 69 604 2$^{\text{pe}}$ al$^{\text{pauc}}$ a b c e i vg (arm) aeth om ο τεκτων syr$^{\text{hcl}}$ | Ιωσηφ ℵ 121 b e f q vg aeth Ιωση ACNΠΣΦ al min$^{\text{pl}}$ syrr go arm

time to time (γινόμεναι) by His instrumentality (διὰ τῶν χειρῶν αὐτοῦ, cf. Acts v. 12, xix. 11), whence were these? No similar powers distinguished any other member of the family, mother or brothers or sisters; why should they distinguish Him? (Mt. πόθεν οὖν τούτῳ ταῦτα πάντα;). Jerome: "mira stultitia Nazarenorum; mirantur unde habeat sapientiam Sapientia, et virtutes Virtus."

3. ὁ τέκτων] Mt. ὁ τοῦ τέκτονος υἱός. To the sneer of Celsus τέκτων ἦν τὴν τέχνην Origen (*Cels.* vi. 36) replies οὐδαμοῦ τῶν ἐν ταῖς ἐκκλησίαις φερομένων εὐαγγελίων τέκτων αὐτὸς ὁ Ἰησοῦς ἀναγέγραπται. "He either forgot this passage or, perhaps more probably, did not hold Mc. responsible for the words of the Galileans" (WH., *Notes*, p. 24) As the son of a τέκτων Jesus would naturally have learnt τὴν τεκτονικήν (see Lightfoot and Schöttgen *ad loc.*). This inference, if it was no more, was early drawn: cf. Justin, *dial.* 88, τὰ τεκτονικὰ ἔργα ἠργάζετο ἐν ἀνθρώποις ὤν, ἄροτρα καὶ ζυγά, and the answer to the scoffing question of Libanius (Thdt. *H. E.* iii. 18). Τέκτων is properly an artificer in wood, but it is occasionally used of a worker in metals, and several of the Fathers held Joseph to have been a smith (see Thilo, *Cod. apocr. N.T.* i. p. 368 f. n.). Mystical reasons were found for the Lord's connexion with one or other of these trades; thus Hilary (on Mt. xiv.) writes: "Fabri erat filius ferrum igne vincentis, omnem saeculi virtutem iudicio decoquentis," and Ambrose (on Lc. iii. 25): "hoc typo patrem sibi esse demonstrat qui Fabricator omnium condidit mundum." The family continued to be engaged in manual labour to the third generation; see the story of the grandsons of Jude in Eus. *H. E.* iii. 20, τὰς χεῖρας τὰς ἑαυτῶν ἐπιδεικνύναι, μαρτύριον τῆς αὐτουργίας τὴν τοῦ σώματος σκληρίαν καὶ τοὺς ἀπὸ τῆς συνεχοῦς ἐργασίας ἐναποτυπωθέντας ἐπὶ τῶν ἰδίων χειρῶν τύλους παριστάντας. Of the particulars of Joseph's work and of the interest manifested in it by the Child Jesus, the apocryphal Gospels have much to tell: see Thilo *l.c.*

ὁ υἱὸς τῆς Μαρίας] The absence of any reference to Joseph in Mc. is noteworthy; contrast Lc. iii. 23, iv. 22, Jo. i. 45, vi. 42. He was still alive in our Lord's thirteenth year (Lc. ii. 41 ff.), but there is no evidence of his life having been prolonged further; according to *Protev.* 9 Joseph was already an old man before the Birth of Jesus, and all the later notices of the Lord's Mother (e.g. Jo. ii. 1 ff.; Mc. iii. 31 ff., Jo. xix. 25 ff.) confirm the supposition that he died before the Ministry began. The Arabic *Historia Josephi* (cc. 14, 15) places his death in our Lord's eighteenth year, when Joseph had reached the age of 111.

ἀδελφός] On this relationship see Lightfoot (*Galatians*, "The Brethren of the Lord") and J. B. Mayor (*St James*, Introd.). Lightfoot disposes of Jerome's view (cf. *de vir. ill.* 2) that the 'brothers' were cousins, sons of "Mary the sister of the Lord's *καὶ Ἰούδα καὶ Ϲίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ*

Mother," and on the whole supports the alternative, which was widely held by Catholics of the fourth century, that they were sons of Joseph by a former marriage. This belief is traced by Origen (*in Matt.* x. 17) to the apocryphal Gospel of Peter, and it finds some support in the *Protevangelium* (c. 9). On the other hand the more obvious interpretation, which makes the brothers sons of Joseph and Mary, born after the Birth of Jesus, was apparently accepted by Tertullian (cf. *adv. Marc.* iv. 29, *carn. Chr.* 7), who does not shew any consciousness of departing in this matter from the Catholic tradition of his time.

The names of the four brothers are given only here and in Mt. xiii. 55; Mt.'s order is Ἰάκωβος, Ἰωσήφ, Σίμων, Ἰούδας. The loyalty of the family to the traditions of the O.T. appears in the selection: Joseph named his firstborn after Jacob, and his other sons after the greater patriarchs.

Ἰακώβου] This James is mentioned as *ὁ ἀδελφὸς τοῦ κυρίου* in Gal. i. 19; see also Joseph. *ant.* xx. 9. 1, *τὸν ἀδελφὸν Ἰησοῦ τοῦ λεγομένου Χριστοῦ, Ἰάκωβος ὄνομα αὐτῷ*, and Hegesippus ap. Euseb. *H.E.* ii. 23. His eminence in the Church at Jerusalem, to which Heg. refers, is implied in Acts xii. 17, xv. 13, xxi. 18, and in Gal. ii. 9, 12, where he is classed with Peter and John (*οἱ δοκοῦντες στύλοι εἶναι*); by a somewhat later age he was regarded as an *ἐπίσκοπος*, and even (in Ebionite circles) as *ἐπίσκοπων ἐπίσκοπος* (*Clem. Hom. ad init.*). In the heading of his own letter he describes himself simply as *θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος*. For further particulars see Mayor, p. xxxvi ff., and Hort, *Ecclesia*, p. 76 ff., who suggests that "he was at some early time after the persecution of Herod taken up into the place among the Twelve vacated by his namesake."

Ἰωσῆτος] The name is another form of Ἰωσήφ; see Mt. xiii. 55 and cf. Mc. xv. 40, 47 with Mt. xxvii. 56; also Acts iv. 36, where for *Ἰωσὴφ ὁ ἐπικληθεὶς Βαρνάβας* the R.T. reads Ἰωσῆς. Lightfoot's difficulty (*Galatians*, p. 268, n. 1) seems to be met by Dalman's view (p. 75) that יוסי was a Galilean abbreviation of יוֹסֵף; cf. the Rabbinic forms which he quotes, pp. 139, 143. For the Hellenized termination *-ῆς*, gen. *-ῆτος*, see Blass, *Gr.* p. 30 f. This brother is mentioned only here and in the parallel passage of Mt.; the Joses of Mc. xv. 40 f. is another person (see note there).

Ἰούδα] The Judas who styles himself (Jude 1) *Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος ἀδελφὸς δὲ Ἰακώβου*. If he was the third brother (or fourth, according to Mt.'s order) born after B.C. 4, his age at this time could hardly have been near thirty, and his grandsons might well have been men in middle life, or past it, during the reign of Domitian (Euseb. *H.E.* iii. 20). St Paul speaks of the Lord's brothers as married men (1 Cor. ix. 5).

Σίμωνος] Mentioned only here and in Mt. xiii. 55: for the form of the name see note on i. 16. The Symeon who succeeded James as Bishop of Jerusalem was, according to Hegesippus, a son of Clopas, Joseph's brother (Euseb. *H. E.* iii. 11).

αἱ ἀδελφαί] Mt. adds *πᾶσαι*. Epiphanius *haer.* lxxviii. 9 gives the names of two—Salome and Mary, but his statement possibly rests upon a confused recollection of Mc. xv. 40; for other accounts see Thilo, *Cod. apocr.* p. 363 n. The sisters of Jesus are not mentioned elsewhere (cf. however Mc. iii. 32 v.l.), even in Acts i. 14 where the mother and brothers appear among the disciples at Jerusalem. They were settled at Nazareth (*ὧδε πρὸς ἡμῖν*), and pos-

αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.
4 [4]*καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης*
ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγε-
5 *νεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.* [5]*καὶ οὐκ ἐδύνατο*
§ syr^{sin} §*ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις*

4 *πατρ. αυτου* ℵ^{c}ABCDΠΣΦ] *πατρ. εαυτου* ℵ*L 13 69 346 pr *ιδια* ℵ^{c}AL | *τοις συγγενευσιν* B*D^{2}EFGHLNUVΔΣ 1 33 69 al$^{sat\ mu}$] *τ. συγγενεσιν* ℵ^{a}AB^{2}CD*K^{2}MSΠΦ min^{pl} *τη συγγενεια* K* min^{perpauc} *cognatione* latt$^{vt\ pl\ vg}$ (arm) 5 *ουκ εδυνατο...ποι.*] *non faciebat* b c e (ff) *noluit facere* a f i q r

sibly were already married women whose duties tied them to their homes; while the brothers passed from unbelief (Jo. vii. 5) to faith, the sisters were perhaps scarcely touched by the course of events.

ἐσκανδαλίζοντο ἐν αὐτῷ] So Mt. Lc. passes over this intermediate stage of feeling, but adds afterwards *ἐπλήσθησαν πάντες θυμοῦ*. Amazement rapidly gave place to jealous suspicion, and jealousy to anger. The *σκάνδαλον* was the fact that the Lord till lately had been one of themselves. For *σκανδαλίζεσθαι* see note on iv. 17, and for *σκ. ἔν τινι* cf. Mt. xi. 6, xxvi. 31 f.; the construction occurs also in Sir. ix. 5, xxiii. 8, xxxv. 15 (xxxii. 19). The Nazarenes found their stumblingblock in the person or circumstances of Jesus; He became a *πέτρα σκανδάλου* (1 Pet. ii. 7, 8, Rom. ix. 33) to those who disbelieved. The Cross enormously increased the difficulties of belief for those who expected external display; see 1 Cor. i. 23, Gal. v. 11. But for such there were difficulties from the first.

4. *καὶ ἔλεγεν αὐτοῖς κτλ.*] An answer to the objection which He anticipates (Lc.), that the Capharnaites had been more favoured than His own fellow-townsmen. In His own city He would have been received with less alacrity; people are slow to credit with extraordinary powers one who has lived from childhood under their observation. For *οὐκ ἔστιν προφ. ἄτιμος εἰ μή κτλ.* (Mt. Mc.) Lc. substitutes *οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ*: Jo. has a reminiscence of the saying in its earlier form (iv. 44, *αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφ. ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει*). Comp. Grenfell and Hunt, *log.* 6. The Lord here assumes the *rôle* of the Prophet which was generally conceded to Him (vi. 15, viii. 28, Mt. xxi. 11, 46, Lc. xxiv. 19, Jo. iv. 19, vi. 14, vii. 40, ix. 17, Acts iii. 22, vii. 37). *Συγγενεῦσιν* = *συγγενέσιν*: for the form cf. 1 Macc. x. 89 (ℵ$^{c.a}$A), Lc. ii. 44 (LXΔΛ 1, 13, 33, 69, al.); see WH., *Notes*, p. 158, WSchm., p. 89, Blass, *Gr.*, p. 27. Of the *ἀτιμία* cast upon the Lord by His kindred and family (*ἡ οἰκία αὐτοῦ*) see exx. in iii. 21, Jo. vii. 3 f.

5. *οὐκ ἐδύνατο...ποιῆσαι*] Mt. *οὐκ ἐποίησεν*. Origen (on Mt. x. 19) has an interesting comment on Mc.'s phrase: *οὐ γὰρ εἶπεν Οὐκ ἤθελεν· ἀλλ' Οὐκ ἠδύνατο, ὡς ἐρχομένης μὲν ἐπὶ τὴν ἐνεργοῦσαν δύναμιν συμπράξεως ὑπὸ πίστεως ἐκείνου εἰς ὃν ἐνήργει ἡ δύναμις κωλυομένης δὲ ἐνεργεῖν ὑπὸ τῆς ἀπιστίας.* To work a miracle upon a responsible human being it was necessary that faith on the part of the recipient should concur with Divine power; neither was effectual without the other: *οὔτε τὰ ἐνεργήματα τῶν δυνάμεων χωρὶς πίστεως τῆς τῶν θεραπευομένων ...οὔτε ἡ πίστις, ὁποία ποτ' ἂν ᾖ, χωρὶς τῆς θείας δυνάμεως.* Faith was necessary also on the part of the worker of the miracle (see Mt. xvii. 19, 20), but in our Lord's case this condition was always satisfied (Mc. xi. 21 f., Jo. xi. 41).

εἰ μὴ ὀλίγοις ἀρρώστοις κτλ.] Cf.

ἐπιθεὶς τὰς χεῖρας ἐθεράπευσεν· [6]καὶ ἐθαύμασεν διὰ 6
τὴν ἀπιστίαν αὐτῶν.

Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων. [7]καὶ 7
προσκαλεῖται τοὺς δώδεκα καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν

6 εθαυμασεν ℵBE$^{*\text{vid}}$ 2^{pe} al$^{\text{pauc}}$] εθαυμαζεν ACDLΠΣΦ al min$^{\text{pl}}$ | απιστιαν] πιστιν D (sed *incredulitatem* d) 7 προσκαλειται...δυο δυο] προσκαλεσαμενος τους $\overline{\iota\beta}$ μαθητας απεστειλεν αυτους ανα β D lat$^{\text{vt}}$ syr$^{\text{sin}}$ | των πν. των ακαθ.] pr κατα Δ 238 al aeth om των bis CΔ

'Mc.' xvi. 18, *ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν*, and for other instances of the imposition of hands in such cases, Mc. v. 23, vii. 32, viii. 23, 25. These works of healing at Nazareth must, it would appear, have preceded the scene in the synagogue, which was immediately followed by the Lord's expulsion from the town (Lc. iv. 28 ff.).

6. *ἐθαύμασεν*] The wonder, as well as the limitation of power, was real and not apparent only. Cf. Mt. viii. 10, where the Lord expresses wonder at a high degree of faith under conditions where faith was not to be expected. The surprises of life, especially those which belong to its ethical and spiritual side, created genuine astonishment in the human mind of Christ. *Θαυμάζειν* is usually followed in the N.T. by *ἐπί* with dat. (Lc. iv. 22, xx. 26, Acts iii. 12), *περί* with gen. (Lc. ii. 18) or an acc. of the object (Lc. vii. 9, xxiv. 12, Acts vii. 31). *Διά* with acc. points to the cause of the sensation which the Lord experienced. Cf. WM., p. 497.

6—13. ANOTHER CIRCUIT OF GALILEE; MISSION OF THE TWELVE (Mt. ix. 35—x. 1, x. 5—xi. 1, Lc. ix. 1—6).

6. *περιῆγεν τὰς κώμας*] Another circuit of the villages and towns (Mt. *τὰς πόλεις πάσας*) of Galilee (cf. Mc. i. 38 f.). *Κύκλῳ* does not limit the tour to the neighbourhood of Nazareth, but implies that, after passing from town to town, He came back to a point near that from which He started, i.e. the neighbourhood of the Lake; see vi. 32. *Διδάσκων*: Mt. adds *ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων...καὶ θεραπεύων*. His work, as usual, included (1) Synagogue-teaching, (2) proclamation of the Kingdom in houses or by the roadside, (3) incidental miracles of healing. Unbelief no longer prevented the manifestation of His power.

7. *προσκαλεῖται τοὺς δώδεκα*] The Twelve are now a recognised body, who can be summoned as such at the pleasure of the Head. It is, however, characteristic of our Lord that His summons is by no means limited to disciples: cf. iii. 23, *προσκ. αὐτούς*, sc. *τοὺς γραμματεῖς*: vii. 14, viii. 34, *προσκαλ. τὸν ὄχλον*. Yet the word implies authority, cf. Mc. xv. 44, Lc. xv. 26. With *τοὺς δώδεκα* cf. *οἱ ἕνδεκα* 'Mc.' xvi. 14, *οἱ ἑβδομήκοντα δύο* (Lc. x. 17), *οἱ ἑπτά* (Acts xxi. 8).

ἤρξατο αὐτ. ἀποστέλλειν] This was the ultimate purpose of their selection (iii. 15, where see note). The time had now come for testing the results of their preparatory training.

δύο δύο] Vg. *binos*, in pairs = *ἀνὰ δύο* (cf. D here), a Hebraism which Delitzsch renders שְׁנַיִם שְׁנַיִם; cf. WM., p. 312. On the purpose of this arrangement see Latham, *Pastor p.*, p. 397 f. Thpht. cites Eccl. iv. 9, *ἀγαθοὶ δύο ὑπὲρ τὸν ἕνα*. Galilee was now evangelised in six different directions. The pairs were probably arranged as in the Apostolic lists, as Victor suggests.

ἐδίδου αὐτοῖς ἐξουσίαν κτλ.] Cf. iii.

8 πνευμάτων τῶν ἀκαθάρτων. [8]καὶ παρήγγειλεν αὐτοῖς
ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ
9 ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν, [9]ἀλλὰ
ὑποδεδεμένους σανδάλια· καὶ μὴ ἐνδύσασθε δύο χι-

8 αρωσιν ℵCLΔΦ 13 69 2$^{\text{pe}}$ al$^{\text{pauc}}$ | μη αρτον μη πηραν ℵBCLΔ 33 me aeth] μη π. μη α. ΑΠΣΦ al min$^{\text{pl}}$ latt syrr arm μητε π. μητε α. D 2$^{\text{pe}}$ a go 9 ενδυσασθε B* 33 al$^{\text{pauc}}$] ενδυσασθαι B^{2}SΠ* al ενδυσησθε ℵACDΔΠ^{2}Φ al min$^{\text{pl}}$ a me go arm ενδεδυσθαι LNΣ min$^{\text{mu}}$

14, ἔχειν ἐξ. ἐκβάλλειν τὰ δαιμόνια. Ἐξουσία is the note of the authorised servants, as it was that of the Master Himself, cf. i. 27, xiii. 34. Τῶν πνευμάτων: gen. of the object, cf. Jo. xvii. 2, Rom. ix. 21, 1 Cor. ix. 12; other constructions are in use, as ἐπί with acc. (Lc. ix. 1) or gen. (Apoc. ii. 26, xiv. 18, xx. 6), ἐπάνω τινός (Lc. xix. 17) or κατά τινος (Jo. xix. 11). On πν. ἀκάθαρτα see i. 23 note.

Mt., Lc. extend the commission to the healing of diseases and the preaching of the Kingdom. Both preaching and healing were in fact included, cf. Mc. *v.* 12.

8. παρήγγειλεν αὐτοῖς ἵνα κτλ.] Ἵνα is used after παραγγέλλω again in 2 Thess. iii. 12; after παρακαλῶ it is frequent (1 Cor. i. 10, xvi. 12, 15, 2 Cor. viii. 6, xii. 8). In all these cases the telic sense of ἵνα is in the background of the thought, but the sense is hardly distinguishable from that of the ordinary construction with the inf., or from a direct imperative; cf. Lc. here (εἶπεν...μηδὲν αἴρετε). Εἰς ὁδόν, as a travelling outfit: Lc. more explicitly εἰς τὴν ὁδόν, for this particular journey. For the anarthrous phrase cf. Mc. x. 17, Lc. xi. 6.

εἰ μὴ ῥάβδον μόνον κτλ.] Mt. (μηδὲ ῥάβδον) and Lc. (μήτε ῥ.) exclude even this—an early exaggeration of the sternness of the command, for it is impossible to assent here to Augustine's ruling (*de cons. ev.* ii. 75) "utrumque accipiendum est a Domino Apostolis dictum." The staff was the universal companion of the traveller, whatever else he might lack; see Gen. xxxii. 10 (11), ἐν γὰρ τῇ ῥάβδῳ μου διέβην τὸν Ἰορδάνην, and with the whole passage comp. Exod. xii. 11. Much forethought was ordinarily expended on a journey, cf. Tob. v. 17, and the delightful picture in Jos. ix. 10 (4) ff. Μή...μή...μή, carry on the construction ἵνα μηδὲν αἴρωσιν (cf. Mt. Lc.). The order is ascensive: 'no bread, no bag to carry what they could buy, no money to buy with.' This point is missed in Lc., and in the later text of Mc. Vg. *non peram non panem.* Πήρα is a leathern bag to carry provisions, cf. 4 Regn. iv. 42 (cod. ℵ, Compl.), Judith x. 5, xiii. 10, 15; Suidas: πήρα ἡ θήκη τῶν ἄρτων. The word is found from Homer downwards. On the significance of this direction cf. Victor: ὥστε καὶ ἀπὸ τοῦ σχήματος δεικνύναι πᾶσιν ὑμᾶς ὅσον ἀφεστήκατε χρημάτων ἐπιθυμίας. Μὴ εἰς τὴν ζώνην χαλκόν—'not a copper for your girdle,' Lc. μήτε ἀργύριον 'nor a silver piece' (shekel or drachma); Mt. μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκόν. The girdle served as a purse for small change (cf. the classical phrase εἰς ζώνην δίδοσθαι), or, when secrecy was necessary, for considerable sums of money (Suet. *Vitell.* 16, "zona se aureorum plena circumdedit"), but on this occasion it was to be empty; much less was the missioner to carry a βαλλάντιον (Lc. x. 4).

9. ἀλλὰ ὑποδεδεμένους κτλ.] A sud-

τῶνας.¶ [10]καὶ ἔλεγεν αὐτοῖς Ὅπου ἐὰν εἰσέλθητε εἰς 10 ¶ e

den break in the construction, suggestive of the disjointed notes on which the Evangelist depended. The writer, forgetting that he has used ἵνα, falls back upon the ordinary construction of παραγγέλλω with the inf. (*oratio variata*, WM., p. 724, Buttmann, p. 330, Blass, *Gr.* p. 280; Bengel compares xii. 38, θελόντων περιπατεῖν...καὶ ἀσπασμούς); others with less probability regard ὑποδεδεμ. [εἶναι]...ἐνδύσασθαι (vv. ll.) as 'infinitive imperatives,' cf. Burton, § 365. If we read ἐνδύσασθε, another change follows. For ὑποδ. σανδάλια Mt. has μηδὲ ὑποδήματα (cf. Lc. x. 4). Σανδάλιον and ὑπόδημα are both used in the LXX. as equivalents of נַעַל (for σανδ. see Jos. ix. 11 (5), Isa. xx. 2, Judith x. 4, xvi. 9); in the N. T., σανδ. occurs again only in Acts xii. 8; the form סנדל is found in Rabbinical writings (Schürer II. i. p. 44 n.). The σανδάλιον was in Greece part of the woman's attire (Becker, *Charicles*, p. 447), but in the East it appears to have been used by men also, esp. perhaps in travelling. There seems to be no warrant for distinguishing σανδ. and ὑπόδημα: σανδ. may have been used here and in Acts *l. c.* (see Blass) in order to avoid writing ὑποδεδέσθαι ὑποδήματα. If so, Mc.'s account is here again at issue with Mt. and Lc.; see note on *v.* 8 (εἰ μὴ ῥ. μόνον).

δύο χιτῶνας] One χιτών (כְּתֹנֶת) sufficed, cf. Jo. xix. 23, τὰ ἱμάτια...ὁ χιτών: to possess two was a sign of comparative wealth, cf. Lc. iii. 11. Two were however sometimes worn at the same time, esp. perhaps in travelling; see Joseph. *ant.* xvii. 5. 7, τὸν ἐντὸς χιτῶνα, ἐνεδεδύκει γὰρ δύο: cf. Mc. xiv. 63. It is the wearing of two on this journey which is prohibited (μὴ ἐνδ.); Mt. and Lc. extend the prohibition to the possession of two (Mt. μηδὲ δύο χιτῶνας, sc. κτήσησθε: Lc. μήτε δ. χ. ἔχειν).

On the general purpose of these directions see Latham, p. 290 ff. No hardship was suffered by the Apostles in consequence (Lc. xxii. 35), while an important lesson was taught to the future Church: comp. Mt. x. 10 with 1 Tim. v. 18. For the mystical interpretation cf. Origen *in Jo.* t. i. 27 (25): αὐτός ἐστιν ἡ ὁδός, ἐφ' ἣν ὁδὸν οὐδὲν αἴρειν δεῖ...αὐτάρκης γάρ ἐστι παντὸς ἐφοδίου αὕτη ἡ ὁδός.

10. καὶ ἔλεγεν αὐτοῖς κτλ.] The directions given above imply that the missionaries were to look for free entertainment. The Lord adds two general rules for their guidance in this matter: (1) 'during your visit to any town remain in the same house,' (2) 'do not force yourselves on an unwilling people or quit them without solemn warning.'

ὅπου ἐὰν εἰσέλθητε κτλ.] The house was not to be chosen at haphazard, but by a careful selection of the fittest (Mt.); Jerome *in Mt.* ix., "apostoli novam introeuntes urbem scire non poterunt quis qualis esset. ergo hospes fama eligendus est populi et indicio vicinorum." Having made their choice, they were to be content with the fare it offered, and not to change their lodging unnecessarily (cf. Lc. x. 7). St Paul seems to have followed this rule in his mission to the Gentiles; see Acts xvi. 15, xvii. 5—7, xviii. 7; only during his captivity at Rome do we find him dwelling ἐν ἰδίῳ μισθώματι. Contrast the care with which the next age found it necessary to guard itself against an abuse of this privilege of the itinerant preacher; *Didache* 11: πᾶς δὲ ἀπόστολος ἐρχόμενος πρὸς ὑμᾶς δεχθήτω ὡς Κύριος· μενεῖ δὲ ἡμέραν μίαν, ἐὰν δὲ ᾖ χρεία, καὶ τὴν ἄλλην· τρεῖς δὲ ἐὰν μείνῃ, ψευδοπροφήτης ἐστίν κτλ.

11 οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. [11]καὶ ὃς ἂν
τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευ-
όμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν
12 ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς. [12]καὶ ἐξελθόντες ἐκή-
13 ρυξαν ἵνα μετανοῶσιν, [13]καὶ δαιμόνια πολλὰ ἐξέβαλλον,
καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

11 *ος αν τοπος μη δεξηται* ℵBLΔ 13 28 69 124 346 syr$^{\text{hcl(mg)}}$ me aeth] *ος αν μη δεξ.* C$^{*\text{vid}}$ 1 209 syr$^{\text{sin}}$ *οσοι εαν μη δεξωνται* AC^{2}DNΠΣΦ al min$^{\text{pl}}$ latt syrr$^{\text{pesh hcl (txt)}}$ arm | om *τον υποκατω* D 33 604 2$^{\text{pe}}$ latt (exc c) syr$^{\text{sin}}$ arm aeth | *αυτοις*] + *αμην λεγω υμιν ανεκτοτερον εσται Σοδομοις η Γομορροις εν ημερα κρισεως η τη πολει εκεινη* ΑΝΠΣΦ al min$^{\text{pl}}$ a f q 12 *εκηρυξαν* ℵBCDLΔ syrr$^{\text{pesh hcl (mg)}}$ go] *εκηρυσσον* ΑΝΠΣΦ al min$^{\text{forte omn}}$ latt | *μετανοωσιν* BDL me] *μετανοησωσιν* ℵACΔΠΦ al min$^{\text{forte omn}}$ *μετανοησουσιν* ΝΣ 13 *εξεβαλλον* ℵABLΣΦ al min$^{\text{pl}}$ latt] *εξεβαλον* CM 33 al$^{\text{pauc}}$ | *ηλ. ελ. π. αρρ. κ. εθερ.*] *αλειψαντες ελ. π. αρρ. εθερ.* D b c (g) i q r | *αρρ.* post *εθ.* transp syr$^{\text{sin}}$ | *εθεραπευοντο* ΝΠΣ min$^{\text{pauc}}$ f

11. *ὃς ἂν τόπος μὴ δέξηται κτλ.*] The giving or withholding hospitality in this case was not a personal matter; it was a visible sign of acceptance or rejection of the Master and the Father Who sent Him (Mt. x. 40, Lc. x. 16), and therefore an index of the relation in which the inhabitants as a whole stood to the eternal order. Mt. extends the principle to the case of the individual householder who refuses hospitality. For *δέχεσθαι* in the sense of hospitable or courteous reception comp. Acts xxi. 17, 2 Cor. vii. 15, Gal. iv. 14, Col. iv. 10, Heb. xi. 31.

ἐκπορευόμενοι ἐκεῖθεν] I.e. *ἐκ τοῦ τόπου ἐκείνου.* Mt. *ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης*: see last note. *Ἐκτινάξατε τὸν χοῦν.* Cf. Lc. x. 11, *εἴπατε Καὶ τὸν κονιορτὸν* (Mt. x. 14) *τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα*, and Acts xiii. 51, where Paul and Barnabas are said to have acted upon this precept at Pisidian Antioch. The act was understood to be a formal disavowal of fellowship, and probably also an intimation that the offender had placed himself on the level of the Gentiles, for it is a Rabbinical doctrine that the dust of a Gentile land defiles. The Israelite who rejected the Messiah became as an *ἐθνικός*, cf. Mt. xviii. 17. The garments were sometimes shaken with the same purpose (Acts xviii. 6).

εἰς μαρτύριον αὐτοῖς] Cf. i. 44, xiii. 9. The action just prescribed was not to be performed in a contemptuous or vindictive spirit, but with a view to its moral effect: either it would lead to reflexion and possibly repentance, or at least it would justify God's future judgment (cf. Mt. x. 15, Lc. x. 12).

12. *ἐκήρυξαν ἵνα μετανοῶσιν*] On this use of *ἵνα* see note on *παρήγγειλεν ...ἵνα* (*v.* 8). *Μετάνοια* was the theme of their preaching, *μετανοεῖτε* its chief summons; cf. i. 15, Lc. xxiv. 47, Acts xx. 21. Further, its aim and purpose were to produce repentance, and from this point of view *ἵνα* retains its telic force: cf. Vg. *praedicabant ut paenitentiam agerent.* The pres. *μετανοῶσιν* represents the repentance as a state and not merely an act following upon the preaching.

13. *δαιμόνια πολλὰ ἐξέβαλλον*] They found themselves invested with the same authority over unclean spirits which had been the earliest note of the Master's mission (i. 23). But they were not invariably successful (ix. 18); and when they succeeded, it was through a believing use of the Master's Name ('Mc.' xvi. 17, Lc. ix. 49).

[14] Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρῴδης, φανερὸν γὰρ 14

14 Ηρωδης]+την ακοην ι̅υ̅ M 13 69 al$^{\text{pauc}}$

ἤλειφον ἐλαίῳ π. ἀρρώστους] Euth.: *εἰκὸς δὲ καὶ τοῦτο παρὰ τοῦ κυρίου διδαχθῆναι τοὺς ἀποστόλους.* Oil was much used in medical treatment: cf. Lc. x. 34, Joseph. *B. J.* i. 33. 5. Galen (cited by J. B. Mayor) calls it *ἄριστον ἰαμάτων πάντων τοῖς ἐξηραμμένοις καὶ αὐχμώδεσι σώμασιν*: Isaiah (i. 6) complains, *οὐκ ἔστιν μάλαγμα ἐπιθεῖναι οὔτε ἔλαιον οὔτε καταδέσμους.* See also J. Lightfoot *ad loc.* and Schöttgen on James v. 14. As used by the Apostles and followed by immediate results, it was no more than a sign of healing power, but it served perhaps to differentiate their miracles from those performed by the Master, Who does not appear to have employed any symbol but His own hands or saliva. After His departure the Apostles and other disciples laid their hands upon the sick ('Mc.' xvi. 18, Acts xxviii. 8, Iren. ii. 32. 4), but the use of oil held its place at least among Palestinian Christians (James, *l.c.*). Traces of a ritual use of the unction of the sick appear first among Gnostic practices of the second century (Iren. i. 21. 5); on the later ecclesiastical rite see the authorities cited in *D.C.A.* ii. 2004 f. Victor remarks: *σημαίνει οὖν τὸ ἀλειφόμενον ἔλαιον καὶ τὸ παρὰ τοῦ θεοῦ ἔλεον καὶ τὴν ἴασιν τοῦ νοσήματος καὶ τῆς καρδίας τὸν φωτισμόν· ὅτι γὰρ ἡ εὐχὴ τὸ πᾶν ἐνήργει παντί που δῆλον· τὸ δὲ ἔλαιον ὥς γε οἶμαι σύμβολον τούτων ὑπῆρχε.* Bede finds in this Apostolic practice a precedent for the Western use of unction with which he was familiar: "unde patet ab ipsis apostolis hunc sanctae ecclesiae morem esse traditum ut energumeni vel alii quilibet aegroti ungantur oleo pontificali benedictione consecrato."

ἐκήρυξαν...ἐξεβαλλον...ἤλειφον] The change of tense is perhaps intended to mark the incidental character of the miracles. The preaching is regarded as a whole, the miracles are mentioned as occurring from time to time during the course of the preaching. The traditional text misses this point; cf. Vg. *praedicabant...eiciebant...unguebant.*

14—16. The Fame of Jesus reaches the Tetrarch (Mt. xiv. 1—2, Lc. ix. 7—9).

14. *καὶ ἤκουσεν ὁ βασιλεὺς* Ἡρ.] Mt. Lc. add *τὴν ἀκοὴν Ἰησοῦ.* Mt. distinctly connects this with the circuit of Galilee which began at Nazareth (xiv. 1, *ἐν ἐκείνῳ τῷ καιρῷ*). It was not so much the miracles at Capernaum, as the stir throughout the entire tetrarchy (Lc. *τὰ γινόμενα πάντα*) and the great diffusion of the movement caused by the mission of the Twelve, which attracted the attention of Antipas. The court, even if located at Tiberias, could regard with indifference the preaching of a local prophet, so long as it was limited to the Jewish lake-side towns; but when it was systematically carried into every part of the country, suspicion was aroused. Ὁ *βασιλεύς* = *ὁ τετραάρχης* (Mt. Lc.). Mc. does not use the latter word, and Mt. falls back on *βασιλεύς* in the course of his narrative (xiv. 9); cf. Acts iv. 26, 27, Justin, *dial.* 49 (*ὁ βασιλεὺς ὑμῶν* Ἡρῴδης), *Ev. Petr.* 1 (Ἡρ. *ὁ βασιλεύς*), *Ev. Nic.* prol. (Ἡρῴδου *βασιλέως τῆς Γαλιλαίας*). Victor: *ὁ δὲ Μᾶρκος καὶ ἕτεροι δέ τινες ἀδιαφόρως καὶ βασιλέα καλοῦσιν εἴτε ἀπὸ τῆς τοῦ πατρὸς συνηθείας εἴτε καὶ ἀδεέστερον ἔτι τῇ φωνῇ κεχρημένοι.* A tetrarch was in fact a petty king, and may have been called *βασιλεύς* as an act of courtesy: he possessed a jurisdiction with which the Imperial authorities were ordinarily reluctant to interfere (Lc. xxiii. 7). Yet an attempt to claim the title from Caligula led to the downfall of Antipas: Joseph.

ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον ὅτι Ἰωάνης ὁ
βαπτίζων ἐγήγερται ἐκ νεκρῶν, καὶ διὰ τοῦτο ἐνερ-
15 γοῦσιν αἱ δυνάμεις ἐν αὐτῷ· [15] ἄλλοι δὲ ἔλεγον ὅτι

14 ελεγον B (D -γοσαν) min$^{\text{perpauc}}$ a b ff Aug$^{\text{cons}}$] ελεγεν ℵACLNΔΠΣ al min$^{\text{pl}}$ c f i q vg syrr me arm go ειπεν τοις παισιν αυτου Φ | ο βαπτιζων] ο βαπτιστης DS 13 28 33 69 124 346 604 (*baptista* a b c f i q vg) | εγηγερται ℵBDLΔ 33 604] ηγερθη CNΣΦ al ανεστη AKΠ$^{\text{txt}}$

ant. xviii. 7. 2. On the life and character of Antipas see Schürer I. ii. 17 ff.

φανερὸν γάρ κτλ.] Notoriety was inevitable, although it was not desired; cf. iii. 12, vii. 24. Bengel: "Iesus prius non innotuit...sero aula accipit novellas spirituales." What especially arrested Herod's attention was the common report (ἔλεγον: see vv.ll. and cf. Field, *ot. Norv.* iii. p. 21) that the new prophet was a resuscitated John. As Elijah was thought to have reappeared in John, so John had returned to life in his successor. Origen (*in Jo.* t. vi. 30) suggests that the Baptist and our Lord were so like in personal appearance ὥστε διὰ τὸ κοινὸν τῆς μορφῆς Ἰωάννην τε Χριστὸν ὑπονοεῖσθαι τυγχάνειν καὶ Ἰησοῦν Ἰωάννην: cf. however his remarks *in Mt.* t. x. 20. For ὁ βαπτίζων see i. 4. Ἐγήγερται, 'has risen' and is therefore alive and amongst us again: cf. 1 Cor. xv. 20. Ἠγέρθη (Mt. Lc., and below, *v.* 16) is scarcely distinguishable in a translation (cf. xvi. 6, and see Burton, 52 f.), but the perf. concerns itself less with the historical fact and more with the result.

διὰ τοῦτο ἐνεργοῦσιν αἱ δυν. ἐν αὐτῷ] In life John did no miracle (Jo. x. 41), but John risen from the dead might well be supposed to have brought with him new and supernatural powers (ἐκ τῆς ἀναστάσεως προσέλαβε τὸ θαυματουργεῖν, Thpht.), or, as Origen suggests, the same powers turned into a new channel: ᾤετο ὁ Ἡρῴδης τὰς ἐν Ἰωάννῃ δυνάμεις ἐν μὲν τῷ Ἰωάννῃ ἐνηργηκέναι τὰ τοῦ βαπτίσματος καὶ τῆς διδασκαλίας...ἐν δὲ τῷ Ἰησοῦ τὰς τεραστίους δυνάμεις. Ἐνεργοῦσιν, Vg. *inoperantur*, 'are operative,' intrans., as in Gal. ii. 8, Eph. ii. 2, Phil. ii. 13 (τὸ ἐνεργεῖν): cf. Sap. xv. 11, ψυχὴν ἐνεργοῦσαν. More usually ἐνεργεῖν is followed by an acc. of the thing effected, cf. 1 Cor. xii. 6, 11, Gal. iii. 5, Eph. i. 11, 20, while ἐνεργεῖσθαι is used intransitively, e.g. Rom. vii. 5, 2 Cor. i. 6, Eph. iii. 20, Col. i. 29; for a further distinction noticed in St Paul see Lightfoot on Gal. v. 6. On the construction ἐνεργ. ἔν τινι see Lightfoot on Gal. ii. 8, and for other instances cf. Eph. i. 20, ii. 2, 1 Thess. ii. 13. Αἱ δυνάμεις, the miraculous powers of which report spoke; for δύναμις in this sense see 1 Cor. xii. 10, 28, Gal. iii. 5 (Lightfoot)—more usually, the miraculous acts which the powers effect (vi. 2, Acts xix. 11, 2 Cor. xii. 12).

15. ἄλλοι δὲ ἔλεγον κτλ.] While all were agreed as to the wonder-working power of Jesus, opinions differed as to His personality. Those who saw the absurdity of identifying Him with John, took Him for Elijah, with whom John had refused to be identified (Jo. i. 21). This opinion was perhaps widely spread in Galilee, where no suspicion seems to have been as yet entertained of His Messiahship. If Elijah must come before Messiah (ix. 11), why should not this be Elijah? Cf. viii. 28, and note on ix. 11. Others again were content to say that Jesus was a prophet of the highest order, the equal of the Prophets of the O.T. (οἱ προφῆται, Tob. xiv. 4 (ℵ), 5, Acts iii. 21, 24 f.). Ὡς εἷς τῶν προφητῶν: cf. Jud. xvi. 7, 11 (codd. BA), ἔσομαι ὡς

*Ἠλείας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι Προφήτης ὡς εἷς
τῶν προφητῶν. [16]ἀκούσας δὲ ὁ Ἡρῴδης ἔλεγεν Ὃν* 16
ἐγὼ ἀπεκεφάλισα Ἰωάνην, οὗτος ἠγέρθη.
[17]Αὐτὸς γὰρ ὁ Ἡρῴδης ἀποστείλας ἐκράτησεν 17

15 om *προφ. ως* D b c ff i | *ως*] pr *η* ΔΦ 1 al$^{\text{pauc}}$ syr$^{\text{hcl}}$ arm | *προφητης*] + *εστιν* AC^{2} Π al min$^{\text{pl}}$ a f q vg | *ως εις των προφ.*] om a *τις των αρχαιων ανεστη* 33   16 *ουτος Ιωαννης ηγερθη* ℵ* *ουτος* I. *αυτος ηγερθη* ℵ$^{\text{a}}$ *ουτος εκ νεκρων ηγερθη* D *ουτος εστιν αυτος ηγ. εκ νεκρων* AΠ (Σ) Φ al min$^{\text{pl}}$ b q go syr$^{\text{hcl}}$ arm *ο. ε. α. ηγ. απο των ν.* N

εἷς τῶν ἀνθρώπων, on a par with other men (כְּאַחַד הָאָדָם). In Lc. this belief takes another form: *προφήτης τις τῶν ἀρχαίων ἀνέστη* (cf. Sir. xlix. 10 (12))—the name of Jeremiah was especially connected in the popular expectation (Mt. xvi. 14) with the hope of a revival of the prophetic order. This hope, which seems to have been based on Deut. xviii. 15, appears in the Maccabean age (1 Macc. iv. 46, xiv. 41), and was revived by the appearance of the Baptist (Jo. i. 21). Jesus Himself claimed to be a Prophet (see note on *v.* 4).

16. *ἀκούσας δὲ ὁ Ἡρῴδης κτλ.*] Herod was at first in doubt which of these conjectures to accept (Lc., *διηπόρει*), but finally decided in favour of the first. His conscience turned the scale in its favour. Lc. represents him as still sceptical (*Ἰωάνην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος;*); in Mc. fear has changed a reasonable doubt into credulity: 'I put John to death, and now he has risen to condemn me.' This conviction is the more remarkable since Herod's frank worldliness probably predisposed him to Sadducean views (comp. Mt. xvi. 11 with Mc. viii. 15). Euth.: *ὁ φονεύσας φοβεῖται τὸν πεφονευμένον· τοιοῦτος γὰρ ὁ κακός.* For the construction *ὃν...Ἰωάνην οὗτος* see WM., p. 205: for the late verb *ἀποκεφαλίζω* cf. Ps. cli. 7: Kennedy, *Sources*, p. 130. *Ἠγέρθη*: has risen (as a fact): see note on *v.* 14.

17—29. Episode of John's Imprisonment and Death (Mt. xiv. 3—12; cf. Lc. iii. 19—20).

17. *αὐτὸς γάρ κτλ.*] Mc. is here much fuller than Mt., while Lc. gives but a bare summary of the causes of the imprisonment. Certain coincidences (comp. *vv.* 17, 22, 23, 26, 28, 29 with Mt. xiv. 3, 6, 8, 9, 21, 22) point to the dependence of Mt. and Mc. on a common source which Mt.'s sense of the secondary importance of the narrative has perhaps led him to abbreviate. *Αὐτός* answers to the emphatic *ἐγώ* of *v.* 16: the first step at least had been taken by Herod himself, who had sent (to Aenon? cf. Jo. iii. 23; on the position see Tristram, *Bible Places*, p. 234) to have John arrested. For this sense of *κρατεῖν* see xii. 12, xiv. 1 ff. The events can be placed with some precision. John was still baptizing during the Lord's early ministry in Judaea, after the first Passover (Jo. iii. 23 f.). But before Jesus left Judaea (Mt. iv. 12), certainly before He began His ministry in Galilee (Mc. i. 14), the Baptist was already a prisoner. On the other hand his death had not long preceded the report of the new Prophet's successes. He was alive for some time after the beginning of the Galilean ministry (Mt. xi. 2 ff., Lc. vii. 18), and the tidings of the murder of the Baptist seems to have brought the recent circuit to an end (Mt. xiv. 12, 13). Hence, while the narrative of Mc. vi. 17, 18 carries us back to the interval which follows i. 13, Mc. vi. 21—29 is but slightly out of its chronological order. *Ἐν φυλακῇ*: cf. *ἐν τῇ φυλακῇ* (*v.* 28) and *ἐν τῷ δεσμωτηρίῳ* (Mt. xi. 2). Josephus

τὸν Ἰωάνην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡρῳδι-
άδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι
18 *αὐτὴν ἐγάμησεν·* [18] *ἔλεγεν γὰρ ὁ Ἰωάνης τῷ Ἡρῴδῃ*
ὅτι Οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ
19 *σου.* [19] *ἡ δὲ Ἡρῳδιὰς ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν*

17 *εν φυλακη* (*εν τη φ.* ϛ min$^{\text{pauc vid}}$)] *και εβαλεν εις φυλακην* D 13 28 69 124 346 604 a b f ff i arm | om *την γυναικα* B* (hab B$^{\text{mg}}$) 19 *ηθελεν*] *εζητει* C* a b c d i q

ant. xviii. 5. 2 gives the locality of the imprisonment: *ὁ μὲν ὑποψίᾳ τῇ Ἡρῴδου δέσμιος εἰς τὸν Μαχαιροῦντα πεμφθεὶς τὸ προειρημένον φρούριον ταύτῃ κτίννυται.* For a description of this formidable fortress see *B. J.* vii. 6. 1, and for the local history and topography see G. A. Smith, *H. G.* p. 569 f., Schürer I. ii. p. 250 f. n., Neubauer, *G. du T.* p. 40, Tristram, *Land of Moab*, p. 253 ff. Machaerus (מכוור, *M'khawr*) overlooked the Dead Sea, perched on the wild heights opposite to the wilderness of Judaea (i. 4); the tragedy of the Baptist's death was enacted within view of the scene of his early work. The citadel stood on the summit of a cone, a small but almost impregnable circular keep, within which Tristram noticed two dungeons with "small holes still visible in the masonry where staples of wood and iron had once been fixed."

διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου] Joseph. *ant.* xviii. 5. 4, *Ἡρῳδιὰς δὲ αὐτῶν ἡ ἀδελφὴ γίνεται Ἡρῴδῃ* (sc. *τῷ Φιλίππῳ*)...*καὶ αὐτοῖς Σαλώμη γίνεται μεθ' ἧς τὰς γονὰς Ἡρῳδιὰς*...*Ἡρώδῃ* (sc. *τῷ Ἀντίπᾳ*) *γαμεῖται, τοῦ ἀνδρὸς τῷ ὁμοπατρίῳ ἀδελφῷ διαστᾶσα ζῶντος.* Her first husband was not Philip the tetrarch (Lc. iii. 1, cf. Mc. viii. 27), but another half-brother of Antipas, son of Herod the Great by Mariamne daughter of Simon. Herodias herself was a granddaughter of Herod the Great (child of Aristobulus, Herod's son by the other Mariamne), and therefore niece to both Philip her first husband and Antipas.

ὅτι αὐτὴν ἐγάμησεν] *Γαμεῖν* is used here in its proper sense = *uxorem ducere*: for *γαμεῖν* = *nubere* see x. 12, 1 Cor. vii. 28, 34. Antipas so far yielded to public opinion as to divorce his first wife before he married Herodias. She was a daughter of Aretas the Nabathaean king of Petra, and her father subsequently severely chastised Antipas for his faithlessness (Joseph. *ant.* xviii. 5. 1).

18. *ἔλεγεν γὰρ ὁ Ἰωάνης*] John was, like Elijah, no frequenter of courts (Mt. xi. 8), and the message was perhaps sent by his disciples (cf. Mt. xi. 2); see on the other hand *v.* 20, which implies some personal intercourse between Antipas and John. That the Baptist should have visited the court at Tiberias is inconceivable, but he might have shewn himself more than once at times when Herod was at Machaerus (cf. 1 Kings xvii. 1, xviii. 1 ff., xxi. 17 ff., 2 Kings i. 15).

οὐκ ἔξεστιν κτλ.] In Mt. the denunciation is general (*οὐκ ἔξ. σοι ἔχειν αὐτήν*); Mc. adds the principal ground on which the union is attacked. Antipas as a Jew was under the law of Lev. xviii. 16. John's conduct is a notable instance of "boldness in rebuking vice" (1549 Collect for St J. Baptist's day).

19. *ἡ δὲ Ἡρῳδιὰς ἐνεῖχεν αὐτῷ*] Herod silenced the Baptist by sending him down to the dungeons, and dismissed the matter from his mind. Not so Herodias; her resentment could be satisfied only by the Baptist's death. *Ἐνεῖχεν*, Vg. *insidiabatur*. Wycliffe, "leide aspies to him";

ἀποκτεῖναι, καὶ οὐκ ἠδύνατο· [20] ὁ γὰρ Ἡρῴδης ἐφο- 20
βεῖτο τὸν Ἰωάνην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ
ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ
ἠπόρει, καὶ ἡδέως αὐτοῦ ἤκουεν. [21] καὶ γενομένης 21

19 αποκτειναι | απολεσαι C* 20 ηπορει ℵBL me] εποιει ACDNΔΠΣΦ al min$^{\text{forte omn}}$ latt syrr arm go al (α εποιει 13 28 69 346 556 (b) (c) (vg$^{\text{codd}}$))

Tindale, "layd wayte for him"; R.V., "set herself against him." For this intrans. use of ἐνέχειν cf. Gen. xlix. 23, ἐνεῖχον αὐτῷ (וַיִּשְׂטְמֻהוּ, Ambr. *intendebant in eum*, Lyons Pent. *insidiati sunt ei*) κύριοι τοξευμάτων (see Field, *ot. Norv.* iii. p. 21): Lc. xi. 53, δεινῶς ἐνέχειν, Vg. *graviter insistere.* The grammarians suggest an ellipsis of χόλον (Blass, *Gr.* 178; cf. Herod. i. 118, vi. 119, viii. 27). Hesychius gives the general sense: ἐνέχει· μνησικακεῖ. Αὐτῷ may be regarded as the *dat. incommodi* (WM. p. 265). Ἤθελεν...καὶ οὐκ ἠδύνατο—the power was wanting, not the will.

20. ὁ γὰρ Ἡρῴδης ἐφοβεῖτο τὸν Ἰωάνην] The tradition in Mt. is strangely different: θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον ὅτι ὡς προφήτην αὐτὸν εἶχεν. The end of this sentence occurs again with unimportant variations in Mt. xxi. 26, and is perhaps a reminiscence of that context. Mc.'s account has the ring of real life: Herod was awed by the purity of John's character, feared him as the bad fear the good (Bengel: "venerabilem facit sanctitas...argumentum verae religionis timor malorum"). The attitude of Ahab towards Elijah is remarkably similar; it is Jezebel, not Ahab, who plots Elijah's death (1 Kings xix. 2). Ἄνδρα δίκαιον καὶ ἅγιον, blameless in his relations to his fellowmen and to God. The order is ascensive, as in Apoc. xxii. 11; for ἅγιος κ. δίκαιος see Acts iii. 14, Rom. vii. 12. Δικαιοσύνη is also coupled with ὁσιότης (Sap. ix. 3, Lc. i. 75, Eph. iv. 24) and εὐσέβεια (1 Tim. vi. 11, Tit. ii. 12). On εἰδώς see i. 24 note.

καὶ συνετήρει αὐτόν] protected him, Vg. *custodiebat eum*, Wycliffe, "kepte him," Tindale, Cranmer, Geneva, "gave him reverence," A.V. "observed him": R.V. "kept him safely" ("contra Herodiadem," Bengel). Συντηρεῖν, which belongs to the later Greek, is common in the Apocr. (Tob.^{2} Sir.^{14} 1, 2 Macc.^{11}), and occurs also in Prov.$^{(1)}$, Ezek.$^{(1)}$, and Dan. (LXX.^{4} Th.^{2}), meaning 'to keep' (e.g. τὸν νόμον, τὰς ἐντολάς), or 'preserve' (e.g. Sir. xvii. 22, χάριν ...ὡς κόρην συντηρήσει). Of the former meaning there is an example in Lc. ii. 19; the latter is illustrated by Mt. ix. 17, and is clearly required here. Possibly under the circumstances Antipas regarded imprisonment as the best safeguard. From time to time during his visits to Machaerus he had the Baptist brought up from the dungeon, and gave him audience. These interviews pleased Antipas (ἡδέως ἤκουεν, cf. Lc. xxiii. 8) at the time, bracing his jaded mind as with a whiff of desert air. At the same time they perplexed him (ἠπόρει), leaving behind a tangle of confused thoughts and purposes which led to no definite course of action. The psychological picture is one of great interest for the Christian teacher and the student of human nature. For πολλά used adverbially see i. 45, iii. 12, v. 10, 43; and for the reading πολλὰ ἐποίει (Vg. *multa faciebat*) see WH., *Notes*, p. 25. Ἀπορεῖν is less usual than ἀπορεῖσθαι, but see Sap. xi. 5, 17, and Lc. ix. 7 (διηπόρει).

21. γενομένης ἡμέρας εὐκαίρου] Vg. *cum dies oportunus accidisset.* Herodias found her opportunity (cf.

§ Γ *ἡμέρας εὐκαίρου, §ὅτε Ἡρῴδης τοῖς γενεσίοις αὐτοῦ*
δεῖπνον ἐποίησεν τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς
22 *χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλειλαίας,* [22]*καὶ*
εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρῳδιάδος καὶ

21 *γενεσιοις*] *γενεθλιοις* D^{a} (-*χλιοις* D*) | *εποιησεν* ℵBCDLΔ 13 28 69 124] *εποιει* ΑΠΣΦ al min^{pl} 22 *αυτης της* Ηρ. ACNΓΠΣΦ al min$^{fere\ omn}$ latt$^{vt\ pl}$ vg syr^{hcl} (*της* Ηρ. 1 118 209 b c f syrr$^{sin\ pesh}$ arm me go aeth)] *αυτου* Ηρ. ℵBDLΔ 2^{pe} 238

2 Macc. xiv. 29, *εὔκαιρον ἐτήρει*, Mt. xxvi. 16, *ἐζήτει εὐκαιρίαν*). It was supplied by the birthday of Antipas: cf. Gen. xl. 20 ff. In Attic Gk. *τὰ γενέσια* is used of commemorations of the dead, the birthday feast of a living man being *τὰ γενέθλια* or *ἡ γενέθλιος ἡμέρα* (2 Macc. vi. 7); see Lob. *Phryn.* p. 103, Rutherford, *N. Phr.*, p. 184. But the later Gk. neglects or even reverses this distinction; cf. Polyc. *mart.* 18, *ἐπιτελεῖν τὴν τοῦ μαρτυρίου αὐτοῦ ἡμέραν γενέθλιον* (see Suicer s.v. *γενέθλιος*); Joseph. *ant.* xii. 4. 7, *ἑορτάζοντες τὴν γενέσιον ἡμέραν.* An effort has been made in the interests of a particular scheme of chronology to interpret *τὰ γενέσια* as the day of Herod's accession (Wieseler, *syn.* p. 266 ff.); on this see Schürer I. ii. p. 26 n.

τοῖς μεγιστᾶσιν κτλ.] Vg. *principibus et tribunis et primis Galilaeae.* Μεγιστᾶνες (*μεγιστάν*), freq. in the later books of the LXX., esp. 1 Esdr., Sir., Jer., Dan., in the N.T. used again Apoc. vi. 15, xviii. 23; cf. Joseph. *ant.* xi. 3. 2, *vit.* 23, 31; a word of the later Gk. (Lob. *Phryn.* 147, Sturz, *de dial. Mac.*, p. 182): the Vg. equivalent is usually *magnates*, but the Gk. word was taken over by later writers under the Empire (Tac. Suet.). Cf. Dan. v. 1 (Th.), *ὁ βασιλεὺς ἐποίησεν δεῖπνον μέγα τοῖς μεγιστᾶσιν αὐτοῦ* (LXX. *τοῖς ἑταίροις αὐτοῦ*) = לְרַבְרְבָנוֹהִי. The *χιλίαρχος* (Jo. xviii. 12, Acts xxi.—xxv. *passim*; see Blass on Acts xxi. 31) was properly the *tribunus militum*, who commanded a Roman cohort; here he is doubtless the corresponding officer in the army of the tetrarch. As the *μεγιστᾶνες* were the highest civil dignitaries, so the *χιλίαρχοι* were the chief military officers of Galilee and Peraea (cf. Apoc. vi. 15, *οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ χιλίαρχοι*). With these were invited the leading provincials, *οἱ πρῶτοι τῆς Γαλ.*, cf. *οἱ πρῶτοι τοῦ λαοῦ, τῆς πόλεως, τῆς νήσου, τῶν Ἰουδαίων* (Lc. xix. 47, Acts xiii. 50, xxv. 2, xxviii. 7, 17), *τῶν Φαρισαίων, τῶν Ἰεροσολυμιτῶν* (Joseph. *vit.* 5, 7). The three classes are distinguished by the repetition of the article: cf. WM., p. 160.

22. *εἰσελθούσης...καὶ ὀρχησαμένης*] Antipas, true to the Greek tastes of his family, permits licentious dancing after the *δεῖπνον* (see reff. in Wetstein on Mt. xiv. 6), and the principal *ὀρχηστρίς* is the daughter of Herodias. The reading *τῆς θυγ. αὐτοῦ Ἡρῳδιάδος* (WH.), which represents the girl as bearing her mother's name and as the daughter of Antipas, can scarcely be anything but an error, even if a primitive one; her name was Salome and she was the grand-niece, not the daughter of Antipas (see note to *v.* 17, and cf. Justin, *dial.* 49, *τῆς ἐξαδέλφης αὐτοῦ τοῦ Ἡρῴδου*). *Αὐτῆς τῆς Ἡρ.* yields an excellent sense, emphasising the fact that for the sake of gratifying her resentment this haughty woman, the daughter of a king and wife of a tetrarch, submitted her child to a degradation usually limited to *ἑταῖραι*.

ὀρχησαμένης, ἤρεσεν τῷ Ἡρῴδῃ καὶ τοῖς συνανακειμένοις. ὁ δὲ βασιλεὺς εἶπεν τῷ κορασίῳ Αἴτησόν
με ὃ ἐὰν θέλῃς, καὶ δώσω σοι· ¶ [23]*καὶ ὤμοσεν αὐτῇ* 23 ¶ W^{K}
Ὅτι ἐάν με αἰτήσῃς δώσω σοι ἕως ἡμίσους τῆς
βασιλείας μου. [24]*καὶ ἐξελθοῦσα εἶπεν τῇ μητρὶ* 24
αὐτῆς Τί αἰτήσωμαι; ἡ δὲ εἶπεν Τὴν κεφαλὴν Ἰωάνου
τοῦ βαπτίζοντος. [25]*καὶ εἰσελθοῦσα εὐθὺς μετὰ* 25
σπουδῆς πρὸς τὸν βασιλέα ἠτήσατο λέγουσα Θέλω

22 *ηρεσεν* ℵBC*L 33 c ff me arm] *και αρεσασης* AC^{3}DNΓΠΣΦ al min^{pl} a b f i q vg go | *αιτησαι* ℵ (ℵ) | *ο θελεις* D min^{pauc} (latt) *ο εαν θελεις* N om syr^{sin} | *και δωσω σοι ο εαν θ.* KΠ* *κ. δ. σ. εως ημ. της βασ. μου* syr^{sin} 23 *ωμοσεν*] *ωμολογησεν* F | *αυτη*] + *πολλα* D 2^{pe} 604 lat^{vt} arm + *μετα ορκου* (om *οτι...της βασ. μου*) syr^{sin} | *οτι εαν* BΔ 124 al^{pauc}] *οτι ο εαν* ℵACLΠΣΦ al min^{pl} latt *ει τι αν* D | om *με* HL 13 69 al^{pauc} b c q vg me | *αιτηση* ℵ | *εως ημισεως* S *ε. ημισεος* Π^{2} *ε. ημισου* K *ε. ημισυ* LNΔΣ *και το ημισυ* D   24 *αιτησωμαι* ℵABCDGLNΔΣ 28 33 124 346 al^{pauc}] *αιτησομαι* EFHKMSUVΓΠΦ min^{pl} | *του βαπτιζοντος* ℵBLΔ 28 syr^{hcl} go] *του βαπτιστου* ACDNΓΠΣΦ al min$^{fere\ omn}$ latt al   25 om *ευθυς* DL min^{pauc} a b c i l q me | om *μετα σπουδης* D a b c i q syr^{sin} | *ητησατο λεγουσα*] *ειπεν* DΔ 1 28 al^{pauc} a b ff vg syrr$^{sin\ pesh}$ arm | om *θελω ινα* D 2^{pe} a b ff i q

ἤρεσεν τῷ Ἡρῴδῃ: the man who, in another mood, had found pleasure in the preaching of John (*v.* 20). *Οἱ συνανακείμενοι*, his guests: cf. 3 Macc. v. 39, Lc. vii. 49, xiv. 10, 15.

ὁ δὲ βασιλεύς] See note on *v.* 14. *Τῷ κορασίῳ*: cf. v. 41, 42. For *κοράσιον* used of a girl of marriageable age cf. Esth. ii. 9, *ἤρεσεν αὐτῷ τὸ κοράσιον*; and see Kennedy, *Sources*, p. 154. Salome was afterwards married to Philip the tetrarch, and after his death to another member of the Herod family (Joseph. *ant.* xviii. 5. 4).

22, 23. *αἴτησόν με ὃ ἐὰν θέλῃς κτλ.*] Esther is still in the writer's mind; cf. Esth. v. 3 f., *καὶ εἶπεν ὁ βασιλεύς Τί θέλεις, Ἐσθήρ;...ἕως τοῦ ἡμίσους τῆς βασιλείας μου, καὶ ἔσται σοι* (A adds, *v.* 6, *τί τὸ αἴτημά σου καὶ δοθήσεταί σοι*). For *αἰτεῖν τινά τι* see WM., p. 284 and for *ἡμίσους*=*ἡμίσεος*, Lob. *Phryn.* p. 347. *Ὤμοσεν αὐτῇ*: Mt. *μετὰ ὅρκου ὡμολόγησεν αὐτῇ*, cf. Heb. vi. 16.

24. *ἐξελθοῦσα εἶπεν...Τί αἰτήσωμαι*] Leaving the banqueting room when her part was finished, Salome joins her mother in the women's apartments and enquires eagerly 'What am I to ask for myself?' With *αἰτήσωμαι* (delib. conj., WM., p. 356, Burton, § 168 f.) comp. Herod's *αἴτησον, αἰτήσῃς*: in the girl's mind the uppermost thought is her own advantage. See James iv. 2, 1 Jo. v. 14, 15 with Mayor's and Westcott's notes. The answer of Herodias is ready: 'the head of John.' The unfortunate use of this incident by Chrysostom in his quarrel with the Empress Eudoxia is familiar to students of Church History (Socr. *H. E.* vi. 18). *Τοῦ βαπτίζοντος*, Vg. *baptistae*; see on *v.* 14, and cf. *τοῦ βαπτιστοῦ*, *v.* 25.

25. *εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς*] The girl seems to have entered at once into the spirit of her mother's thirst for revenge, whether because she shared Herodias's aversion to the stern preacher, or rejoiced in the opportunity of shewing the power she had gained over her stepfather. *Μετὰ σπουδῆς*, Exod. xii. 11, Ps. lxxvii. (lxxviii.) 33, Sap. xix. 2, Ezech. vii. 11, Sus. 50 (74), 3 Macc. v. 24, Lc. i. 39; other phrases in LXX. and N.T. are

ἵνα ἐξαυτῆς δῷς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάνου
26 τοῦ Βαπτιστοῦ. [26]καὶ περίλυπος γενόμενος ὁ βασι-
λεὺς διὰ τοὺς ὅρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέ-
27 λησεν ἀθετῆσαι αὐτήν· [27]καὶ εὐθὺς ἀποστείλας ὁ
βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κε-

25 *θελω ινα...δως*] *δος* D | om *εξαυτης* D min$^{\text{pauc}}$ c f go 26 *ο βασιλευς*] + *ως ηκουσεν* D c ff i | *ανακειμενους* BC*LΔ 42] *συνανακ.* ℵAC^{2}DNΓΠΣΦ al min$^{\text{fere omn}}$ | *ηθελεν* Π* 1 209 27 om *ευθυς* c ff i vg syr$^{\text{sin}}$ | om *ο βασιλευς* D 1 28 604 al$^{\text{pauc}}$ latt syr$^{\text{sin}}$ | *σπεκουλατωρα* Γ min$^{\text{satmu}}$ | *ενεγκαι* ℵBCΔ] *ενεχθηναι* ADLNΓΠΣΦ | *αυτου*] + *επι πινακι* CΔ min$^{\text{pauc}}$

ἐν σπουδῇ, κατὰ σπουδήν, ἐπὶ σπουδῆς. Θέλω ἵνα occurs again in x. 35, Jo. xvii. 24; the conjunction is often dropped (x. 36, 51, xiv. 12, xv. 9, al.), the subjunctive being in such cases perhaps simply 'deliberative'; see Burton, § 171. Ἐξαυτῆς, elsewhere limited within the N. T. to Acts$^{(4)}$ Paul$^{(1)}$, a word of the later Gk., see Lob. *Phryn.* 47; Wetstein *ad loc.* cites exx. of its use in Philo, Josephus and Polybius. This demand for the immediate delivery of the head seems to locate the banquet at Machaerus; cf. Mt. ὧδε—a supposition surely not excluded by the presence of the πρῶτοι τῆς Γαλειλαίας. Herod the Great had built a large and splendid palace at Machaerus (Joseph. *B. J.* vii. 6. 2, cf. Schürer I. ii. 27 n.). Ἐπὶ πίνακι, Vg. *disco*: the word is used in the same sense in Lc. xi. 39, τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος: for other meanings cf. 4 Macc. xvii. 7, Lc. i. 63 (πινακίδιον). The banquet suggested the use of a plate, but this piece of grim irony was due, it may be hoped, to the older woman (cf. Mt. xiv. 8; Justin, *dial. l.c.*).

26. περίλυπος γενόμενος ὁ β.] The sense of περίλυπος is well illustrated by the following passages where it occurs: Gen. iv. 6, 1 Esdr. viii. 71 (σύννους καὶ π.), 72, Dan. ii. 12 (στυγνὸς καὶ π., LXX.), Lc. xviii. 24. Mt. has merely λυπηθείς. Herod's grief was genuine, if shallow: it is unnecessary to suppose that he was dissembling (Jerome, "iustitiam praeferebat in facie, quum laetitiam haberet in mente"). Διὰ τοὺς ὅρκους: for the pl. see 2 Macc. iv. 34, vii. 24. Thpht., ἔδει δὲ ἐπιορκῆσαι...οὐ πανταχοῦ γὰρ τὸ εὐορκεῖν καλόν. Jerome asks, "Si patris, si matris postulasset interitum, facturus fuerat an non?" Οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν, 'would not break faith with her, set aside her claims,' "disappoint her" (Field): cf. Lc. x. 16, 1 Th. iv. 8; the word is more commonly used of things than of persons, e.g. ἀθετεῖν τὴν ἐντολήν (Mc. vii. 9), τὴν χάριν (Gal. ii. 21), διαθήκην (Gal. iii. 15), πίστιν (1 Tim. v. 12), ὁρκισμόν (1 Macc. vi. 62). For the sense 'to break faith' cf. Ps. xiv. (xv.) 4, ὁ ὀμνύων τῷ πλησίον καὶ οὐκ ἀθετῶν (וְלֹא יָמִר).

27. ἀποστείλας σπεκουλάτορα] Mt. πέμψας (omitting σπ.). Σπεκουλάτωρ, *speculator* or less accurately *spiculator*, in the later Heb. ספקלטור (J. Lightfoot and Schöttgen *ad loc.*), is (1) a spy or scout, (2) an officer attached to a legion for the purpose of keeping the look-out and of carrying dispatches; (3) since such military officers were frequently employed to carry out a sentence, an executioner (σπ. ὁ δήμιος λέγεται στρατιώτης, Thpht.). The word occurs in the N.T. here only, but is of fairly frequent use in pagan and Rabbinic literature, and in the *Acta Martyrum*; see the reff. in Wetstein *ad loc.* or in Schürer I. ii. 62 f. n. As illustrations of the

φαλὴν αὐτοῦ. [28] καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν 28
ἐν τῇ φυλακῇ καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ
πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ, καὶ τὸ κοράσιον
ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. [29] καὶ ἀκούσαντες οἱ 29
μαθηταὶ αὐτοῦ ἦλθαν καὶ ἦραν τὸ πτῶμα αὐτοῦ καὶ
ἔθηκαν αὐτὸ ἐν μνημείῳ.

[30] Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, 30

28 *εδωκεν* 2°] *ηνεγκεν* C 33 53$^{\text{ev}}$ me$^{\text{cod}}$ syr$^{\text{sin}}$ (arm) 29 *αυτο* ABCLΓΔΠΣΦ al] *αυτον* ℵ 346 om 556 | *μνημειω*] pr *τω* DΦ min$^{\text{mu}}$

meaning which the word bears in Mc., it may be sufficient to quote Seneca *de ira* i. 16, "centurio supplicio praepositus condere gladium speculatorem iubet": *de benef.* iii. 25, "speculatoribus occurrit...cervicem porrexit." See the full discussion in Archbp Benson's *Cyprian*, p. 505 n., f.

28. *ἀπελθὼν...τῇ μητρὶ αὐτῆς*] For *ἀποκεφαλίζω* see *v.* 16: for *πίναξ*, *v.* 25: for *κοράσιον*, *v.* 22. The Evangelists draw a veil over the treatment which the head received from Herodias and Salome. For the legends connected with its subsequent fate see Sozom. *H. E.* vii. 21, Papebroch, *Acta Sanctorum*. The 'Decree of Gelasius' mentions an anonymous writing "de inventione capitis beati Johannis baptistae," adding "nonnulli eas catholicorum legunt." The Cathedral Church of Amiens claims to be in present possession of the head. In the Sarum Calendar Aug. 29 is marked *Decollatio Jo. Bapt.*; the *Inventio capitis* was sometimes identified with the *Decollatio* (see Bede *ad loc.*), but more commonly observed on Feb. 24. On the cause of John's martyrdom Victor quaintly remarks: *μοιχεία καὶ ὄρχησις καὶ ὅρκος τοῦ βαπτιστοῦ ἀφεῖλεν τὴν κεφαλήν, καὶ παραιτητέα γε ταῦτα τοῖς εὖ φρονοῦσιν.*

29. *καὶ ἀκούσαντες...ἐν μνημείῳ*] For other notices of the disciples of John see ii. 18, Jo. i. 35, iii. 25, iv. 1, Acts xix. 1 f. Τὸ *πτῶμα* (Mt. Mc.), the headless body, the corpse, cf. Mt. xxiv. 28, and Apoc. xi. 8, 9; *πτ.* is also used in this sense by the LXX., see Ps. cix. (cx.) 6 (=גְּוִיָּה), Ezech. vi. 5 (AQΓ,=פֶּגֶר). It was probably buried in one of the rock tombs round Machaerus (Mc. *ἐν μνημείῳ*); but it was believed to have been found at Sebaste (Samaria) in the time of Julian, when the bones were burnt and the dust was scattered by the pagan party (Thdt. *H. E.* iii. 3); some portion of the remains, however, were secured by Christians, and preserved as relics (*H. R.* xxi.).

Mt. (xiv. 12, 13) adds that after the burial the disciples of John made their way to Jesus with the tidings, and that the Lord's movements were affected by what He heard from them: see note on the next verse.

30—44. RETURN TO THE SEA. FEEDING OF THE FIVE THOUSAND (Mt. xiv. 13—21; Lc. ix. 10—17; Jo. vi. 1—13).

30. *καὶ συνάγονται οἱ ἀπόστολοι*] The Twelve have now earned the title *ἀπόστολοι* which had been given to them apparently at the time of their selection (iii. 14); "apta huic loco appellatio" (Bengel). Mc. does not use it again; in the later narrative of Lc. it becomes an official name (Lc. xvii. 5, xxii. 14, xxiv. 10, Acts *passim*). See Hort, *Ecclesia*, p. 22 f. Their present mission fulfilled, they return from various parts of Galilee to headquarters, i.e. the place where the Master had probably arranged to be, and reported (Mc.

¶ go καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν¶ καὶ ὅσα
31 ἐδίδαξαν. [31] καὶ λέγει αὐτοῖς Δεῦτε ὑμεῖς αὐτοὶ κατ᾽
ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύσασθε ὀλίγον.
ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ
¶ c 32 οὐδὲ φαγεῖν εὐκαίρουν.¶ [32] καὶ ἀπῆλθον ἐν τῷ πλοίῳ
33 εἰς ἔρημον τόπον κατ᾽ ἰδίαν. [33] καὶ εἶδαν αὐτοὺς

30 *οσα* 1°] pr *και* ΑΓΠΦ al min^{pl} go syr^{hcl} | *εδιδ. και εποιησαν* ΚΠ* *εποιησεν και εδιδαξεν* syr$^{sin\ vid}$ | om *οσα* (2°) ℵ*C* 1 al^{pauc} latt$^{pl\ vg}$ syr^{sin} 31 *λεγει*] *ειπεν* ADNΓΠ al | *δευτε υ. α. κατ ιδιαν*] *υπαγωμεν* D c ff i | *εις*] *επ* ℵ^{c}LΔ | *αναπαυσασθε* ABCMΔ min^{nonn}] *αναπαυεσθε* ℵDLNΓΠΣΦ al min^{pl} | *ευκαιρουν* (*ηυκ.* CKMUΠΦ al)] *ευκαιρως* (-*ρος* D*) *ειχον* D 32 *και απηλθον...πλοιω*] *και αναβαντες εις το πλοιον απ. εις ερημον τοπον* D latt (exc b)

ἀπήγγειλαν, Lc. *διηγήσαντο*) particulars (*ὅσα...ὅσα*) of their work and teaching. For the combination *ποιεῖν* (*τε*) *καὶ διδάσκειν* cf. Acts i. 1; Lc. omits *ἐδίδαξαν* here. Their return seems to have synchronised with the arrival of John's disciples (Mt.), and to have helped to determine the Lord's course.

31. *καὶ λέγει αὐτοῖς Δεῦτε κτλ.*] 'Come apart by yourselves—away from the crowd—and rest for a while.' Two things pointed to a temporary withdrawal from public work, (1) the danger of arrest by order of Antipas, who might think it desirable to follow up his murder of John by silencing John's successor; (2) the Apostles' need of rest. Mc. recognises only the latter. On *δεῦτε* see i. 17; *ὑμεῖς αὐτοί*, 'ye by yourselves,' Jo. vi. 15; *κατ᾽ ἰδίαν* iv. 34. For *εἰς ἔρημον τόπον* (Mt. Mc.), Lc. has *εἰς πόλιν καλουμένην Βηθσαιδά*, and Jo. *πέραν τῆς θαλάσσης τῆς Γαλειλαίας τῆς Τιβεριάδος*. The *ἔρημος τόπος* may well have been in the neighbourhood of a town (see i. 35, 45); the conflate reading in Lc., *εἰς τ. ἐρ. πόλεως καλουμένης Βηθσ.*, is probably right as an interpretation. Jo.'s recollection that the spot lay across the Lake shews that Bethsaida Julias is intended; see note on *v.* 45.

οἱ ἐρχόμενοι καὶ οἱ ὑπ.] The articles distinguish two distinct streams of people: cf. xi. 9. The departures and the new arrivals left no intervals for refreshment, and not even leisure for a meal; cf. iii. 20. *Εὐκαιρεῖν* was condemned by the purists (Lob. *Phryn.*, p. 125, *εὐκ. οὐ λεκτέον ἀλλ᾽ εὖ σχολῆς ἔχειν*; cf. Sturz, *dial. Alex.* p. 168 f.); it occurs again in Acts xvii. 21, 1 Cor. xvi. 12; cod. D substitutes *εὐκαίρως ἔχειν* here. The word seems to be found first in Polybius (Blass on Acts *l.c.*) and is common in Philo, but has no place in the LXX. Comp. the interesting practical reflexion in Bede: "magna temporis illius felicitas de labore docentium simul et discentium studio demonstratur: qui utinam nostro in aevo rediret!"

32. *ἀπῆλθον ἐν τῷ πλοίῳ*] The *rendez-vous* was therefore close to the Lake, probably near Capernaum, as *τῷ πλ.* suggests. The boat took an easterly course and they landed perhaps a little south of Bethsaida, on the edge of the plain now known as *el-Batîhah* (Schumacher, *Jaulân*, p. 106, *Butaiha*, Smith, *H. G.* p. 457)—"a part of the old lake basin...sown two or three times during the year... and grazed by the buffalo herds...in its north western part...covered with ruins."

33. *καὶ εἶδαν...καὶ ἔγνωσαν πολλοί*] Many witnessed the departure; the course of the boat could be seen by

ὑπάγοντας καὶ ἔγνωσαν πολλοί, καὶ πεζῇ ἀπὸ
πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον
αὐτούς. [34] καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ 34
ἐσπλαγχνίσθη ἐπ' αὐτούς, ὅτι ἦσαν ὡς πρόβατα

33 *υπαγοντας*] + *οι οχλοι* (ϛ) 13 69 124 al$^{\text{nonn}}$ | *εγνωσαν* B*D 1 118 209] *επεγνωσαν* ℵAB^{2}LΓΔΠΣΦ al min$^{\text{pl}}$ + *αυτους* ℵAKLMNUΔΠΣ min$^{\text{mu}}$ f q syrr me aeth + *αυτον* EFGHSVΓΦ min$^{\text{sat mu}}$ (om *αυτ.* BD 1 13 28 118 131 209 al$^{\text{pauc}}$ a ff vg) | *εκει και προηλθον αυτους* ℵB (LΔ) al$^{\text{perpauc}}$ vg (arm) me] *και προηλθον αυτον εκει* syr$^{\text{posh}}$ *εκει και συνηλθον αυτου* D (28 604) b *εκει κ. ηλθον αυτου* 2$^{\text{pe}}$ (a) (d ff i r) *και ηλθον εκει* 1 om 209 al$^{\text{perpauc}}$ *προς αυτους και συνηλθον προς αυτον* 33 *εκει και προηλθον αυτους και συνηλθον προς αυτον* AEFGHKM(N)UV(Γ)Π(Σ)Φ min$^{\text{fere omn}}$ f q syr$^{\text{hcl}}$ aeth 34 *ειδεν*] + *ο Ιησους* EFGHKMNSVΔ al | *επ αυτους* ℵBDΓ min$^{\text{perpauc}}$] *επ αυτοις* ALΓΔΠΣΦ al min$^{\text{pl}}$ | om *ως προβατα* ℵ* (hab ℵ$^{\text{c}}$)

all, even perhaps the landing of the party on the opposite shore. The Lord was recognised, and the report of His return spread rapidly (Mt. *ἀκούσαντες*).

πεζῇ ... συνέδραμον ... καὶ προῆλθον] The crowd went round by land—*πεζῇ* as contrasted with *ἐν τῷ πλοίῳ*—cf. Acts xx. 13, *μέλλων αὐτὸς πεζεύειν*, where Blass remarks, "*πεζεύειν* de terrestri (non necessario pedestri) itinere." Across the Lake from *Tell Hum* or *Khan Minyeh* is scarcely more than four miles; by land the distance to the upper part of Batîhah could hardly be above ten (Sanday, *Fourth Gospel*, p. 120), unless they went by road and crossed the Jordan by the bridge. If there was little wind, it would be easy to get to the place before a sailing boat. On the reading *καὶ προῆλθον αὐτούς* see the important discussion in WH., *Intr.*^{2}, pp. 95 f., 327; for the construction *προελθεῖν τινα* cf. Lc. xxii. 47: Vg. *praevenerunt eos*. Mc. alone has preserved this interesting detail.

34. *ἐξελθὼν εἶδεν πολὺν ὄχλον*] It was not till He had landed (cf. v. 2; Dr Hort (*l.c.*) prefers "came out of His retirement in some sequestered nook") that the crowd came into sight. He knew then that His effort to find a retreat had failed, yet no impatience revealed itself in His manner. On the contrary, He was touched (*ἐσπλαγχνίσθη*, cf. i. 41) by their earnestness of purpose, and bade them welcome (Lc. *ἀποδεξάμενος αὐτούς*), as if their presence had been desired. *Σπλαγχνίζεσθαι ἐπί τινα* occurs also in Mt. xv. 32, Mc. viii. 2, ix. 22; other constructions are *σπλ. ἐπί τινι* Mt. xiv. 14, Lc. vii. 13, *περί τινος* Mt. ix. 36. *Ἐπ' αὐτούς* = 'towards them,' as those to whom His compassion went forth; *ἐπ' αὐτοῖς* would represent the multitude as the object on which it rested.

ὅτι ἦσαν ὡς πρόβατα κτλ.] The ground of His compassion. The blind zeal of the common people shewed both their need of a leader and their readiness to follow one who offered them what their official teachers failed to supply. The phrase *ὡς πρ. μὴ ἔχοντα ποιμένα* occurs also in another context (Mt. ix. 26). It is based on the O.T. (Num. xxvii. 17, 3 Regn. xxii. 17, 2 Chron. xviii. 16, Judith xi. 19) where however כַּצֹּאן אֲשֶׁר אֵין לָהֶם רֹעֶה is uniformly rendered *πρ. οἷς* (*ποίμνιον ᾧ*) *οὐκ ἔστιν ποιμήν*. The implied contrast between the false pastors and the True is worked out in Jo. x. 11—16; for other references to the pastoral character of our Lord cf. Mc. xiv. 27, Heb. xiii. 20, 1 Pet. ii. 25. *Ἤρξατο διδάσκειν αὐτοὺς πολλά*: Lc. *ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ*, adding *καὶ τοὺς χρείαν ἔχοντας θεραπείας ἰᾶτο* (cf. Mt.). *Ἤρξατο*: "denuo, ut si

μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς
35 πολλά. [35]καὶ ἤδη ὥρας πολλῆς γενομένης προσ-
ελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι Ἔρημός
36 ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· [36]ἀπόλυσον
αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ
37 κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν. [37]ὁ δὲ
ἀποκριθεὶς εἶπεν αὐτοῖς Δότε αὐτοῖς ὑμεῖς φαγεῖν.

34 om *πολλα* syr$^{\text{sin}}$ 35 *γενομενης* ABLΓΔΠΣΦ al min$^{\text{forte omn}}$] *γινομενης* ℵD latt | *προσηλθον...λεγοντες* N om *αυτω* ℵ*ADKL min$^{\text{pauc}}$ a b i ff$^{\text{vid}}$ vg syr$^{\text{sin}}$ arm aeth (hab ℵ$^{\text{c}}$BΓΔΣΦ al min$^{\text{pl}}$ syrr me al) 36 *αυτους*] *τους οχλους* arm | *κυκλω*] *εγγιστα* D 604 latt | om *και κωμας* Δ syr$^{\text{sin}}$ | *τι φαγωσιν* B (D) LΔ 28 a ff i syr$^{\text{sin}}$ me] pr *βρωματα* ℵ *αρτους τι γαρ φαγωσιν ουκ εχουσιν* AN (ℵ *φαγουσιν*) ΓΠΣΦ al min$^{\text{pl}}$ (b) f syrr$^{\text{pesh hcl}}$ (arm) aeth

antea non docuisset" (Bengel). Their first need was teaching—first at least in His sight; but teaching, as at other times, brought opportunities of healing disease. The Lord, as He taught, sat on the rising ground above the plain (Jo. *ἀνῆλθεν εἰς τὸ ὄρος καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ*, cf. Mt. v. 1).

35. *ἤδη ὥρας πολλῆς γενομένης*] Vg. *cum iam hora multa fieret*; Mt., *ὀψίας δὲ γενομένης*, Lc., *ἡ δὲ ἡμέρα ἤρξατο κλίνειν*; cf. Bede, "*horam multam* vespertinum tempus dicit." Mc.'s phrase occurs in Dion. Hal. ii. 54, *ἐμάχοντο ἄχρι πολλῆς ὥρας*, "to a late hour." That Lc.'s interpretation is right appears from *v.* 47. Since the passover was at hand (Jo.), it was near the time of the spring equinox, and the sun set about 6 p.m.; the miracle was probably wrought an hour or so before sunset. *Προσελθόντες ἔλεγον κτλ.* According to Jo. the thought of providing for the multitude had presented itself to our Lord some hours before, when He first saw them coming to Him (vi. 5, *θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται*).

36. *ἀπόλυσον αὐτούς*] For *ἀπολύω* ='dismiss,' see Tob. x. 12 (ℵ), Mc. vi. 45, viii. 3, 9, Acts xiii. 3, xv. 30, 33, xix. 41. *Εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας* does not exclude the supposition that Bethsaida was near, cf. Jos. xxi. 12, *τοὺς ἀγρ. τῆς πόλεως καὶ τὰς κώμας αὐτῆς*. The 'Western' text (WH., *Notes*, p. 25) substitutes *ἔγγιστα* for *κύκλῳ*; cf. Vg. *in proximas villas et vicos*. *Ἀγροί*, *villae*, are the scattered farms, cf. v. 14; for the single article in the gender of the first noun, see WM., p. 158. *Τί φάγωσιν*, Mt. *βρώματα*, Lc. *ἐπισιτισμόν*. Lc. adds (*ἵνα*) *καταλύσωσιν*, a necessity scarcely less pressing, considering the time of year, and that the crowd contained women and children. For this our Lord provided shortly afterwards in the way proposed by the disciples (*vv.* 45, 46). Food was a more immediate want, and more difficult to supply.

37. *δότε αὐτοῖς ὑμεῖς φαγεῖν*] Mt. prefixes *οὐ χρείαν ἔχουσιν ἀπελθεῖν*—an answer to *ἀπελθόντες* of *v.* 36, as the emphatic *ὑμεῖς* replies to *ἵνα... ἀγοράσωσιν ἑαυτοῖς*. Of this conversation between our Lord and the Twelve we have two independent accounts, St Peter's (Mc., abbreviated in Mt. Lc.) and St John's. A comparison shews that the words *ἀπελθόντες ἀγοράσωμεν κτλ.* belong in part to Philip, and *πέντε καὶ δύο ἰχθύας* to Andrew. On the whole "the superiority in distinctness and precision is all on the side of St

καὶ λέγουσιν αὐτῷ Ἀπελθόντες ἀγοράσωμεν δηναρίων
διακοσίων ἄρτους καὶ δώσωμεν αὐτοῖς φαγεῖν; [38]ὁ 38
δὲ λέγει αὐτοῖς Πόσους ἔχετε ἄρτους; ὑπάγετε,
ἴδετε. καὶ γνόντες λέγουσιν Πέντε, καὶ δύο ἰχθύας.
[39]καὶ ἐπέταξεν αὐτοῖς ἀνακλιθῆναι πάντας συμπόσια 39

37 *δωσωμεν* ℵBD 13 33 69 124 346] *δωσομεν* ALΔ 2^{pe} al^{pauc} latt^{vid} *δωμεν* ΓΠΣ al min^{pl} | *φαγειν* 2°]+*ινα εκαστος βραχυ λαβη* 13 69 124 346   38 *γνοντες*] *ελθοντες* ℵ* (*γν.* ℵ$^{c.a}$) | *πεντε*]+*αρτους* D 2^{pe} a c ff syrr   39 *ανακλιθηναι* ℵB*GΦ 1 13 28 69 604 2^{pe} al^{nonn} Or] *ανακλιναι* AB^{2}DLNΓΔΠΣ al min^{pl} Or | *συμπ. συμπ.*] *κατα την συνποσιαν* D om a syr$^{sin\ vid}$

John" (Sanday, *l.c.* p. 121; cf. Lightfoot, *Bibl. Essays*, p. 182). For an attempt to bring the two accounts into precise agreement see Aug. *de cons. ev.* ii. 96. With his conclusion we may heartily concur: "ex qua universa varietate verborum, rerum autem sententiarumque concordia, satis apparet salubriter nos doceri nihil quaerendum in verbis nisi loquentium voluntatem."

ἀπελθόντες ἀγοράσωμεν κτλ.] A conflation, as appears from Jo. vi. 5—7, of the Lord's question *πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι;* and Philip's answer *διακοσίων δηναρίων ἄρτοι...λάβῃ*. *Δηναρίων διακοσίων*, at the cost of 200 denarii, the gen. of price, WM., p. 258. On the *denarius* see Madden's *Jewish Coinage*, p. 245 ff. It was the labourer's daily wage (Mt. xx. 2 ff.): two *denarii* was sufficient to pay the expenses of a *πανδοχεῖον* for at least a day or two (Lc. x. 35); the costly oil of spikenard poured on the Lord by Mary of Bethany was worth three hundred or more (Mc. xiv. 5); five hundred was a typically large debt (Lc. vii. 41). Two hundred of these silver pieces may well have been more than the Twelve had in their *γλωσσόκομον* (Jo. xii. 6). Yet even this outlay would have been inadequate: Jo. *οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχὺ λάβῃ.* On the change of mood in *ἀγοράσωμεν...δώσομεν* (WH., cf. vv. ll.) see Blass, *Gr.* p. 206 f.

38. *πόσους ἔχετε ἄρτους*] This question interprets the previous one. They were not called to imagine impracticable schemes of charitable action, but to give what they had (cf. 2 Cor. viii. 12). Bede: "non nova creat cibaria, sed acceptis eis quae habuerant discipuli."

γνόντες λέγουσιν] The discovery was made (Jo.) by Andrew, and the supply belonged, it appears, not to the Twelve, but to a lad in the crowd (*ἔστιν παιδάριον ὧδε ὃς ἔχει...*). Jo. alone (Orig. *in Mt.* xi. 2) mentions that the cakes were made of barley-flour (*ἄρτοι κρίθινοι*), i.e. of the coarsest and cheapest kind, the food of the working man: cf. Jud. v. 8 (A), vii. 13, 4 Regn. iv. 42: for the relative cost of wheat and barley see 4 Regn. vii. 18 and Apoc. vi. 6 (*χοῖνιξ σίτου δηναρίου καὶ τρεῖς χοίνικες κριθῶν δηναρίου*). For *ἰχθύας*, Jo. has *ὀψάρια* (cf. Num. xi. 22, *πᾶν τὸ ὄψον τῆς θαλάσσης*). The fish—two to five loaves—were a mere relish, and probably pickled or cooked: for the use of cooked fish with bread see Jo. xxi. 9, 13. Taricheae at the SW. corner of the Lake derived its name from the curing of fish. Some of the older commentators find mysteries in the numbers: e.g. Thpht. *πέντε ἄρτοι οἱ Μωσαικοὶ λόγοι, ἰχθύες δὲ δύο, οἱ τῶν ἁλιέων λόγοι, ὁ Ἀπόστολος καὶ τὸ Εὐαγγέλιον.* Similarly Aug. *in Jo. tract.* xxiv.

39. *ἐπέταξεν αὐτοῖς ἀνακλιθῆναι*] The command was given through the Twelve (Lc. *κατακλίνατε αὐτούς*, Jo.

40 συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. [40]καὶ ἀνέπεσαν
πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ κατὰ πεντήκοντα.
41 [41]καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας,

39 επι] εν B* 40 om πρασιαι 2° ℵLΔ min$^{\text{pauc}}$ | κατα bis ℵBD 2$^{\text{pe}}$ me] ανα bis ALNΓΔΠΣΦ al min$^{\text{fere omn}}$ (om ανα 2° 33 al$^{\text{pauc}}$ Or)

ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν). For ἀνακλίνεσθαι and ἀναπίπτειν used of taking places on a couch before a meal see Mt. viii. 11, Lc. xiii. 29; Lc. xi. 37, Jo. xiii. 12. Order was secured by breaking up the crowd into companies (συμπόσια, Mc., κλισίας, Lc.). In the LXX. συμπόσιον οἴνου = מִשְׁתֵּה הַיַּיִן (Esther, Sirach), but συμπόσιον occurs without οἴνου in the first three books of Maccabees, and apparently in the wider sense. The form preferred by D (συμποσία) is also to be found in Sirach and 3 Macc.; Lc.'s more precise term occurs in 3 Macc. vi. 31. The construction συμπόσια συμπόσια = κατὰ συμπόσια is Hebraistic: cf. Exod. viii. 14, συνήγαγον αὐτοὺς θιμωνιὰς θιμωνιάς (חֳמָרִם חֳמָרִם), and πρασιαὶ πρασιαί in the next verse: see also Mc. vi. 7 (WM., pp. 312, 581, Blass, *Gr.* p. 141).

ἐπὶ τῷ χλωρῷ χόρτῳ] See note on *v.* 32. The place supplied in the early spring a natural carpet on which thousands could recline in comfort; cf. Jo. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. Χλωρὸς χόρτος, *faenum viride*, is 'green food,' i.e. growing grass or crops, as contrasted with dry fodder: cf. Gen. i. 30, Isa. xv. 6, xxxvii. 27, Apoc. viii. 7. The epithet is not otiose or merely picturesque; it indicates the season of the year, and thus, so far as it goes, supports the existing text of Jo. vi. 4 (cf. WH., *Notes*, p. 77 ff.).

40. ἀνέπεσαν πρασιαὶ πρασιαί] The act implies trust on the part of the crowd (Bengel: "fides populi"). The συμπόσια took the form of rectangular garden beds. Πρασιαί occurs in Homer, *Od.* viii. 127, where the Sch. interprets αἱ τῶν φυτειῶν τετράγωνοι σχέσεις, and reappears in Theophrastus and in the LXX. (Sir. xxiv. 31 μεθύσω μου τὴν πρασιάν): cf. Euth.: πρασιαὶ αἱ τετραγωνοειδεῖς [συναγωγαί]· τοιαῦται γὰρ αἱ τῶν κήπων πρασιαί. Mc. probably uses the word to convey the notion of regularity of form, not of variety of colouring (Farrar, *Life*, i. p. 402); the πρασιά, unless otherwise defined (πρ. ἀνθῶν) is the bed of garden herbs, as its probable etymology shews. See the somewhat similar comparison, quoted from the Talmud by J. Lightfoot *ad loc.*, of Jewish scholars to the rows of vines in a vineyard, planted שׁוּרוֹת שׁוּרוֹת.

κατὰ ἑκατὸν καὶ κατὰ πεντήκοντα] The groups consisted roughly of fifty, in other cases of a hundred each; cf. Lc. ὡσεὶ ἀνὰ πεντήκοντα. Mt. omits all these details—the greenness of the grass, the orderly distribution of the crowd, the size of the groups; nor do they find a place in the recollections of St John, though he remembers the number of the party as a whole (ἀνέπεσαν...ὡς πεντακισχίλιοι). The purpose of the arrangement was probably to prevent a dangerous scramble for the food, or at any rate, confusion and disorder (cf. 1 Cor. xiv. 33, 40), and to secure an easy and rapid distribution: twelve men could serve fifty to one hundred companies in a comparatively short time. Incidentally the division into companies made the counting of the multitude a simple matter, and accounts for the same number being given by the four evangelists.

41. καὶ λαβὼν τοὺς πέντε ἄρτους κτλ.] The cakes and fish were

ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν καὶ κατέκλασεν
τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς ἵνα παρατιθῶσιν
αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν. [42]καὶ 42
ἔφαγον πάντες καὶ ἐχορτάσθησαν· [43]καὶ ἦραν κλάσ- 43
ματα δώδεκα κοφίνων πληρώματα καὶ ἀπὸ τῶν

41 κατεκλασεν τ. α. και] κλασας τ. α. ℵ* 33 | παρατιθωσιν ℵ*BLM*ΔΠ* min^{pauc}] παραθωσιν ℵ^{c}ADM^{2}NΓΠ^{2}ΣΦ al min^{pl} | αυτοις] κατεναντι αυτων D latt τω οχλω M* 42 om παντες 1* 33 (209*) arm 43 κλασματα BLΔ] κλασματων ℵ 13 69 124 209 346 το περισσευσαν των κλασματων 604 | κοφινων πληρωματα ℵB 1 13 69 124 209 346 κοφινους πληρωματα LΔ κοφινους πληρεις ADΓΠΣΦ rell min^{pl}

brought to Him (Mt. xiv. 18), probably in a πήρα (cf. vi. 8): and the Lord took the basket, or one of the cakes, into His hands. The action marked Him as the Master and Host; cf. xiv. 22, Lc. xxiv. 30, Acts xxvii. 35. Ἀναβλέψας εἰς τὸν οὐρανόν (Mc. Mt. Lc.): the attitude of prayer (vii. 34, Jo. xi. 41; for the O.T. see Job xxii. 26, and cf. 1 K. viii. 22, Ps. xxviii. 2, lxxiii. 4, cxxxiv. 2), specially characteristic of Him Who knew no sin (contrast Lc. xviii. 13). The ancient Liturgies have transferred this feature to the institution of the Eucharist (Brightman, *Liturgies*, pp. 20, 51, 133, &c.; cf. the words of the Roman canon, "elevatis oculis ad te," &c.). Εὐλόγησεν (Mt. Mc. Lc.) = εὐχαριστήσας (Jo.); a similar variation occurs in the account of the first Eucharist, where εὐχαριστεῖν is used of the blessing of the Bread by Lc., Paul (1 Cor. xi.), and of the blessing of the Cup by Mt., Mc., Lc.; the two verbs are practically synonymous, the blessing being in fact in the form of a thanksgiving (cf. 1 Tim. iv. 3, 4); the Cup, in reference to which the three Synoptists use εὐχαριστεῖν, is called by St Paul τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν. The recognised form of blessing was (Edersheim, i. p. 684), "Blessed art Thou, O Lord our God, King of the world, Who bringest forth bread from the earth." Κατέκλασεν: so Lc.; Mt. κλάσας. The simple verb is used in all our accounts of the Eucharistic fraction (cf. ἡ κλάσις τοῦ ἄρτου, Acts ii. 42); perhaps the compound points here to the breaking of each cake into several pieces (cf. κατακόπτω, v. 5). The distribution was entrusted to the Twelve: ἐδίδου (Mc. Lc.) may imply that they came to Him at intervals to be replenished, but is perhaps more naturally understood of the repeated action involved in the gift to each of them severally (cf. Jo., διέδωκεν). The fish was no doubt distributed in the same way, though Mc. for the sake of brevity writes ἐμέρισεν πᾶσιν: cf. Jo. ὁμοίως καὶ ἐκ τῶν ὀψαρίων. Ἵνα παρατιθῶσιν = Lc. παραθεῖναι. Cf. Origen *in Jo.* t. xiii. 34, λαμβάνει δὲ τὰ βρώματα ὁ μὲν πολὺς τῶν μαθητευομένων ἀπὸ τῶν μαθητῶν Ἰησοῦ...οἱ δὲ τοῦ Ἰησοῦ μαθηταὶ ἀπ' αὐτοῦ τοῦ Ἰησοῦ.

42. ἐχορτάσθησαν] Vg. *saturati sunt.* The food more than sufficed (contrast Jo. vi. 7). All had as much as they would, even of the fish (Jo. ὅσον ἤθελον). Ἐχορτ. is common to the Synoptists; Jo. uses ἐνεπλήσθησαν. For the former word cf. Lightfoot on Phil. iv. 12, Kennedy, *Sources*, p. 82; it is fairly distributed in the N. T. (Mt.^{4} Mc.^{4} Lc.^{4} Jo.^{1} Cath.^{1} Paul^1, Apoc.^{1}), but in the LXX. limited to Pss.^{9}, Job^1, Jer.^{1}, Lam.^{1} (= שָׂבַע) Tob.^{1}.

43. ἦραν κλάσματα] Mt. τὸ πε-

44 ἰχθύων. [44] καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.

45 [45] Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμ-

44 om *τους αρτους* ℵD 1 28 604 2^{pe} vg (syr^{sin}) arm | *πεντακισχιλιοι*] pr *ως* (vel *ωσει* vel *ωσπερ*) ℵ (*ως*) 2^{pe} (*ωσπερ*) al^{nonn} arm 45 *ευθυς*] + *εξεγερθεις* D a b c ff i q

ρισσεῦον τῶν κλ., Lc. *τὸ περισσεῦσαν αὐτοῖς* (sc. *τῷ ὄχλῳ*) *κλ.* So the Master directed: Jo. *συναγάγετε τὰ περισσεύσαντα κλάσματα ἵνα μή τι ἀπόληται.* For *κλάσμα* (*ἄρτου*) cf. Jud. xix. 5 (A, = *ψωμὸς ἄρτου* B), Ezech. xiii. 19. *Δώδεκα κοφίνων πληρώματα*, in apposition to *κλ.*, 'wherewith were filled twelve hampers': cf. Mt. *δ. κοφίνους πλήρεις*, Jo. *ἐγέμισαν δ. κοφίνους κλασμάτων.* Mc. uses *πλ. κοφ.* again in viii. 20: for a discussion of *πλήρωμα* see note on ii. 21. *Κόφινος* is common to the four accounts. The word is used by Aq. in Gen. xl. 16 for a bread-basket (סַל), and by the LXX. in Jud. vi. 19 (B, = *κανοῦν* A) for the basket in which Gideon places cooked meat; in Ps. lxxx. (lxxxi.) 6 it is the pot-shaped basket (דּוּד) in which the Israelite during the Egyptian oppression carried his clay or bricks. A "stout wicker basket" appears to be intended, "as distinguished from the soft flexible 'frails'" (Westcott, on St John). The *κόφινος* is contrasted in the Gospels with the *σφυρίς* (viii. 19, 20), for which see note on viii. 8. In Rome it was the characteristic appendage of the poorer class of Jews (Juv. iii. 14, vi. 542, "quorum cophinus faenumque supellex"; see J. E. B. Mayor's note). The twelve *κόφινοι* were probably those in which the Apostles had carried what they needed for their recent circuit of Galilee; cf. Euth., *δώδεκα κόφινοι...ἵνα καὶ οἱ δώδεκα ἀπόστολοι διαβαστάσωσιν τοὺς κοφίνους.* With the excess of the miraculous supply above the requirements of the people comp. 4 Regn. iv. 44, *ἔφαγον καὶ κατέλιπον κατὰ τὸ ῥῆμα Κυρίου.*

44. *ἦσαν ... πεντακισχίλιοι ἄνδρες*] The number was doubtless roughly calculated by counting the *συμπόσια* (note on *v.* 39); cf. Mt. Lc. *ὡσεί*, Jo. *ὡς, πεντ.* The men perhaps alone composed the groups, but the women and children were not neglected (Mt.).

On the miracle as a whole Victor well remarks: *θαυμάσιον μὲν οὖν το πραχθέν...θαυμάσιον δὲ οὐκ ἔλαττον τὸ μὴ ἀεὶ τῇ ἐξουσίᾳ χρῆσθαι πρὸς τὴν τῶν τροφῶν εὐπορίαν.*

45—52. WALKING ON THE SEA (Mt. xiv. 22—33, Jo. vi. 16—21).

45. *εὐθὺς ἠνάγκασεν...εἰς τὸ πέραν*] For once the Lord put a severe strain upon the loyalty of the Twelve. His command was in direct conflict with all that seemed to be reasonable and right. He had led them to the place that very day, and now required them at once to leave it. On other occasions He led the way (see x. 32, xiv. 28, Jo. x. 4); now He would only undertake to follow them. The Synoptists throw no light on the situation, but it is explained by St John (vi. 14, 15). The enthusiasm of the multitude was not limited to a recognition of the Lord's prophetic office: they were on the point of seizing His person and proclaiming Him King. "No malice on the part of the Scribes could have been so fatal...as their giving of a political turn to the movement...He hurried the disciples on board that they might not catch the contagion of the idea" (Latham, p. 307). Origen, *in Jo.* t. xxviii. 23, *μὴ παρέχων μηδὲ τούτοις ἀφορμήν, φιλοῦσιν αὐτὸν καὶ βουληθεῖσιν ἂν μετὰ τῶν θελόντων ποιῆσαι αὐτὸν βασιλέα.*

βῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς
Βηθσαιδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον. [46]καὶ 46
ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.
[47]καὶ §ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ 47 § X

45 om εις το περαν 1 118 209 syr$^{\text{sin}}$ | προς] εις 1 28 209 2$^{\text{pe}}$ Or | Βηθσαιδαν ℵBLΠΦ al min$^{\text{pl}}$ c f ff q vg arm] Βηθσαιδα Δ (Βησ.) Σ min$^{\text{nonn}}$ | απολυει ℵBL 1] απολυσει E*KΓ 28 69 604 min$^{\text{nonn}}$ απολυση AE^{2}FGHMNSUVΠΣΦ min$^{\text{pl}}$ 46 ανηλθεν 1 209 47 και οψ.] οψ. δε N | ην] + παλαι D 1 28 209 251 | εν μεση τη θαλασση D 2$^{\text{pe}}$

πρὸς Βηθσαιδάν] Mt. stops short at πέραν; Jo. says, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. Both Mc. and Mt. represent the Twelve as landing eventually εἰς Γεννησαρέτ (vi. 53, Mt. xiv. 34). The direction of the boat was therefore ultimately westwards, and this fact has led to a conjecture that there was a Western Bethsaida (Reland, Stanley, Tristram), which has been identified with 'Ain et-Tabighah (Tristram, *Bible Places*, p. 315); in support of this theory it has been urged that Jo. (xiv. 21) mentions a Βηθσ. τῆς Γαλειλαίας (see, however, Merrill, *Galilee*, p. 27). But there is no direct evidence for the existence of two Bethsaidas on the Lake, and the Bethsaida of which Josephus speaks (*ant.* xviii. 4. 1, *B.J.* ii. 9. 1, iii. 10. 7) was in Philip's tetrarchy and therefore on the East bank of the Jordan. Unless Lc. has misunderstood his source, the starting-point of the boat was near this town (Lc. ix. 10, see note on *v.* 32), and the Lord directed the Twelve to cross to the town in the first instance (Bengel: "terminus navigationis non totius sed ex parte"). In this case τὸ πέραν is here not the Western shore, but the opposite side of the little bay which lay between the sloping ground where the miracle was wrought and Philip's new city—an alternative which presented itself to Bede (*ad l.*). Τὸ πέραν is interpreted by πρὸς Βηθσαιδάν. Why they did not reach Bethsaida, but landed on the Western shore, appears as we proceed. On the form Βηθσαιδάν see WH., *Notes*, p. 160; WSchm., pp. 62 f., 91.

ἕως αὐτὸς ἀπολύει τὸν ὄχλον] 'While He for His part dismisses the multitude.' Mt. ἕως οὗ ἀπολύσῃ: see Burton, § 321 ff., esp. §§ 326, 330. The shortness of the interval suggested agrees with the view that the original destination of the boat was Bethsaida Julias.

46. καὶ ἀποταξάμενος] Mt. has ἀπολύσας. Mc. changes the word. The dismissal (*v.* 36) was friendly and courteous, if peremptory; nothing in His manner betrayed anxiety or consciousness of their intentions. Ἀποτάσσεσθαι is (in late Gk., see Lob. *Phryn.* p. 24) to bid farewell to friends; cf. Lc. ix. 61, Acts xviii. 18, 21, 2 Cor. ii. 13. It is possible that αὐτοῖς may = τοῖς μαθηταῖς αὐτοῦ, and that Mt. has misinterpreted the pronoun; but if so, Mc. omits altogether the dismissal of the people, which was the next step and an important one. On the whole the Vg. is probably right in referring both ἀπολύει and ἀποταξάμενος to the crowd (*dum dimitteret populum... cum dimisisset eos*), though it misses the significant change of verb.

ἀπῆλθεν εἰς τὸ ὄρος] When all were gone He returned to the higher ground (cf. Jo. vi. 3, 15), partly to escape the crowd (ἀνεχώρησεν, Jo.), but chiefly to pray (οἷα ἄνθρωπος, Victor: χρήσιμον γὰρ ταῖς προσευχαῖς καὶ τὸ ὄρος καὶ ἡ νὺξ καὶ ἡ μόνωσις, Euth.);

48 τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. [48]καὶ
ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ
ὁ ἄνεμος ἐναντίος αὐτοῖς, περὶ τετάρτην φυλακὴν

47 om *μονος* arm 48 *βασ. εν τω ελαυνειν*] *βασ. και ελαυνοντας* D 2^{pe} a b ff i q *ελαυνοντας κ. βασ.* 604 | om *περι τετ. φυλ. τ. νυκτος* syr$^{\text{sin}}$

cf. i. 35. Another crisis had come; the way to further usefulness in Galilee seemed to be blocked, partly by the attitude of Antipas, partly by the unreasoning enthusiasm of the people; He needed counsel and strength for the immediate future.

47—48. *ὀψίας γενομένης κτλ.*] More than an hour must have passed since the conversation before the miracle (see note on *v.* 35), and the sun had now probably set: cf. Jo. vi. 17, *σκοτία ἤδη ἐγεγόνει.* Meanwhile a stiff breeze had sprung up, and it was against the rowers (Mc. Mt.), blowing probably from the N. or NW. and raising so much sea (Jo.) as to distress them (*βασανιζομένους*) as well as to alter their course. The Paschal moon gave light enough to reveal the boat struggling with the waves (*βασανιζόμενον* Mt.), and well out to sea (Mc. *ἐν μέσῳ τῆς θαλάσσης*, Mt. *σταδίους πολλοὺς ἀπὸ τῆς γῆς*: for the reading of D in Mc. (*ἦν πάλαι*) see WH., *Notes*, p. 25). The Lord, who was now alone on the land, realised their position and, breaking off His vigil, went down to the sea and took the direction of the boat.

For *ὀψία* of the early hours of the night see Judith xiii. 1, Mc. xiv. 17, Jo. xx. 19. *Βασανίζω* has already occurred in v. 7 (q.v.); the different applications of the word in this context by Mt. and Mc. are instructive as shewing the degree of latitude which the Synoptists allowed themselves in dealing with the common tradition, even when they retained its actual terms. For a metaphorical use of the verb cf. Sir. iv. 17, 2 Pet. ii. 8. *Ἄνεμος ἐναντίος*, cf. Acts xxvii. 4.

48. *περὶ τετάρτην φυλακήν κτλ.*] The Lord reached the boat about 3 a.m.; Mt., more precisely, *τετάρτῃ φυλακῇ.* Cf. Macar. Magn. iii. 6, *τετάρτη τῆς νυκτὸς φυλακή ἐστιν ἡ δεκάτη τῆς νυκτὸς ὥρα, μεθ' ἣν ὑπολείπονται τρεῖς ὑστεραῖαι ὧραι.* Mc. and Mt. count four watches in the night after the Roman system; see Mc. xiii. 35, and cf. Acts xii. 4 (Blass). Lc. on the other hand (xii. 38) seems to follow the Jewish division into three. *Φυλακή* occurs in this sense in the LXX. (Jud. vii. 19, 1 Regn. xi. 11, Ps. lxxxix. (xc.) 4, cxxix. (cxxx.) 6, cf. Thren. ii. 19). *Ἔρχεται πρὸς αὐτούς.* Jo. says that when they caught sight of the Lord they had rowed *ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα.* Since the lake was forty stades broad (Joseph. *B. J.* iii. 10. 7), this agrees fairly well with Mc.'s *ἐν μέσῳ τῆς θαλάσσης*, if we allow for the tortuous course of the boat, her general direction (NE. to SW. by W.), and the interval between the Lord's departure from the hill and arrival at the spot where they saw Him. *Περιπατῶν ἐπὶ τῆς θαλάσσης*, Mc. and Jo.; Mt. *π. ἐπὶ τὴν θάλασσαν.* The gen. points to the apparent solidity of the water under His feet (cf. *ἐπὶ τῆς γῆς*, *v.* 47), the acc. to His progress implied in *περιπατῶν*; in *v.* 26 where the order is different Mt. also prefers the gen. The reader is left to complete the picture; the Lord must be imagined as walking on a seething sea, not upon a smooth surface (Jo. *ἡ θάλασσα...διεγείρετο*: cf. Victor, *τῶν ἀνέμων ἐναντία πνεόντων καὶ τῶν κυμάτων κατὰ τοῦ ἀνέμου ἐγειρομένων, ἔμενεν ἐπὶ τῶν ὑδάτων βαδίζων*); now on the crest of a wave, now hidden out of sight. It was the darkest hour of the night, and the moon had pro-

τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς
θαλάσσης· καὶ ἤθελεν παρελθεῖν αὐτούς. [49]οἱ δὲ 49
ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἔδοξαν
ὅτι φάντασμά ἐστιν, καὶ ἀνέκραξαν· [50]πάντες γὰρ 50
αὐτὸν εἶδαν καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν
μετ' αὐτῶν, καὶ λέγει αὐτοῖς Θαρσεῖτε, ἐγώ εἰμι, μὴ
φοβεῖσθε. [51]καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, 51

48 ηθελεν] ηθελησεν D | om και ηθ. παρ. αυτους G 49 οτι φαντασμα εστιν ℵBLΔ 33] φαντ. ειναι ADNXΓΠΣΦ al min$^{\text{pl}}$ latt me 50 om και εταραχθ. syr$^{\text{sin}}$ | και ευθεως ελαλ. μ. α. ο Ιησους N

bably set; only the outline of a human form could be seen appearing from time to time, and approaching the boat. The conception is found in Hebrew poetry, but only in connexion with Divine prerogatives, e.g. Job xxxviii. 16, ἦλθες δὲ ἐπὶ πηγὴν θαλάσσης ἐν δὲ ἴχνεσιν ἀβύσσου περιεπάτησας; in Sir. xxiv. 5 Wisdom says ἐν βάθει ἀβύσσων περιεπάτησα. For a mystical application see Aug. *in Jo. tract.* xxv.: "venit...calcans fluctus, omnes tumores mundi sub pedibus habens...quid ergo timetis, Christiani? Christus loquitur *Ego sum, nolite timere.*" Cf. *serm.* 75.

ἤθελεν παρελθεῖν αὐτούς] Vg. *volebat praeterire eos*; for the acc. cf. Lc. xi. 42, xv. 29, Acts xvi. 8. With the feigned purpose comp. Lc. xxiv. 28, and see Mc. v. 36, vii. 27. The purpose in each case was to try, and by trial to strengthen faith (cf. Jo. vi. 6).

ἔδοξαν ὅτι φάντασμά ἐστιν] Wycliffe, "thei gessiden that it were a fantum"; Tindale, "they supposed it had been a sprete." Cf. Lc. xxiv. 37, ἐδόκουν πνεῦμα θεωρεῖν. For earlier evidence of a popular belief in apparitions among the Hebrew people see Job iv. 15 ff., xx. 8, and esp. Sap. xvii. 4, 15. Ἀνέκραξαν: the appearance drew forth a shriek of terror: cf. i. 23.

50. πάντες γὰρ αὐτὸν εἶδαν] It was not the fancy of an individual; all the Twelve saw the Form on the water, as all the Eleven afterwards saw the Risen Christ. The fear was momentary: it was relieved at once by the well-known voice; cf. the similar circumstances in Lc. xxiv. 37 ff., Apoc. i. 17 ff. For λαλεῖν μετά τινος cf. Jo. iv. 27, ix. 37, xiv. 30: the phrase is probably preferred here to the more usual λ. τινι or πρός τινα, as implying familiar intercourse. Μετά implies "mutual action" (WM., p. 471), and with λαλεῖν, the exchange of conversation.

θαρσεῖτε, ἐγώ εἰμι] For this use of the imper. of θαρσεῖν (so always in the Gospels and Acts, θαρρεῖν in Epp.; WH., *Notes*, p. 149) cf. x. 49, Mt. ix. 2, 22, Jo. xvi. 33, Acts xxiii. 11. Ἐγώ εἰμι = 'It is I,' cf. Lc. xxiv. 39, ἐγώ εἰμι αὐτός, and the use of אֲנִי, LXX. ἐγώ, in the O.T. (BDB., p. 59). In the Fourth Gospel the phrase sometimes (viii. 24, 28, 58, xiii. 19) rises to the level of its use in Deut. xxxii. 39, Isa. xliii. 10; see Westcott on Jo. viii. 24. Μὴ φοβεῖσθε: see Burton, § 165. Augustine points the moral of this little episode: "quomodo eos volebat praeterire quos paventes ita confirmat, nisi quia illa voluntas praetereundi ad eliciendum illum clamorem valebat cui subveniri oportebat?"

51. ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον] Cf. Jo. vi. 21, ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον (Westcott). Ἀνέβη, instead of the usual ἐνέβη, perhaps to depict the climb from the hollow of

καὶ ἐκόπασεν ὁ ἄνεμος. καὶ λίαν ἐν ἑαυτοῖς ἐξ-
52 ίσταντο, [52]οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν
αὐτῶν ἡ καρδία πεπωρωμένη.
53 [53]Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννη-

51 λιαν] om D 1 28 2$^{\mathrm{pe}}$ b syr$^{\mathrm{sin}}$ arm + εκ περισσου (vel εκπερισσως vel περισσως) ADNXΓΠΣΦ al min$^{\mathrm{pl}}$ syr$^{\mathrm{hcl}}$ arm (om ℵBLΔ syr$^{\mathrm{pesh}}$ aeth) | εξισταντο] εξεπλησσοντο 1 118 209 + και εθαυμαζον ADNXΓΠΣΦ al min$^{\mathrm{pl}}$ a b f q syrr$^{\mathrm{pesh\ hcl}}$ arm aeth (om ℵBLΔ 1 28 118 209 c i vg syr$^{\mathrm{sin}}$ me) 52 τοις αρτοις] τοις αυτοις Δ | αλλ ην ℵBLM^{2}SΔ 33 al$^{\mathrm{pauc}}$ syr$^{\mathrm{hcl(mg)}}$ me] ην γαρ ADM*NXΓΠΣΦ min$^{\mathrm{pl}}$ latt$^{\mathrm{vt\ pl\ vg}}$ syr$^{\mathrm{hcl(txt)}}$ arm aeth 53 διαπερασαντες] + εκειθεν D 45 a b c ff i q | επι την γην ηλθον εις Γενν. ℵBLΔ 28 33 2$^{\mathrm{pe}}$] ηλθ. επι την γην Γ. ADNΓΠΣ al min$^{\mathrm{pl}}$ latt syrr ηλθ. εις την γην Γενν. XΦ min$^{\mathrm{pauc}}$ arm$^{\mathrm{zoh}}$ om την γην me arm$^{\mathrm{codd}}$ om Γενν. i

the wave over the side of the boat. Mt. ἀναβάντων αὐτῶν, i.e. the Lord and Simon Peter. The latter had gone down (καταβάς) into the water and attempted to walk on it to the Lord: Mt. (xiv. 28—31) alone relates the incident. Upon the return of Peter to the boat accompanied by the Lord the wind at once fell: cf. iv. 39 (where see note on κοπάζειν).

ἐν ἑαυτοῖς ἐξίσταντο] The astonishment did not express itself in words; for ἐν ἑαυτοῖς see ii. 8, v. 30. Mt., however, represents them as falling at His feet with the exclamation Ἀληθῶς θεοῦ υἱὸς εἶ. If this confession is in its right place, it anticipates St Peter's (Mt. xvi. 16, Mc. viii. 29). The excitement of the moment may have given voice to a growing impression which had not yet reached the maturity of a definite judgment. Victor points out that on the previous occasion when a storm was stilled they had been content to exclaim Τίς ἄρα οὗτός ἐστιν; (iv. 41).

52. οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις] Vg. *non enim intellexerant de panibus.* Their amazement would have been less had they realised the wonder of the preceding miracle; "debuerant a pane ad mare concludere" (Bengel). Somehow the miracles connected with the multiplication of food failed to impress the Twelve (cf. viii. 17 ff.); perhaps their administration of the food diverted their thoughts from the work wrought by the Lord. Ἐπί 'in the matter of,' 'in reference to,' WM., p. 489, Blass, *Gr.* p. 134; συνιέναι ἐπί (but with gen. or acc.) occurs in Dan. xi. 37 (Th.); cf. σ. εἰς, Ps. xxvii. (xxviii.) 5; ἐν, 2 Esdr. xviii. (Neh. viii.) 12.

ἀλλ' ἦν αὐτῶν ἡ καρδία πεπωρωμένη] Vg. *erat enim* (see vv. ll.) *cor illorum obcaecatum*; Wycliffe, "her herte was blyndid." For πωροῦσθαι see note on iii. 5. The καρδία (ii. 6) includes the intelligence considered in its relation to the moral and spiritual life of men; cf. 2 Cor. iii. 14, ἐπωρώθη τὰ νοήματα αὐτῶν: Rom. i. 21, ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία. Both σύνεσις and φρόνησις (for the distinction of these synonyms see Lightfoot on Col. i. 9) depend for their right exercise upon moral conditions.

53—56. MINISTRY IN THE PLAIN OF GENNESARET (Mt. xiv. 34—36).

53. διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον] Jo. remembers another incident of this voyage which appears to be miraculous. When Jesus and Peter entered the boat and the wind ceased, they found themselves at once close to shore, εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον: see Westcott's note; Euth. explains: πλησίον τῆς γῆς γενομένου τοῦ πλοίου. The phrase used by Mt., Mc. (διαπ. ἦλθον) merely sets forth the welcome

σαρέτ, §καὶ προσωρμίσθησαν. [54]καὶ ἐξελθόντων αὐτῶν 54 § go
ἐκ τοῦ πλοίου εὐθὺς ἐπιγνόντες αὐτὸν [55]περιέδραμον 55
ὅλην τὴν χώραν ἐκείνην, καὶ ἤρξαντο ἐπὶ τοῖς κρα-

53 Γεννησαρετ (Γενησ. FHN 69 al$^{\text{nonn}}$ ff q vg$^{\text{codd aliq}}$) ℵAB^{2}LMΓΔΣΦ 33 al a] Γεννησαρεθ B*(N)XΠ al min$^{\text{pl}}$ f q vg me Γεννησαρ D b c (ff) syrr$^{\text{sin posh}}$ pr εις 604 | om και προσωρμισθησαν D 1 28 209 604 a b c ff i q r syrr$^{\text{sin pesh}}$ arm   54 αυτον] + οι ανδρες του τοπου εκεινου (και) AGΔ(Φ) 1 13 28 33 (69) (604) (2$^{\text{po}}$) al$^{\text{nonn}}$ c arm (syr$^{\text{pesh}}$)   55 χωραν ℵBLΔ 33 me] περιχωρον ADNXΓΠΣΦ min$^{\text{pl}}$ vg syr$^{\text{hcl}}$ arm

ending of a laborious and hazardous crossing. Cf. Ps. cvi. (cvii.) 24 ff. Ἐπὶ τὴν γῆν: cf. Acts xxvii. 44.

εἰς Γεννησαρέτ] In the end they landed neither at Bethsaida (*v.* 45) nor at Capernaum (Jo. vi. 17), but a few miles to the south of the latter town, on the edge of the plain from which the lake took its usual name (Lc. v. 1, τὴν λίμνην Γεννησαρέτ: 1 Macc. xi. 67, τὸ ὕδωρ τοῦ Γεννησάρ: Joseph. *ant.* xviii. 2. 1, λίμνη Γεννησαρῖτις). On the form Γεννησάρ which occurs in D (Mt. Mc.), in many MSS. of the Old Latin and Vg., and in the Syriac versions, see Chase, *Syro-Latin Text of the Gospels*, p. 105. Gennesaret is usually identified with the present *el-Ghuweir*, a semi-elliptical plain on the West shore between *'Ain-et-Tin* and *Mejdel*, three miles long and rather more than one mile in breadth. Josephus, who is enthusiastic in praise of the fertility of this district, writes (*B. J.* iii. 10. 8) παρατείνει δὲ τὴν Γεννησὰρ ὁμώνυμος χώρα θαυμαστὴ φύσιν τε καὶ κάλλος...μῆκος δὲ τοῦ χωρίου παρατείνει κατὰ τὸν αἰγιαλὸν τῆς ὁμωνύμου λίμνης ἐπὶ σταδίους τριάκοντα καὶ εὖρος εἴκοσι. For the descriptions of recent travellers see Stanley, *S. and P.*, pp. 374, 382; Wilson, *Recovery*, p. 338; Tristram, *B. P.*, p. 313; G. A. Smith, *H. G.*, p. 443 n.; Merrill, *Galilee*, p. 32 f. The place has lost the glories which Josephus praises; towns and villages, cultivated lands and vineyards are gone. But the visitor still finds much to admire—the pearly whiteness of the shell-strewn beach, the thickets of oleander blossoming along the watercourses, the profusion of wild flowers, the fine cliffs which guard the two extremities of the plain, and then recede to join the Galilean hills. In extent el-Ghuweir corresponds very nearly to the Batîhah which the Lord had just left; but while the scene of the miracle was little more than a waste of pasture dotted with an occasional village or homestead, the plain to which He had now come was densely populated. The retirement and rest He had sought were at an end, as soon as He was seen on the beach of Gennesaret.

προσωρμίσθησαν] Vg. *adplicuerunt*; they brought the boat to her moorings, casting anchor, or lashing her to a post on the shore. The word is an ἅπ. λεγ. in Biblical Gk., but both act. and mid. are classical, and there are examples of the 1st aor. pass. in a middle sense in late writers, e.g. Aelian and Dio Cassius.

54. εὐθὺς ἐπιγνόντες αὐτόν] It must have been early and hardly daylight (comp. vi. 48 with Jo. vi. 21); yet, as on the previous day when He left the neighbourhood of Capernaum (*v.* 33), there were people about who recognised Him and spread the news. For ἐπιγινώσκειν in the sense of personal recognition cf. Mt. xvii. 12, Lc. xxiv. 16, 31, Acts iv. 13.

55. περιέδραμον ὅλην τὴν χώραν] Mt. τὴν περίχωρον: the news was hastily carried round to all parts of the plain. Περιτρέχειν is an ἅπ. λεγ. in

βάττοις τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ἤκουον
56 ὅτι ἔστιν. [56]καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγροὺς ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν ἥψαντο αὐτοῦ ἐσῴζοντο.

VII. 1 [1]Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καί

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55 οπου ηκουον] ηκουσθη ℵ περιεφερον γαρ αυτους ο. αν ηκουσαν D a (b ff i q) aeth | οτι εστιν] τον ῑν̄ ειναι D a ff ο. εκει εστιν ΑΝΧΓΠΣΦ al min^{pl} syr^{hcl} me arm 56 εν ταις αγοραις] pr η ℵ εν ταις πλατειαις D 604 2^{pe} b c f ff i q vg go | ετιθεσαν ℵBLΔ min^{perpauc}] ετιθουν ADNXΓΠΣΦ min^{pl} | ηψαντο ℵBDLΔ 1 13 28 33 69 124 346 2^{pe} a] ηπτοντο ΑΝΧΓΠΣΦ min^{pl} *tangebant* latt$^{vt\,pl\,vg}$ syrr αψωνται 604 | εσωζοντο] διεσωζοντο ΝΣ 1 69 604 al^{pauc} διεσωθησαν Δ εσωθησαν 33 2^{pe}

the N. T.; but occurs in the LXX. (Amos viii. 12, Jer. v. 1, = שׁוֹטֵט). Here it vividly depicts the circulation of the tidings throughout the *Ghuweir*. As the result, there came from every quarter streams of people bringing their sick for healing. For περιφέρειν see 2 Cor. iv. 10. With περιέδραμον...ἤρξαντο περιφέρειν comp. Mt.'s tamer ἀπέστειλαν...προσήνεγκαν. The sick were carried on pallets (ἐπὶ τ. κραβάττοις: Mc. only, see note on ii. 4); the course of the bearers was shaped by the reports that reached them from time to time as to the Lord's movements (ὅπου ἤκουον ὅτι ἔστιν).

56. ὅπου ἂν εἰσεπορεύετο κτλ.] Whenever in His progress He entered a town, He found the sick laid in the open spaces ready for His healing. In strictness ἀγοραί would exist only in the towns, at Magdala and Capernaum and Chorazin and Bethsaida; but the word is apparently used here loosely to include other open spaces: cf. the reading of D, and the Vg. *in plateis*, followed by all the English versions except R. V. Πόλεις and κῶμαι are classed together in Mt. x. 11, Lc. viii. 1, xiii. 22, κῶμαι and ἀγροί in vi. 36, Lc. ix. 12: the combination of the three covers every collection of dwellings large and small. On the construction see WM., p. 384, Burton, § 315 f.

καὶ παρεκάλουν αὐτόν κτλ.] Again and again the entreaty was heard. The fame of the healing of the αἱμορροοῦσα had spread (Victor: ἡ γὰρ αἱμορροοῦσα πάντας ἐδίδαξε φιλοσοφεῖν); so simple a means of obtaining a cure appealed to the popular imagination, and under the circumstances the Lord permitted its use. On the κράσπεδον, and on κἄν, see v. 27, 28 notes.

ὅσοι ἂν ἥψαντο αὐτοῦ ἐσῴζοντο] For the construction see the references at the end of the last note. The aor. (see vv. ll.) points to the momentariness of the touch in each case; the imperfect which follows, to the rapid succession of the cases. Mt. again is less picturesque (ὅσοι ἥψαντο διεσώθησαν). For σῴζομαι in reference to physical restoration see v. 28; on the orthography cf. WSchm., p. 41.

VII. 1—13. QUESTION OF CEREMONIAL WASHINGS (Mt. xv. 1—9).

1. συνάγονται] See iv. 1, v. 21, vi. 30. The Lord's person is the rallying-point for both friends and enemies; cf. Mt. xxv. 31, 32. Of the Pharisees there has been no mention since iii. 6; during the interval they

τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἰεροσολύμων.
[2]καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς 2
χερσίν, τοῦτ᾽ ἔστιν ἀνίπτοις, ἐσθίουσιν τοὺς ἄρτους
—[3]οἱ γὰρ Φαρισαῖοι §καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ 3 § W$^{\text{d}}$

VII 1 ελθοντες] pr οι ΝΣ *qui venerant* a b f(q) 2 ιδοντες] ειδοτες D | οτι...εσθιουσιν ℵBLΔ 33] εσθιοντας ADNXΓΠΣΦ al min$^{\text{pl}}$ a go | κοιν. χ. τ. ε. ανιπτ.] *non lotis manibus* b c (syrr$^{\text{sin pesh}}$ aeth) | τους αρτους] + εμεμψαντο KMNSUΠΣΦ al min$^{\text{pl}}$ κατεγνωσαν D *vituperaverunt* latt$^{\text{vt pl vg}}$ (syrr$^{\text{pesh hcl}}$ arm)

may have been occupied by their intrigue with the Herodians, of which perhaps we see the fruit in vi. 14. Now that Jesus has returned to the W. shore, they fall back upon their old policy of insidious questioning. The scribes from Jerusalem (iii. 22) are still with them; Mt. more precisely, *προσέρχονται τῷ Ἰ. ἀπὸ Ἰεροσ. Φαρισαῖοι καὶ γραμματεῖς*. Cf. Bede: "non ad verbum audiendum...sed ad movendas solum quaestiones pugnae ad Dominum concurrunt."

2. *ἰδόντες τινὰς...ὅτι...ἐσθίουσιν*] A mixture of the two constructions *ἰδόντες τινὰς...ἐσθίοντας* (cf. i. 10, vi. 48, 49) and *ἰδ. ὅτι ἐσθίουσίν τινες* (ii. 16, ix. 25). The opportunity probably arose during the passage of the party through the plain (vi. 56); the loaves were very possibly some of the *κλάσματα* with which their baskets had been filled the night before, and which now served them as an *ἐφόδιον*.

κοιναῖς χερσίν, τοῦτ᾽ ἔστιν ἀνίπτοις] *Κοινός*, 'polluted,' 'ceremonially unclean,' occurs in 1 Macc. i. 47 *θύειν ὕεια καὶ κτήνη κοινά* (A, V: ℵ*, *πολλά*), ib. 62 *φαγεῖν κοινά* (for טָמֵא, see Guillemard on Mt. xv. 11), cf. 4 Macc. vii. 6 *γαστέρα ἐκοίνωσας* (ℵ: A, *ἐκοινώνησας*) *μιεροφαγίᾳ*: in the N.T., outside this context, *κοινός* is similarly used in Acts x. 14, 28, xi. 8, Rom. xiv. 14, Heb. x. 29, Apoc. xxi. 27, and *κοινοῦν* or *κοινοῦσθαι* (mid. and pass.) in Acts x. 15, xi. 9, xxi. 28, Heb. ix. 13. This use of *κοινός* corresponds to the Rabbinic חוֹל, חוּלָא (Edersheim, ii. 9 n.); the *κοινόν* is the opposite of the *ἅγιον* or *καθαρόν* (Westcott on Heb. x. 29). Hence Mc.'s explanation, *τ. ἔ. ἀνίπτοις*, must be taken to interpret the word only in reference to the particular case; unwashed hands were, for the purpose of eating, *κοιναί*. For *τοῦτ᾽ ἔστιν* as a formula of interpretation cf. Mt. xxvii. 46, Acts i. 19, Rom. vii. 18, Heb. ii. 14.

3—4. Another (apparently) editorial note. There is no trace of it in Mt.

3. *οἱ γὰρ Φ. καὶ πάντες οἱ Ἰουδαῖοι*] Except in the phrase *ὁ βασιλεὺς τῶν Ἰουδαίων* (xv. 2 ff.) *οἱ Ἰουδαῖοι*, *Ἰουδαῖοι*, is used by Mc. here only; in Mt. with the same exception it is limited to xxviii. 15, and in Lc. to vii. 3, xxiii. 51. On Jo.'s use of the term see Westcott's *St John*, Intr. p. lx.; *οἱ Ἰουδαῖοι* are in the Fourth Gospel the opposite of the *ὄχλος*: "as 'the multitude' reflect the spirit of Galilee, 'the Jews' reflect the spirit of Jerusalem"; they are "the representatives of the narrow finality of Judaism." In some such limited sense the term is probably used here by Mc. and Mt.; "the Jews" who "all" hold the tradition of the Elders are not the masses, but the strict and orthodox minority who supported the Scribes. Yet ceremonial purification was usual in religious households (cf. Westcott on Jo. ii. 6), and the Lord had probably conformed to it at Nazareth; He resists merely the attempt to enforce it as an essential (Hort, *Jud. Chr.*, p. 29 f.). On the origin and extent of these practices see Schürer II. ii. p. 106 ff.

ἐὰν μὴ πυγμῇ νίψωνται τὰς χ.] Πυγμή

πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες
¶ W^d 4 τὴν παράδοσιν τῶν πρεσβυτέρων· [4]καὶ ¶ἀπ' ἀγορᾶς ἐὰν

3 πυγμη AB (D πυκμη) $LNW^dX\Gamma\Pi\Sigma\Phi$ al $\text{min}^{\text{omn vid}}$ *pugillo* c ff i q r (*momento* a *subinde* b *primo* d) arm Or] πυκνα ℵ vg me go *diligenter* $\text{syrr}^{\text{pesh hcl (txt)}}$ om Δ syr^{sin} | ουκ εσθ.] + (τον) αρτον D(M^2) al a b c ff i syr^{sin} arm 4 απ αγορας] + οταν ελθωσιν D a b c ff i l q r (arm)

(Exod. xxi. 18, Isa. lviii. 4, =אֶגְרוֹף) is the closed hand, the fist—σύγκλεισις δακτύλων, Suid.; cf. Pind. *Ol.* 7. 30, πυγμῇ νικήσαντα. The word is used in late Gk. for the length of the arm between the fist and the elbow; hence Euth. and Thpht. interpret here ἄχρι ἀγκῶνος, i.e. thrusting the arm into the water up to the elbow. Cf. J. Lightfoot *ad l.*, and Edersheim, who however renders עַד הַפֶּרֶק, "to the wrist." But it is difficult to see how πυγμῇ can be made to bear the meaning of ἕως τῆς πυγμῆς. The reading πυκνά (Vg. *crebro*, Wycliffe and the other English versions exc. R.V., "oft") may be a gloss borrowed perhaps from Lc. v. 33, if it be not due to corruption (cf. πύκμη, D); the rendering of the Pesh. (ܒܛܝܠܝܐܝܬ, i.e. ἐπιμελῶς, see Lc. xv. 8) is another gloss which we have no means of verifying (see however Morison, *St Mark, ad l.*). On the whole it is perhaps best to take πυγμῇ literally, 'with the fist,' i.e. either with the hand held out with clenched fingers while the attendant pours water over it (2 Kings iii. 11); or as Meyer-Weiss explains, "so dass sie die geballte Faust in die hohle Hand stecken, erstere in der letzteren reiben und drehen." In the first case the dat. is modal, in the second instrumental. But it must be confessed that no explanation hitherto offered is wholly satisfactory.

Νίπτειν, νίπτεσθαι are used of the feet (Gen. xviii. 4, 2 Regn. xi. 8, Jo. xiii. 5 ff., 1 Tim. v. 10), the hands (Exod. xxx. 19 ff., Lev. xv. 11, Ps. xxv. (xxvi.) 6), the face (Mt. vi. 17, Jo. ix. 7 ff.), in contrast to λούεσθαι, to bathe the whole body: cf. Jo. xiii. 10, ὁ λελουμένος οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας νίψασθαι.

κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων] Cf. Joseph. *ant.* xiii. 10. 6, νόμιμα πολλά τινα παρέδοσαν τῷ δήμῳ οἱ Φαρισαῖοι ἐκ πατέρων διαδοχῆς ἅπερ οὐκ ἀναγέγραπται ἐν τοῖς Μωυσέως νόμοις. The rule, at least in its details, belonged not to the Torah, but to the Qabbalah (Taylor, *Pirqe Aboth*, pp. 120, 128), and to its non-canonical part (Edersheim, ii. p. 9). The Elders (זְקֵנִים) are here of course not the officers of the synagogue or members of the Sanhedrin, but such great teachers as Hillel and Shammai, or the scribes of former generations (cf. Heb. xi. 2, where οἱ πρ.=οἱ πατέρες, i. 1), perhaps especially the members of the 'Great Synagogue,' see *Aboth*, i. 1 ff., and Dr Taylor's account, p. 124; the παράδοσις τ. πρ. is the sum of the παραδόσεις πατρικαί (Gal. i. 14) afterwards embodied in the Mishnah, which every Pharisee and disciple of the Pharisees sought to keep inviolate. On St Paul's attitude with regard to tradition cf. Hort, *Jud. Chr.*, p. 118, and cf. Lightfoot on 2 Th. ii. 15. For κρατεῖν παράδοσιν see 2 Th. *l.c.*, and cf. κρατεῖν διδαχήν, Apoc. ii. 14, 15, or with the gen., κρ. ὁμολογίας, Heb. iv. 14, where see Westcott's note. The affection with which even the Egyptian Jews in the second century before Christ clung to a similar tradition is illustrated in the Sibyllines, iii. 591 sq., ἀλλὰ μὲν ἀείρουσι πρὸς οὐρανὸν ὠλένας ἁγνὰς | ὄρθριοι ἐξ εὐνῆς ἀεὶ χέρας ἁγνίζοντες | ὕδατι. See J. Lightfoot on Mt. xv. 2 ff., and especially Edersheim, *Life*, ii. p. 9 ff.

4. καὶ ἀπ' ἀγορᾶς κτλ.] After min-

μὴ ῥαντίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλά ἐστιν
ἃ παρέλαβον κρατεῖν,¶ βαπτισμοὺς ποτηρίων καὶ ¶ N
ξεστῶν καὶ χαλκίων [καὶ κλινῶν]—[5]καὶ ἐπερωτῶσιν 5

4 *ραντισωνται* ℵB 40 53 71 86 237 240 244 259 Euth] *βαπτισωνται* (*-σονται*, *-ζωνται*, *-ζονται*) ADEFGHKLMNSUVXΓΔΠΣΦ latt syrr arm Or | *α παρελαβον*] *απερ ελαβον* B | *κρατειν*] *τηρειν* D *servare* latt$^{\text{vt pl vg}}$ | *και χαλκιων* (*-κειων* AL min$^{\text{sat mu}}$)] om syr$^{\text{sin}}$ | *και κλινων* ADXΓΠΣΦ al min$^{\text{pl}}$ latt syrr$^{\text{posh hcl}}$ go arm Or] om ℵBLΔ min$^{\text{perpauc}}$ syr$^{\text{sin}}$ me
5 *και* 1°] *επειτα* A$^{\text{corr}}$XΓΠΣ(Φ) al min$^{\text{pl}}$ syrr$^{\text{(sin) hcl}}$ go arm *επειτα και* Δ

gling with men of all sorts in the open market, they purified the whole person before taking food. The Apostles had been *ἐν ταῖς ἀγοραῖς* (vi. 56), jostled by a mixed crowd, yet they had not even washed their hands. *'Απ' ἀγορᾶς*, Vg. *a foro*, 'after market'; a pregnant construction, see WM., p. 776 n., and cf. Theophrast. *char.* 16, *περιρρανάμενος ἀπὸ ἱεροῦ*. The purification was effected by sprinkling (cf. the *ὕδωρ ῥαντισμοῦ* of Num. xix. 9 ff., and the metaphorical use of the verb and substantive in Ps. l. (li.) 7, Zach. xiii. 1, Heb. x. 22, Apoc. xix. 13), or, according to the alternative reading (see vv. ll.), by dipping (cf. 4 Regn. v. 14, Judith xii. 7). But *βαπτίσωνται* suggests a standard which is Essene rather than Pharisaic, unless, as J. Lightfoot suggests, an immersion of the hands only is intended. Cf. however Justin, *dial.* 46, where Trypho mentions among ordinary Jewish practices *τὸ βαπτίζεσθαι ἁψάμενόν τινος ὧν ἀπηγόρευται ὑπὸ Μωσέως.*

ἄλλα πολλά] I.e. in the way of lustration or ceremonial purification, besides the purification of the person. For *παραλαβεῖν* as the correlative of *παραδοῦναι* see 1 Cor. xv. 1, 3, 2 Thess. iii. 6: *κρατεῖν* is the inf. of purpose (Burton, § 366), cf. WM., p. 401.

βαπτισμοὺς ποτηρίων κτλ.] Cf. Heb. ix. 10, *διαφόροις βαπτισμοῖς*, on which see Westcott's note; the word does not occur in the O.T., but *βαπτίζεσθαι ἀπὸ νεκροῦ* is used in Sir. xxxi. (xxxiv.) 30 in reference to the law of Num. xix. For Talmudic directions as to the dipping of vessels see *Chagigah* (ed. Streane, p. 115 ff.). The vessels specified are (1) *ποτήρια*, ordinary drinking cups (cf. ix. 41, xiv. 23, Lc. xi. 39), whether of earthenware or metal (Esth. i. 7, Apoc. xvii. 4), (2) *ξέσται*, Vg. *urcei*, pitchers or ewers, possibly of wood (Lev. xv. 12) or of stone (Jo. ii. 6, *λίθιναι ὑδρίαι*), (3) *χαλκία*, vessels of brass or copper, as pots used in cooking (1 Regn. ii. 14, 2 Chron. xxxv. 13, 1 Esdr. i. 12). *Ξέστης* (*sextarius*) occurs in Joseph. *ant.* viii. 2. 9 as a measure (*ὁ δὲ βάτος δύναται ξέστας ἑβδομήκοντα δύο*); the word passed into Rabbinic (קְסְטָא). The Western addition *καὶ κλινῶν* (vv. ll.) is interesting and possibly genuine, though *βαπτισμοὺς...κλινῶν* seems an incongruous combination; the mention of *κλίναι* (whether 'beds' or *triclinia*) may have been suggested by the legislation of Lev. xv. See WH., *Notes*, p. 25.

5. *καὶ ἐπερωτῶσιν αὐτόν*] The sentence broken off at the end of *v.* 2 is resumed, but *καί* is repeated in forgetfulness that *καὶ ἰδόντες* remains without a finite verb. The R.T. gets rid of the anacoluthon by adding *ἐμέμψαντο* to *v.* 2 (Vg. *cum vidissent... vituperaverunt*). *'Επερωτᾷν*, *supra* v. 9; cf. vii. 17, viii. 23, &c. The word does not imply hostility, but the question itself leaves no doubt of the attitude of those who put it; cf. ii. 18, 24. *Περιπατεῖν*, here only in the Synoptic Gospels in the ethical sense, which is fairly common in St John (viii. 12, xii. 35 bis, 1 Jo. i. 6, &c.), and frequent in St Paul; the idea is found in the O.T., see Gen. v. 22

αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν τὸν ἄρτον;
6 [6]ὁ δὲ εἶπεν αὐτοῖς Καλῶς ἐπροφήτευσεν Ἠσαίας περὶ ὑμῶν τῶν ὑποκριτῶν ὡς γέγραπται ὅτι Ὁ λαὸς οὗτος

5 om *και οι γραμμ.* Δ | *κοιναις* ℵ*BD 1 28 33 118 209 604 2^{pe} a i q vg me arm] *ανιπτοις* ℵ$^{c.a}$ALXΓΔΠΣΦ al min^{pl} b c f ff syrr go | *χερσιν*] pr *ταις* D 28   6 *επροφητευσεν* ℵB*DLΔ 1 13 33 124 346] *προεφ.* AB^{2}XΓΠΣΦ al min^{pl} | *ως γεγραπται*] *και ειπεν* D *ως ειπεν* 1 2^{pe} arm *λεγων* 604 e ff i *qui dixit* a b om *των υποκρ.* syr^{sin} | *ο λαος ουτος* BD b c f i q vg] *ουτ. ο λ.* ℵALXΓΔΠ al

(where for the LXX. *εὐηρέστησεν τῷ θεῷ*, Aq. renders literally *περιεπάτει σὺν τῷ θ.*), Prov. viii. 20, Eccl. xi. 9. For *περιπ. κατά* (הָלַךְ בְּ) see Rom. viii. 4, xiv. 15, 2 Cor. x. 2, 3, Eph. ii. 2; *κατά* indicates conformity with a rule or standard, WM., p. 500. The standard maintained by the Scribes was that of the Halachah (הֲלָכָה, the rule by which men must 'walk'). Mt., less idiomatically, *παραβαίνουσιν τ. παράδοσιν*. For *τ. παράδοσιν τ. πρ.* see note on *v.* 3.

ἀλλὰ κοιναῖς κτλ.] Mt. paraphrases, *οὐ γὰρ νίπτονται τὰς χεῖρας ὅταν ἐσθίουσιν τ. ἄ.* Mc., after the explanation of *vv.* 2, 3, is able to give the words as they were uttered. *Τὸν ἄρτον=τοὺς ἄρτους*, *v.* 2; for the sing. with art. cf. Jo. vi. 23; *φαγεῖν ἄρτον* (אָכַל לֶחֶם) is usual, but the article points to what is passing before the eyes.

6. *ὁ δὲ εἶπεν αὐτοῖς κτλ.*] The time had come for plain speaking, for the Scribes had called attention to the very heart of the controversy between Jesus and themselves. The answer consists of two parts, (*a*) *vv.* 6—8, (*b*) 9—13; Mt. has both, but inverts the order—perhaps rightly, for the sharp retort *διὰ τί καὶ ὑμεῖς*... is lost in Mc., and the stern *ὑποκριταί* seems to come better after the exposure of their inconsistency than at the outset.

καλῶς ἐπροφήτ. Ἠσαίας περὶ ὑμῶν] I.e. 'Isaiah's denunciation of Israel in his own day is admirably adapted to your case.' For this sense of *καλῶς* cf. xii. 32 (where it is followed by *ἐπ' ἀληθείας*), Jo. iv. 17, viii. 48, xiii. 13, and see Schöttgen *ad l.*; for *προφητεύειν περί* with gen., 1 Pet. i. 10, other constructions are *πρ. ἐπί* with acc. (Am. vii. 15, 16, Jer. xxxii. 16 (xxv. 30)), *πρ. τινί* (Jude 14); on the position of the augment (*ἐπροφ.*) cf. WSchm., p. 102.

τῶν ὑποκριτῶν] The charge of 'hypocrisy' is here for the first time directly laid at the door of the Scribes; yet see Mt. vi. 2, 5, 15, vii. 5. *Ὑποκριτής*=חָנֵף occurs in Job xxxiv. 30, xxxvi. 13 (LXX.), and in Job xx. 5 (Aq.). In the Pss. of Solomon *ὑπόκρισις* is a charge constantly brought against the Sadducees by the Pharisaic author, e.g. iv. 7, *ἐξάραι ὁ θεὸς τοὺς ἐν ὑποκρίσει ζῶντας μετὰ ὁσίων* (see Ryle and James, *ad l.*). The Scribes may well have been startled to hear the reproach cast back upon themselves.

ὡς γέγραπται ὅτι] Cf. *καθὼς γέγρ.*, i. 2 (note), and for *ὅτι* as introducing a citation see ii. 17. The passage quoted is Isa. xxix. 13. In the quotation Mt. and Mc. agree, whilst both differ from the LXX. in two points. (1) The LXX. gives (with M.T.): *ἐγγίζει μοι ὁ λαὸς οὗτος ἐν τῷ στόματι αὐτοῦ καὶ ἐν τοῖς χείλεσιν αὐτῶν τιμῶσίν με* (B), or in the shorter text of ℵA, *ἐγγ. μοι ὁ λ. οὗτος, ἐν τοῖς χ. αὐτῶν τιμῶσίν με*: in Mt., Mc. the sentence is abbreviated still further. (2) The LXX. has: *διδάσκοντες ἐντάλματα ἀνθρώπων*

τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν §πόρρω § W^d
ἀπέχει ἀπ' ἐμοῦ· [7]μάτην δὲ σέβονταί με, διδάσκοντες 7
διδασκαλίας ἐντάλματα ἀνθρώπων. [8]ἀφέντες τὴν 8
ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀν-
θρώπων.¶ [9]καὶ ἔλεγεν αὐτοῖς Καλῶς ἀθετεῖτε τὴν 9 ¶ W^d

6 τιμα] αγαπα D a b c τιμα και αγαπα aeth | απεχει] αφεστηκεν D απεστιν L 2^{pe} Clem-R απεστη Δ 7 ενταλματα] pr και a c f (vg) 8 totum versum om syr^{sin} | αφεντες] pr βαπτισμους ξεστων και ποτηριων και αλλα παρομοια α ποιειται τοιαυτα πολλα D + γαρ ΑΧΓΠΣΦ al min^{pl} f vg syrr go | ανθρωπων] + βαπτ. ξεστ. κ. ποτ. κ. αλλα παρ. τοιαυτα πολλα ποιειτε (A)(F)(W^d)ΧΓΠΣΦ al min^{pl} f vg syrr go arm aeth 9 om και ελ. αυτ. 28 syr^{sin}

καὶ διδασκαλίας. Here there is no important variant in the MSS., yet Mt., Mc. omit *καὶ* and place *διδασκαλίας* before *ἐντ.*, without approaching nearer to the M.T. which gives (R.V.) "their fear of me is a commandment of men which hath been taught them" (cf. Aq. Symm. Th., *ἐγένετο τὸ φοβεῖσθαι αὐτοὺς ἐμὲ ἐντολὴ ἀνθρώπων διδακτή*). St Paul (Col. ii. 22) seems to follow the LXX.; Justin has both forms (*dial.* 78, 140, see Resch, *Paralleltexte*, p. 170). The facts are perplexing, but a solution is perhaps to be sought in the direction to which reference has been made in the note on i. 3; see Hatch, *Essays*, p. 117 f. The readings of D and some of the Old Latin texts are interesting: see vv. ll.

7. *μάτην δὲ σέβονταί με κτλ.*] A Midrashic interpretation of the Heb. (יִרְאָתָם אֹתִי מִצְוַת אֲנָשִׁים מְלֻמָּדָה). The Heb. suits the argument better, and is probably nearer to the words as cited by Christ. It is not the fruitlessness of the Pharisaic religion to which He draws attention, but its self-imposed and external character. *Διδασκαλία*, a rare word in Biblical Gk. (Prov.^{1} Sir.^{2} Rom.^{2} Eph.^{1} Col.^{1}), except in the Pastoral Epp. (1 Tim.^{8} 2 Tim.^{3} Tit.^{4}), is a doctrine, a definite piece or course of instruction, as contrasted with *διδαχή*, which is properly the act or line of teaching (i. 22, 27, iv. 2), though *διδαχή* sometimes (Rom. vi. 17, xvi. 17) is used in a sense scarcely distinguishable from *διδασκαλία*. The two words may be studied in juxtaposition in Tit. i. 9 (see Hort, *Ecclesia*, p. 191). *Ἐντάλματα* is in apposition to *διδ.*, 'inasmuch as they teach doctrines (which are) commandments of men'; cf. vi. 43, *ἦραν κλάσματα...πληρώματα* (WM., p. 664 f.). The pl. perhaps points to the multiplicity of the details, and the absence of an underlying principle: contrast *ἐντολή*, *v.* 8 (note), and cf. Tit. i. 14, *ἐντολαὶ ἀνθρώπων*.

8. *ἀφέντες τὴν ἐντολήν κτλ.*] Perhaps a doublet of *v.* 9; Mt. has another form of the saying, corresponding more nearly with the next verse. The Law of GOD (*ἡ ἐντολή*, Ps. cxviii. (cxix.) 96, cf. 1 Tim. vi. 14, 2 Pet. ii. 21, iii. 2) is regarded as an unit; *ἐντολή* is properly a single commandment, but seems to be here used in opposition to *ἐντάλματα* (*v.* 7) for the Law as a whole, the manifold expression of the one principle of love (Rom. xiii. 8 ff., Gal. v. 14). The *ἐντολή* is here the Torah as contrasted with the Halachah. *Τοῦ θεοῦ...τῶν ἀνθρώπων*: the Elders were but אֲנָשִׁים (Isa. *l.c.*); the Torah was, as the Scribes themselves believed, of GOD. A like claim is made in the Talmud for the oral tradition (cf. Taylor, *Aboth*, p. 119 ff., Streane, *Chagigah*, p. vi.), but this does not seem to have been openly maintained in our Lord's time.

9. *καλῶς ἀθετεῖτε κτλ.*] *Καλῶς* is

ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.
10 [10] Μωυσῆς γὰρ εἶπεν Τίμα τὸν πατέρα σου καὶ τὴν
μητέρα σου· καί Ὁ κακολογῶν πατέρα ἢ μητέρα
11 θανάτῳ τελευτάτω· [11] ὑμεῖς δὲ λέγετε Ἐὰν εἴπῃ
ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί Κορβάν, ὅ ἐστιν

9 *εντολην*] *βουλην* Δ | *τηρησητε* (*τηρητε* B)] *στησητε* D 1 28 209 *statuatis* lat^{vt} syrr$^{sin\ pesh}$ arm go^{vid} Cypr 11 *εαν*] *os αν* A 33 | om *ανθρωπος* 33

in part ironical (cf. Jo. iv. 17), but see *v.* 7. For *ἀθετεῖν* see vi. 26; and for the sense it bears here (nullify, evacuate, reduce to a dead letter) cf. Isa. xxiv. 16 (*οὐαὶ τοῖς ἀθετοῦσιν· οἱ ἀθετοῦντες τὸν νόμον*), Gal. iii. 15 (*ἀθ. διαθήκην*), Heb. x. 28 (*ἀθ. νόμον Μωυσέως*). The oral law was professedly a 'fence' to the written law; in practice it took its place and even reversed its decisions. When the two were in competition, the tradition was preferred: cf. the frank saying of R. Jochanan quoted by Dr Taylor *l.c.*, "words of Soferim...are more beloved than words of Torah." With the 'Western' reading *στήσητε* cf. Exod. vi. 4, 2 Esdr. xix. 8, Heb. x. 9.

10. *Μωυσῆς γὰρ εἶπεν κτλ.*] An instance of the tendency censured in *v.* 9. Mt. *ὁ γὰρ θεὸς εἶπεν*. The first citation is from the Divine Ten Words, incorporated in 'Moses,' i.e. the Pentateuch; cf. 2 Cor. iii. 15, *ἡνίκα ἂν ἀναγινώσκηται Μωυσῆς*. The passages, which follow the LXX. with some slight variations, are from Exod. xx. 12 (Deut. v. 16), xxi. 16 (17); cf. Victor: *ἐκ δύο νομίμων ἀπαιτεῖ τὴν εἰς γονέας τιμὴν κατὰ βούλησιν θεοῦ, ἑνὸς μὲν τοῦ κελεύοντος οὕτω ποιεῖν, ἑτέρου δὲ τοῦ τιμωρουμένου τὸν ἐναντίως ποιοῦντα.* In the second passage *ὁ κακολογῶν* (מְקַלֵּל) is scarcely (as Vg., Wycliffe, and the other English versions, exc. R.V.) 'he that curseth'; though קִלֵּל has this meaning (e.g. in 1 Regn. xvii. 43 where the LXX. renders *κατηράσατο*), yet in Deut. xxvii. 16, which closely corresponds with Exod. xxi. 16, מַקְלֶה is represented by *ὁ ἀτιμάζων* (cf. Guillemard on Mt. xv. 4). The correction is clearly important in view of the Lord's argument. *Θανάτῳ τελευτάτω* (Mc. Mt.) = מוֹת יָמוּת; so codd. AF in Exod. xxi. 16 (17), where cod. B has *τελευτήσει θ.*

11. *ὑμεῖς δὲ λέγετε κτλ.*] You (emph.) set yourselves against Moses (cf. Jo. v. 45 ff.), for your tradition (*v.* 9) permits, and under certain circumstances requires, a son to dishonour his parents. *Ἐὰν εἴπῃ ἄνθρ.*, 'suppose a man shall say,' Mt. *ὃς ἂν εἴπῃ*. The apodosis would naturally be, as in Mt., *οὐ μὴ τιμήσει* (see Burton, § 260), but Mc. cuts the sentence short in order to proceed with the Lord's comment on the rule (*οὐκέτι ἀφίετε κτλ., v.* 12).

κορβάν, ὅ ἐστιν δῶρον] Another Marcan Aramaism (but see Dalman, p. 139 n.), with its explanatory Greek; cf. v. 41. *Δῶρον* represents קָרְבָּן Lev.^{35}, Num.^{39}, 2 Esdr.^{1} (קֻרְבָּן); the transliteration does not occur in the LXX. or apparently in the later Gk. versions of the O.T., or again in the N.T., but cf. Joseph. *ant.* iv. 4. 4, *κορβάν...δῶρον δὲ τοῦτο σημαίνει κατὰ Ἑλλήνων γλῶσσαν*: *c. Ap.* i. 167, *τὸν καλούμενον ὅρκον κορβάν* (citing Theophrastus). A *qorban* is a consecrated gift; the Temple treasury is called *κορβανᾶς* in Mt. xxvii. 6, Joseph. *B. J.* ii. 9. 4: cf. Cyprian, *de op. et el.* 15, "Dominicum celebrare te credis quae corban omnino non respicis?" In Syriac ܩܘܪܒܢܐ is the Eucharist

Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, [12]οὐκέτι ἀφίετε 12
αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρί, [13]ἀκυ- 13
ροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ᾗ
παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

12 *ουκετι*] pr *και* ΑΧΓΠΣΦ al min$^{\text{pl}}$ f vg syrr arm go pr *οτι* L | om *τω πατρι η τη μητρι* Δ　　13 *τον λογον*] *την εντολην* 1 | *τη παραδοσει υμων*] + *τη μωρα* D a b c ff i n q syr$^{\text{hcl (mg)}}$ | om *η παρεδωκατε* syr$^{\text{sin}}$

itself, as the Christian offering. The Scribes held that the mere act of declaring any property to be *qorban* alienated it from the service of the person addressed; cf. Edersheim, *Life*, ii. p. 19: "it must not be thought that the pronunciation of the votive word *qorban*..necessarily dedicated a thing to the Temple; the meaning might be that in regard to the person or persons named the thing [so] termed was to be considered as if it were *qorban*, laid on the altar and put entirely out of their reach." A son who took this way of relieving himself from the support of a father or mother was not only justified in his unfilial conduct, but actually prohibited from returning to his duty. Victor: *εἴτις ἀτιμίᾳ γονέων θυσίαν ὑπόσχοιτο, λέγων θεῷ ποιήσειν δῶρα καὶ θυσίας ἃ πατρὶ παρέχειν ὀφείλει, τοῦτο[ν] λέγετε μηδὲ ἐξεῖναι τιμῆσαι τὸν πατέρα.* Origen (*in Matt.* t. xi. 9) mentions a somewhat similar case which had been reported to him by a Jew: *ἔσθ᾽ ὅτε, φησίν, οἱ δανεισταὶ δυστραπέλοις περιπίπτοντες χρεώσταις καὶ δυναμένοις μὲν μὴ βουλομένοις δὲ ἀποδιδόναι τὸ χρέος ἀνετίθεσαν τὸ ὀφειλόμενον εἰς τὸν τῶν πενήτων λόγον*—a proceeding which prevented the debtor's escape. For *ὠφελεῖσθαι*, pass., see v. 26, Heb. xiii. 9; *ἐκ* points to the source of the expected profit, cf. WM., p. 458. The Vg. gives the general sense of *ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς*—*quodcumque ex me tibi profuerit*; cf. Euth.: *ἀφιέρωται τῷ θεῷ ὃ ἂν ἐξ ἐμοῦ κερδανεῖς.* The son speaks from the parent's point of view, which regards his support as practically secure: 'the assistance which thou lookest to receive from me is now irrevocably alienated.' For the Rabbinical *formulae* see J. Lightfoot and Schöttgen *ad l.*

12. *οὐκέτι ἀφίετε κτλ.*] Mt. *οὐ μὴ τιμήσει*: see last note. Origen: *τῆς πρὸς τοὺς γονεῖς τιμῆς μέρος ἦν καὶ τὸ κοινωνεῖν αὐτοῖς τῶν βιωτικῶν χρειῶν.* Comp. the English Ch. catechism: "my duty is...to love, honour and succour father and mother." In illustration of this use of *τιμᾶν* Jerome produces 1 Tim. v. 3, 17; cf. Theod. Mops. *ad l.*: "*honora*, hoc est, diligentiam illis adhibe." With *οὐκέτι οὐδέν* cf. v. 3, ix. 8, xii. 34, xiv. 25, xv. 5. The *ὃ ἐάν* of *v.* 11 excludes in the hypothetical case all hope of material assistance from the moment the *qorban* is uttered. *Ποιεῖν τί τινι*, sc. *ἀγαθόν*, cf. v. 19, 20; the phrase may have, as in English, an opposite sense, cf. ix. 13. Thpht. points out that the Scribes may have often been not disinterested in their judgement: *αὐτοὶ δὲ τὰ ἀφιερωθέντα κατήσθιον* (cf. xii. 40).

13. *ἀκυροῦντες κτλ.*] *Ἀκυροῦν* is stronger than *ἀθετεῖν v.* 9; but he who habitually *ἀθετεῖ*, practically *ἀκυροῖ*, invalidates and, so far as in him lies, repeals a law. The distinction is well seen in Gal. iii. 15, 17, *κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ...νόμος οὐκ ἀκυροῖ.* Cf. *ἄκυρον ποιεῖν* in Prov. i. 25 (=פָּרַע), v. 7 (=סוּר): *ἀκυροῦν* occurs in 1 Esdr., 1, 4 Macc., and is fairly common in Aq.; in the N.T. it is limited to the context (Mc. Mt.), and Gal. *l.c.*

τῇ παραδόσει ὑ. ᾗ παρεδώκατε] Ap-

14 [14]Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν
15 αὐτοῖς Ἀκούσατέ μου πάντες καὶ σύνετε. [15]οὐδὲν
ἔστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν
ὃ δύναται κοινῶσαι αὐτόν· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου

14 παλιν ℵBDLΔ b ff i n q vg syr$^{\text{hcl(mg)}}$ me aeth] παντα ΑΧΓΠΣΦ al min$^{\text{pl}}$ f syrr$^{\text{sin pesh hcl(txt)}}$ arm go | ακουσατε BDHL 2$^{\text{pe}}$ al$^{\text{pauc}}$] ακουετε ℵΑΧΓΔΠΣΦ al min$^{\text{pl}}$ | om μου Δ | om παντες ℵLΔ al me | συνετε BHLΔ 238] συνιετε ℵΑΧΓΠΣΦ al min$^{\text{fere omn}}$ 15 ο δυναται κοινωσαι] το κοινουν B | τα εκ του ανθρ. εκπ. ℵBDLΔ 33 2$^{\text{pe}}$ latt me go aeth | τα εκπ. απ αυτου ΑΧΓΠ al syrr$^{\text{pesh hcl}}$ arm

parently the dat. of instrument, but cf. Mt. διὰ τὴν παράδοσιν, 'for the sake of your tradition.' For παραδιδόναι παράδοσιν see WM., p. 282, and for ᾗ, WM., p. 202 f. The 'Western' text glosses again, adding τῇ μωρᾷ; see vv. ll. Παρόμοια τοιαῦτα, 'such like things'; the Vg. keeps the tautology, *similia huiusmodi.* Παρόμοιος is an ἅπ. λεγ. in Biblical Gk., though frequent in class. and late writers; for its exact meaning cf. Pollux cited by Wetstein: ὁ γὰρ παρόμοιος παρ' ὀλίγον ὅμοιός ἐστιν. Euth. adds the wholesome reflexion: φοβηθῶμεν οὖν καὶ ἡμεῖς, ὁ τοῦ Χριστοῦ λαός, μὴ καὶ καθ' ἡμῶν ταῦτα ῥηθείη.

14. καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον] The question of *v.* 5 had been put and answered at a time of comparative privacy, which the Twelve had used for snatching a hasty meal. But the principle which had been asserted was too important to be dropped. It touched the heart of things, and was necessary for all. For προσκαλεῖσθαι see note on iii. 13; πάλιν (omitted by Mt.) points to an unnoticed dispersion of the Gennesaret crowd (vi. 55 f.). For ἀκούσατέ μου π.. καὶ σύνετε Mt. has less precisely ἀκούετε καὶ συνίετε: cf. WM., p. 393 f., and contrast Mc. iv. 23, ix. 7, Eph. v. 17.

15. οὐδὲν ἔστιν ἔξωθεν κτλ.] A fundamental canon, differentiating the Kingdom of God from Pharisaic Judaism. Victor: ἐντεῦθεν ὁ καινὸς ἄρχεται νόμος ὁ κατὰ τὸ πνεῦμα. The merely external cannot defile man's spiritual nature (Euth., οὐδὲ γὰρ ἅπτεται τῆς ψυχῆς)—the converse of the principle that the merely external cannot purify it (Mt. xxiii. 25, 26, Heb. ix. 9 ff.). For οὐδὲν ἔξωθεν Mt. substitutes the explanatory οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα, 'nothing in the way of food.' The canon thus interpreted went much further than a protest against the unwritten law of Scribism; its logical effect was to abrogate the Levitical distinction of meats clean and unclean. In defence of this distinction the Maccabean heroes had given their lives (1 Macc. i. 62 f., 4 Macc. vii. 6), and a Jewish crowd, even in Galilee, would probably have resented the principle now asserted by the Lord, had they understood it. But it was not understood even by the Apostles until long afterwards, Acts x. 14 ff.; for the time the Lord was content to drop the seed and leave it to germinate. Κοινοῦν is used in the N.T. only in the technical sense (*v.* 2 note), though the Vg., which renders it *coinquinare* in Mt. xv. and on its first occurrence in Mc., retains the O.L. *communicare* (Rönsch, *Itala*, p. 354) throughout the rest of this chapter; cf. the confusion of ἐκοίνωσας, ἐκοινώνησας in the MSS. of 4 Macc. *l.c.*

ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου κτλ.] The positive side of the canon; the source of human defilement is internal to the nature of man. Ὁ ἄνθρωπος, as in ii. 27, Jo. ii. 25, 1 Cor. ii. 11, = man, i.e. men regarded as a generic unity. For *v.* 16 of the R.T. see vv. ll. It

ἐκπορευόμενά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον.
[17]καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπη- 17
ρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν.
[18]καὶ λέγει αὐτοῖς Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; 18
οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν
ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι, [19]ὅτι οὐκ εἰσπο- 19
ρεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν,

15 *εστιν* 2°] pr *εκεινα* ΑDXΓΠΣΦ al min^{pl} latt | *τον ανθρωπον*] + (16) *ει τις εχει ωτα ακουειν ακουετω* ΑDXΓΔ^{corr}ΣΦ al min^{pl} latt syrr arm go aeth (om ℵBLΔ* 28 me) 17 *οικον*] pr *τον* ℵΔ min^{pauc} *την οικιαν* D 2^{pe} al^{pauc} | *την παραβολην*] *περι της παραβολης* ΑXΓΠΣΦ min^{pl} arm go 18 *ου*] *ουτω* ℵLUΔ 1 604 al^{nonn} f syr$^{hel(mg)}$ | om *εξωθεν* Δ syr^{sin} | om *εις τον ανθρ.* ℵ | *ου δυναται αυτον κοινωσαι*] *ου κοινοι τον ανθρωπον* ℵ syr^{sin} 19 *οτι ουκ*] *ου γαρ* D a b i n q | *εισπορευεται*] *εισερχεται* D

has been introduced as the proper sequel to *v.* 14; cf. iv. 9.

17. καὶ ὅτε εἰσῆλθεν κτλ.] A third stage in the incident. To the crowd the new law was stated in a parabolic form; to the disciples it is now interpreted (cf. iv. 10 ff., 33 f.). Εἰς οἶκον, whether Simon's house at Capernaum (i. 29, ii. 1, &c.), or the house of some disciple in one of the Gennesaret villages, does not appear; in either case it supplied a temporary rest. For ἀπό 'away from' see WM., p. 463. This detail is wanting in Mt., who on the other hand is alone in attributing the question of the disciples to Peter. Whether from his position (πρῶτος, Mt. x. 2) or from natural readiness to speak, St Peter seems to have been the usual spokesman, cf. Mc. viii. 29 ff., ix. 5, x. 28, xi. 21, xiii. 3, Mt. xv. 15, Lc. viii. 45, xxii. 8. With ἐπηρώτων ...τὴν παραβολήν cf. iv. 10; Mt. εἶπεν Φράσον ἡμῖν τὴν π. See the conversation which precedes this request in Mt. (xv. 12—14).

18. οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε;] For οὕτως Mt. has ἀκμήν=ἔτι: οὕτως is *sic* (Vg.) rather than *tam*; in Gal. iii. 3, Heb. xii. 21 the juxtaposition of the adv. with the adj. decides for the latter meaning. Καὶ ὑμεῖς, 'ye (emph.) also' (Jo. vi. 68) as well as the crowd (cf. iv. 11). Ἀσύνετος looks back to μὴ συνίωσιν (Isa. vi. 9, cited Mc. iv. 12): the word occurs also in Rom. i. 21, 31, x. 19. The ἀσύνετος is the man who lacks the discernment (ἡ δὲ σύνεσις κριτική, Arist. *Eth. Nic.* vi. 11, cited by Lightfoot on Col. i. 9) which comes from the due use of the illuminated intelligence; hence he is near of kin to the ἀνόητος (Lc. xxiv. 25, Gal. *l.c.*; cf. Mc. viii. 17, 2 Tim. ii. 7). Thus ἀσύνετοι prepares for οὐ νοεῖτε which immediately follows (Mt. Mc.).

18—19. οὐ δύναται...ἐκπορεύεται] Mc. only. The words state explicitly the principle involved in *v.* 15. 'Pollution' (τὸ κοινοῦσθαι) in the sense contemplated by the Scribes can be predicated only of that which affects man's moral nature. There was no question between Christ and the Scribes as to external cleanliness, for their censure rested purely on religious grounds. It is therefore of spiritual pollution only that He speaks. The two spheres of human life, the physical and the spiritual, are here distinct; to confuse them, as the Scribes did, is to ignore the commonest facts of daily experience. Ἀφεδρών is the class. ἄφοδος or ἀπόπατος, Vg. *secessus*; the word occurs in Biblical Gk. only in this context (Mt. Mc.); the LXX. use ἡ ἄφεδρος in another

καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται;—καθαρίζων πάντα
20 τὰ βρώματα. [20]ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου
§ N 21 §ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον· [21]ἔσωθεν
γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ

19 om εις τ. αφεδρωνα syr^{sin} arm | αφεδρωνα] οχετον D | εκπορευεται] εκβαλλεται ℵΦ min^{pauc} syr^{sin} εξερχεται D | καθαριζων ℵABEFGHLSXΔ 1 13 28 69 124 2^{pe} al Or] καθαριζον KMUVΓΠΣΦ min^{pl} καθαριζει D go και καθαριζει z^{scr} arm 20 το... εκπορευομενον] *quae exeunt* latt | εκεινα D latt

connexion (Lev. xii. 2), employing *λυτρών* in this sense (4 Regn. x. 27). Cod. D substitutes *ὀχετός* in Mc., retaining *ἀφ.* in Mt.

Origen *in Mt.* t. xi. 14 has an interesting reference to the Eucharist: *καὶ τὸ ἁγιαζόμενον βρῶμα...κατ' αὐτὸ μὲν τὸ ὑλικὸν εἰς τὴν κοιλίαν χωρεῖ, κατὰ δὲ τὴν ἐπιγινομένην αὐτῷ εὐχὴν... ὠφέλιμον γίνεται...οὐχ ἡ ὕλη τοῦ ἄρτου ἀλλ' ὁ ἐπ' αὐτῷ εἰρημένος λόγος ἐστὶν ὁ ὠφελῶν τὸν μὴ ἀναξίως τοῦ κυρίου ἐσθίοντα αὐτόν.*

19. *καθαρίζων πάντα τὰ βρώματα*] A note added by a teacher or editor who has realised that in the preceding words the Lord had really abrogated the distinction between clean and unclean food. Orig. *in Mt.* t. xi. 12, *κατὰ τὸν Μᾶρκον ἔλεγε ταῦτα ὁ σωτὴρ καθαρίζων πάντα τὰ βρώματα, δηλῶν ὅτι οὐ κοινούμεθα μὲν ἐσθίοντες ἃ Ἰουδαῖοί φασι κτλ.* This interesting reference to the interpretation put upon the Lord's words by the Apostolic age is lost in the R.T. (see vv. ll.). In support of *καθαρίζων* see Scrivener-Miller, ii. p. 336 f., and for a defence of *καθαρίζον* Burgon-Miller, *Causes of Corruption*, p. 61 f.; few students of St Mark will follow Mr Miller in rejecting *καθαρίζων* on the ground that its distance from *λέγει* (*v.* 18) is inconsistent with the style of this Gospel. For the interpretation which the supporters of the R.T. propose to give to *καθαρίζον* cf. WM., pp. 669, 778; the view that *καθαρίζων* is a *nom. pendens* in agreement with *ὁ ἀφεδρών* scarcely calls for consideration.

20. *τὸ ἐκ τοῦ ἀνθρώπου κτλ.*] See *v.* 15^{b}. Mt. narrows the statement (*ἐκ τοῦ στόματος* for *ἐκ τοῦ ἀνθρώπου*), and anticipates the explanation (*ἐκ τῆς καρδίας ἐξέρχεται*).

21—22. *ἔσωθεν γὰρ ἐκ τῆς καρδίας κτλ.*] *Ἔσωθεν* answers to *ἔξωθεν* (*vv.* 15, 18); for the contrast in this reference see Mt. xxiii. 25, 26 (*τὸ ἐντός, τὸ ἐκτός*), Lc. xi. 39, 40, 2 Cor. iv. 16 (*ὁ ἔξω ἄνθρωπος, ὁ ἔσω*). Bede's remark needs modification, but is just on the whole: "animae principale non iuxta Platonem in cerebro, sed iuxta Christum in corde est." For *καρδία* see ii. 6, 8, iii. 5, vi. 52, vii. 6; the seat of the moral nature is in man the source of moral defilement. The Lord states the fact without explaining it; into the question of the origin of evil in man He does not enter. His teaching stands midway between the O.T. doctrine of sin (e.g. Ps. li. 5, Isa. liii. 6, Jer. xvii. 9, cf. Schultz, ii. p. 292 ff.), and the Pauline doctrine (cf. SH., *Romans*, p. 143 ff.).

The list of sins which follows is twice as full as in Mt., who, while adding *ψευδομαρτυρίαι*, omits *πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, ὑπερηφανία, ἀφροσύνη* (Euth.: *ὁ δὲ Μᾶρκος ἀπαριθμεῖται καὶ ἕτερα, πλεονεξίαν, πονηρίαν, δόλον, ἀσέλγειαν κτλ.*). Moreover, in those which are common to both the order differs: Mt. seems to follow that of the Decalogue as arranged in the M.T. and in cod. A of the LXX., whilst Mc. is in partial accord with cod. B (*οὐ κλέψεις, οὐ φονεύσεις*). While both lists begin with the *διαλογισμοί*, in the specification which follows Mt.

οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι,
22 μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, 22

21, 22 πορνειαι κλοπαι φονοι μοιχειαι ℵBLΔ 604 me aeth] πορνεια κλεμματα μοιχειαι φονος D μοιχειαι πορνειαι φονοι κλοπαι ANXΓΠΣΦ d min^{pl} f vg syrr$^{sin\,hel}$ μοιχ. κλοπ. πορν. φον. a b c d ff i q μοιχ. πορν. κλοπ. φον. syr^{pesh} arm 22 πλεονεξια δολος πονηρια D | δολοι ασελγειαι arm

limits himself to external sins, whilst Mc. passes from these to mental acts or habits (πλεονεξίαι...ἀφροσύνη). It is instructive to compare with both the catalogues of sins in Sap. xiv. 25 f., Rom. i. 29 ff., Gal. v. 20 f., Eph. iv. 31, v. 3 ff., Col. iii. 5 ff., *Didache* 5, Hermas *mand.* viii. 5. The last two shew the influence of the Gospel lists, whilst Wisdom has possibly suggested some of its details; but in the Pauline passages we strike a new vein; such Gentile sins as εἰδωλολατρεία, φαρμακία, and such peculiarly Greek vices as κῶμοι, εὐτραπελία, αἰσχρολογία, are naturally not represented in our Lord's enumeration.

21. οἱ διαλογισμοὶ οἱ κακοί] Mt. διαλογισμοὶ πονηροί. The commission of any sin is preceded by a deliberation, however rapid, in the mind of the sinner; cf. ii. 6 ff., Lc. v. 22, Rom. i. 21, James ii. 4. On διαλ. see Hatch, *Essays*, p. 8. Οἱ δ., such inward deliberations regarded as a class of mental acts; the addition of οἱ κακοί marks off a part of the class, such as are evil in themselves (κακοί), or mischievous in their effects (πονηροί)—see Trench, *syn.* xi.

πορνεῖαι κτλ.] The plurals indicate successive acts of sin, as they emerge from the inner source of human corruption; the more subtle tendencies to evil which follow are in the singular (*v.* 22). Cf. Gal. v. 20 ζῆλος, θυμοί, the spirit of rivalry, 'outbursts of wrath' (Lightfoot), and see WM., p. 220. Κλοπαί: cod. D, κλέμματα, cf. Herm. *l.c.* For this combination of sins cf. Hos. iv. 2 φόνος καὶ κλοπὴ καὶ μοιχεία κέχυται ἐπὶ τῆς γῆς.

22. πλεονεξίαι] Vg. *avaritiae*; rather, impulses or acts of self-seeking. Cf. Plat. *resp.* ii. 359 C τὴν πλεονεξίαν, ὃ πᾶσα φύσις διώκειν πέφυκεν ὡς ἀγαθόν. This commonest corruption of human nature is not spared by our Lord (Lc. xii. 15), or by St Paul (Col. iii. 5 τὴν πλ. ἥτις ἐστὶν εἰδωλολατρία): the πλεονέκτης is classed by the latter with the πόρνος (1 Cor. v. 10, 11, Eph. v. 5), the κλέπτης, the μέθυσος (1 Cor. vi. 10), as his vice is here mentioned in the same breath with φόνοι and μοιχεῖαι; see also 2 Pet. ii. 14.

πονηρίαι] Vg. *nequitiae*, purposes or acts of malicious wickedness, cf. Mt. xxii. 18, Lc. xi. 39; in Rom. i. 29 πονηρία is in the same company as here (πονηρίᾳ πλεονεξίᾳ κακίᾳ).

δόλος] A besetting sin of Orientals, repeatedly illustrated and condemned in the O.T. (e.g. Gen. xxvii. 35, Deut. xxvii. 24, Ps. ix. 28 (x. 7)), and characteristic of our Lord's opponents (Mc. xiv. 1); its absence was a note of the true Israelite and of Christ Himself (Ps. xxiii. (xxiv.) 4, xxxi. (xxxii.) 2, Jo. i. 48, 1 Pet. ii. 22). It appears in Rom. i. 29, but not in the lists of sins which occur in Epistles addressed to Churches in which Gentiles largely predominated (Gal. Eph. Col.).

ἀσέλγεια] Vg. *impudicitia*. Cf. Gal. v. 20 πορνεία ἀκαθαρσία ἀσέλγεια, on which Lightfoot remarks: "a man may be ἀκάθαρτος and hide his sin; he does not become ἀσελγής, until he shocks public decency." The word, which is class., finds no place in the LXX. exc. in Sap. xiv. 26, 3 Macc. ii. 26, where Gentile habits are in view; in the N.T. it is used in the same connexion (Eph. iv. 19, 1 Pet. iv. 3). Here the reference is probably to the dissolute life of the Herodian court, and of the Greek cities of Galilee and

ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφρο-
23 σύνη· [23]πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται
καὶ κοινοῖ τὸν ἄνθρωπον.

24 [24]Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὅρια Τύρου

23 om *παντα* L | om *τα πονηρα* 1 604 2^{pe} al^{pauc} | *εκπορευονται* GKNΔ 28 736 y^{scr} al^{pauc} 24 *απηλθεν*] *εξηλθεν* LΔ *ηλθεν* M 28 al syr^{pesh} arm Or | *ορια* ℵBDLΔ 1 13 28 69 209 346 604 2^{pe} Or] *μεθορια* ΑΝΧΓΠΣΦ al min^{pl}

the Decapolis; if *δόλος* characterised the Jew, his Greek neighbour was yet more terribly branded by *ἀσέλγεια*.

ὀφθαλμὸς πονηρός] On the Hebrew belief in the evil eye see Lightfoot on Gal. iii. 1. The *ἀνὴρ βάσκανος* (אִישׁ רַע עָיִן Prov. xxviii. 22) was a dreaded enemy (Sir. xiv. 10, xxxiv. 13 (xxxi. 14, 15) *κακὸν ὀφθαλμὸς πονηρός· πονηρότερον ὀφθαλμοῦ τί ἔκτισται;*). Hence 'the evil eye' became a synonym for jealousy, or a jealous grudge; cf. Deut. xv. 9 וְרָעָה עֵינְךָ בְּאָחִיךָ, LXX., *μὴ ...πονηρεύσηται ὁ ὀφθαλμός σου τῷ ἀδελφῷ σου*, i.e. 'lest thou grudge him his due'; Tob. iv. 7 (B), *μὴ φθονεσάτω σου ὁ ὀφθαλμὸς ἐν τῷ ποιεῖν σε ἐλεημοσύνην*: cf. Mt. vi. 23, xx. 15. *Ὀφθ. πονηρός* is thus akin to *φθόνος*, but wider in meaning; the self-seeking which, not satisfied with appropriating more than its share (*πλεονεξία*), grudges and, where it can, withholds, diverts, or spoils that which falls to another.

βλασφημία] Mt., *βλασφημίαι*. Slander, detraction; cf. Eph. iv. 31, Col. iii. 8, 1 Tim. vi. 4. The Lord may have had in view the slanders perpetrated against Himself (Mc. iii. 28, cf. Mt. xii. 32).

ὑπερηφανία] Theophr. *char.* 24 *ἔστι δὲ ὑ. καταφρόνησίς τις πλὴν αὑτοῦ τῶν ἄλλων*—a Pharisaic sin. The noun, though common in the LXX., occurs here only in the N.T., but the *ὑπερήφανος* appears in company with the *ὑβριστής* and the *ἀλαζών* in Rom. i. 30, and with the *ἀλαζών* and the *βλάσφημος* in 2 Tim. iii. 2; see Trench, *syn.* xxxix., and cf. Theod. Mops. on 2 Tim. *l.c.* *ἀλαζόνες, καυχώμενοι ἔχειν ἃ μὴ ἔχουσιν· ὑπερήφανοι, μεγάλα φρονοῦντες ἐπὶ τοῖς οὖσιν.* The sin of the latter lies not so much in exaggerating their endowments, as in claiming for themselves the merit of them. In Biblical Gk. the opposite of *ὑπερήφανος* is *ταπεινός* (עָנִי), see Prov. iii. 34, James iv. 6, 1 Pet. v. 5.

ἀφροσύνη] The list culminates in a word which may seem to imply a relatively low degree of moral culpability. But *ἄφρων* like *ἀσύνετος* is a word of strong censure on the lips of Christ; see Lc. xi. 40, xii. 20 (cf. *μωρός*, Mt. v. 22, vii. 26; xxv. 2). His *ἄφρων* is the נָבָל of Ps. xiii. (xiv.) 1, and the אֱוִיל or כְּסִיל of Proverbs; cf. Schultz, ii. p. 284. *Ἀφροσύνη* is in its Biblical use moral and not intellectual only—the shortsightedness and wrongheadedness of unbelief and sin; "a rooted incapacity to discern moral and religious relations, leading to an intolerant repudiation in practice of the claims which they impose" (Driver, on Deut. xxii. 21). Euth. is substantially right: *ἀφρ. δὲ κυρίως τὸ μὴ εἰδέναι τὸν θεόν.*

23. *πάντα ταῦτα κτλ.*] These vicious acts and principles constitute a real profanation of human nature, and they come from man himself. Euth.: *ἀρχαὶ γὰρ τούτων αἱ ἐπιθυμήσεις ἃς ἡ καρδία πηγάζειν εἴωθεν.* Mt. adds *τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον*, but it seems more after our Lord's manner to stop abruptly when He has affirmed a great principle, than to revert to the circumstances which led Him to enunciate it.

24—30. IN THE REGION OF TYRE AND SIDON. THE DAUGHTER OF A

[καὶ Cιδῶνος]. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν
γνῶναι, καὶ οὐκ ἠδυνάσθη λαθεῖν· [25]ἀλλ᾽ εὐθὺς ἀκού- 25
σασα γυνὴ περὶ αὐτοῦ ἧς εἶχεν τὸ θυγάτριον αὐτῆς
πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς

24 om και Σιδωνος DLΔ 28 2^{pe} a b ff i n r syr^{sin} Or (hab ℵABLNXΓΠΣΦ al min^{pl} f q vg syrr$^{pesh\ hcl}$ arm go) | οικιαν] pr την DΦ al Or | ηθελησεν ℵΔ 13 69 124 346 2^{pe} Or | ηδυνασθη ℵB] ηδυνηθη ADLNXΓ al min^{pl} εδυνηθη ΚΔΠΣΦ min^{pauc} 25 αλλ ευθυς ακουσ. γυνη (ℵ)BLΔ 33 f syr$^{hcl(mg)}$ me] γ. δε ευθεως ακουσ. D syr^{sin} arm ακουσ. γαρ γ. ΑΝΧΓΠ*ΣΦ al min^{pl} a n syrr$^{pesh\ hcl(txt)}$ al | εν πνι ακαθαρτω 13 28 69 346 2^{pe} (arm^{vid}) | ελθουσα] εισελθουσα ℵLΔ 604 latt$^{vt\ pl\ vg}$ me

SYROPHOENICIAN DELIVERED FROM AN EVIL SPIRIT (Mt. xv. 21—28).

24. *ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν*] Mt. *καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰ. ἀνεχώρησεν.* The departure was a retreat. Not only were the Pharisees scandalised (Mt. xv. 12) by His denunciation of the unwritten Law, but the discourse in the synagogue of Capernaum, which immediately followed or preceded it (Jo. vi. 59 ff.), had alienated friends, and Capernaum was again hostile and perhaps unsafe; cf. iii. 7, vi. 31. The policy of withdrawal from danger was criticised by Celsus (Orig. *c. Cels.* i. 65 = *Philoc.* p. 107); Origen replies: *διδάσκων τοὺς μαθητὰς* (Mt. x. 23) *παράδειγμα αὐτοῖς ἐγένετο εὐσταθοῦς βίου οἰκονομοῦντος μὴ εἰκῇ μηδὲ ἀκαίρως καὶ ἀλόγως ὁμόσε χωρεῖν τοῖς κινδύνοις.* The earliest withdrawal, as Celsus pointed out, was during the Infancy (Mt. ii. 12 ff.); the Lord's life was threatened from the first. If He safeguarded it, the motive was that it might be freely given in due time (Jo. x. 11, 15, 18). It was saved for the Cross.

εἰς τὰ ὅρια Τ. καὶ Σ.] On *ὅρια* see v. 17. The word may mean either the boundaries or borders of a district, or the territory of a city; see for the former sense Gen. x. 19, xlvii. 21, and for the latter Num. xxxv. 26, Jos. xiii. 26, and cf. BDB., s. vv. גְּבוּל, גְּבוּלָה. Here it appears to be equivalent to the entire district (Mt. *μέρη*) dominated by the two cities, i.e. Phoenicia. Politically Phoenicia had formed part of Syria since the days of Pompey: geographically and ecclesiastically it remained distinct (Acts xi. 19, xii. 20 f., xxi. 2, Blass). According to Josephus (*B. J.* iii. 3. 1, cf. *ant.* xix. 5. 6) it embraced the whole seacoast and plain—at least from Carmel northwards. Phoenicia, like the Decapolis, was frankly pagan, and the Tyrians bore a special illwill towards the Jews (Joseph. *c. Ap.* i. 13). In crossing the border the Lord passed into a Gentile land. Phoenicians had sought Him in Galilee (iii. 8), but He had no mission to their country; His purpose in entering it was retirement and not public work. *Εἰσελθὼν εἰς οἰκίαν*: cf. *v.* 17; on *οὐδ. ἤθελεν γν.*, see ix. 30.

καὶ οὐκ ἠδυνάσθη λαθεῖν] On the quasi-adversative sense of *καί* see WM., p. 545. *Ἠδυνάσθην* or *ἐδυνάσθην* is frequent in the LXX., cf. Gen. xxx. 8, Exod. xii. 39 (A), Jos. xv. 63, xvii. 12, Jud. i. 19, 32 (A), 2 Regn. iii. 11; in the N.T. *ἠδυνάσθην* occurs here (ℵB), and Mt. xvii. 16 (B). See WSchm., p. 208 n.

25. *ἀλλ᾽ εὐθὺς ἀκούσασα κτλ.*] Cf. vi. 33, 54 f. Even in Phoenicia He was recognised. *Τὸ θυγάτριον*, cf. v. 23, 42: another child-applicant for healing. Children as well as adults were liable to the inroads of unclean spirits, cf. ix. 22. The phenomenon was not limited to Jews or to the land of Israel (Acts xvi. 16 f.). *Προσέπεσεν*, see iii. 11, v. 33.

26 πόδας αὐτοῦ· [26] ἡ δὲ γυνὴ ἦν Ἑλληνίς, Ϲύρα Φοινίκισσα
τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ
27 ἐκ τῆς θυγατρὸς αὐτῆς. [27] καὶ ἔλεγεν αὐτῇ Ἄφες
πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γάρ ἐστιν καλὸν

26 Συρα Φοινικισσα BEFGHMS^{txt}V^{txt}ΧΓΣ 604 al^{mu}] Συρα Φοινισσα U min^{pauc} a q Συροφοινικισσα ℵAK(L)S^{mg}V^{mg}ΔΠΦ 1 al^{mu} go Συροφοινισσα min$^{pauc\ vid}$ b d f ff vg Φοινισσα (D) i   27 και ελ.] ο δε Ι. ειπεν ΑΝΧΓΠΣΦ min^{pl} syr^{hcl} (arm) go

26. Ἑλληνίς, Σύρα Φοινίκισσα τῷ γένει] Mt. Χαναναία. The woman was a Gentile (*f*, vg., *gentilis*), probably Greek-speaking, but descended from the old stock of the Phoenicians of Syria, who belonged to the Canaanites of the O.T. Ἕλλην in the Acts and Epistles is contrasted sometimes with Ἰουδαῖος (Acts xiv. 1, Rom. i. 16, ii. 9f. &c., 1 Cor. i. 24, Gal. iii. 28), sometimes with βάρβαρος (Rom. i. 14), i.e. it represents either the Gentile as such, or the civilised and generally Greek-speaking Gentile (see Lightfoot's note on βάρβαρος, Col. iii. 11). In the Gospels Ἕλλην, Ἑλληνίς occur only here and in Jo. vii. 35, xii. 20, and the word must in each case be interpreted by the context. The Phoenician language may have lingered in country places round Tyre and Sidon, as the Punic tongue was still spoken in Augustine's time by descendants of the old Phoenician colony in N. Africa (Aug. *ep.* 209). But in Ἑλλ., Σύρα Φ. τῷ γένει there is surely an implied contrast between Phoenician extraction and Greek speech; cf. Euth., who partly misunderstands his text: Ἑλληνὶς μὲν τὴν θρησκείαν, Σύρα δὲ τῇ διαλέκτῳ, Φοινίκισσα δὲ τῷ γένει: correct, Ἑ. μ. τ. θ. καὶ τὴν διάλεκτον, Σύρα Φοιν. δὲ τ. γ. The fem. of Ἕλλην occurs again in Acts xvii. 12; cf. 2 Macc. vi. 8. Σύρα Φοινίκισσα (also Σ. Φοίνισσα, Συροφοινίκισσα, Συροφοίνισσα, see vv. ll.), an inhabitant (or as here, a descendant of the old inhabitants) of Syrian Phoenicia (ἡ Συροφοινίκη, Justin. *dial.* 78), so called in contrast to the Carthaginian seacoast (Strabo xvii. 19 ἡ τῶν Λιβυφοινίκων γῆ). Συροφοίνιξ occurs in Lucian *deor. eccl.* 4, and *Syrophoenix* in Juv. *sat.* viii. 159; on the late and rare form of the fem. see WSchm., p. 135 n., Blass, *Gr.*, p. 63. The Clementines (*hom.* ii. 19, iii. 73) name the mother Justa, and the daughter Bernice.

ἠρώτα...ἵνα] Cf. παρεκάλει...ἵνα, v. 10. Mt. gives the words: ἐλέησόν με, κύριε, υἱὸς Δαυείδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται: cf. Mt. ix. 27, xx. 30, 31 (Mc. x. 47, 48). Such a formula once used in public would soon become customary, but its occurrence in this narrative is remarkable; as yet, so far as we know, the title υἱὸς Δ. had been applied to Christ only once even in Galilee. On the contrast between this mode of addressing Him and that adopted by the δαιμόνια see Origen *in Mt.* t. xi. 17.

27. ἄφες πρῶτον χορτασθῆναι τὰ τέκνα] The τέκνα are of course the Jews; cf. Isa. i. 2, Lc. xv. 31. They had the first claim, and by this principle not only the Lord's ministry, but the subsequent mission of the Church was regulated; see Mt. x. 5, 23, Acts i. 8, iii. 26, Rom. i. 16, ii. 9, 10. To Marcion, in whose Gospel this incident had no place, Tertullian (*adv. Marc.* iv. 7) well replies: "detrahe voces Christi mei, res loquentur." The conversation with this Phoenician woman merely calls attention to a rule which is everywhere apparent. Yet if the Jew justly claimed precedence, he had no exclusive right to the Gospel; πρῶτον implies that the Gentile would find his opportunity; cf. Mt. viii. 11, Acts

λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις
βαλεῖν. [28]ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ Ναί, κύριε, 28
καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ
τῶν ψιχίων τῶν παιδίων. [29]καὶ εἶπεν αὐτῇ Διὰ 29
τοῦτον τὸν λόγον ὕπαγε· ἐξελήλυθεν ἐκ τῆς θυγα-

28 om ναι D 13 69 604 2$^{\text{pe}}$ b c ff i syr$^{\text{sin}}$ arm | και] και γαρ ALNXΓΠΣΦ al min$^{\text{pl}}$ a f n q vg syr$^{\text{hcl}}$ go αλλα και D b c ff i r | παιδιων] παιδων (D) min$^{\text{pauc}}$ + και ζωσιν syr$^{\text{hier}}$ Tat$^{\text{diat arab}}$

xiii. 46, xxviii. 28. For ἄφες with the inf. cf. Mt. viii. 22, Mc. x. 14; the subjunctive follows in Mt. vii. 4, Mc. xv. 36. For χορτάζεσθαι *saturari*, see note on vi. 42.

Mt., who in the early part of this incident is on the whole much fuller than Mc., relates the circumstances which led to this reply (xv. 23, 24), but omits the words ἄφες...τὰ τέκνα.

οὐ γάρ ἐστιν καλόν κτλ.] So Mt., Mc. Τὰ *κυνάρια* are *τὰ κυνίδια τῆς οἰκίας* (Origen)—the housedogs (*τραπεζῆες κύνες* Hom. *Il.* xxii. 69), as the dim. possibly indicates; though not children of the house, they have a place within its walls, and are fed, if not with the children's bread. Thus the term, which on Jewish lips was usually a reproach, is used by the Lord to open a door of hope through which the suppliant is not slow to enter (*v.* 28). On *τὰ κυνάρια=τὰ ἔθνη* see J. Lightfoot and Schöttgen on Mt. xv., and Bp Lightfoot on Phil. iii. 1. Jerome, after observing that the relative positions of Jew and Gentile have been reversed, exclaims "O mira rerum conversio! Israel quondam filius, nos canes." Origen suggests that the saying may have its application still: *τάχα δὲ καὶ τῶν λόγων Ἰησοῦ εἰσί τινες ἄρτοι οὓς τοῖς λογικωτέροις ὡς τέκνοις ἔξεστι διδόναι μόνοις καὶ ἄλλοι λόγοι οἱονεὶ ψιχία ἀπὸ τῆς μεγάλης ἑστίας...οἷς χρήσαιντ' ἄν τινες ψυχαὶ ὡς κύνες.* Tertullian thinks (*de orat.* 6) of the Bread of life which only the faithful can receive: "cetera enim nationes requirunt ... ostendit enim quid a patre filii expectant."

28. *ἡ δὲ ἀπεκρίθη καὶ λέγει*] Her saying was in the strictest sense an answer: she laid hold of Christ's word and based her plea upon it. The usual phrase in the Synoptists is *ἀποκριθεὶς λέγει* (*εἶπεν*), or *ἀπεκρίθη λέγων*, but *ἀπεκρίθη καὶ εἶπεν* is common in St John.

ναί, κύριε, καὶ τὰ κυνάρια κτλ.] 'True, Rabbi; even (Mt. *καὶ γάρ*, 'for even') the dogs (of the house) are fed with the crumbs which the children leave.' Mt., *τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν*, 'with the crumbs which their masters let fall' (cf. Lc. xvi. 21). The woman accepts and affirms the Lord's saying about the dogs; it serves her purpose; there is that in it on which she can build an argument; Euth., *ἐπεὶ τοίνυν κυνάριόν εἰμι, οὐκ εἰμὶ ἀλλοτρία.* For *ναί* see 2 Cor. i. 20, Apoc. i. 7, xiv. 13, xxii. 20; *καί* is here simply 'even,' as in i. 27, not 'and yet,' 'yet even'; for *καὶ γάρ* (the reading followed by A.V.) see Bp Ellicott on 2 Th. iii. 10. Ἐσθίειν ἀπό = אָכַל מִן, a Hebraism common in Biblical Gk. from Gen. ii. 16 onwards; cf. WM., p. 248 f. Two early variants are of interest; the Western text begins Κύριε, *ἀλλὰ καί*, *sed et*; at the end of the verse 'Tatian' and the earlier Syriac versions in Mt. add "and live."

29. *διὰ τοῦτον τὸν λόγον ὕπαγε κτλ.*] Mt. *ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις.* Cf. Victor: *ὁ μὲν οὖν Ματθαῖος τὸ τῆς πίστεως ἐσημήνατο...ὁ δὲ Μᾶρκος τοῦ λόγου τὴν ἀρετήν.* Tatian gives both answers, placing Mt.'s first. Throughout the

30 *πρός σου τὸ δαιμόνιον.* [30]*καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν* § W^{d} *κλίνην καὶ τὸ* §*δαιμόνιον ἐξεληλυθός.*

31 [31]*Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν*

30 *ευρεν το δαιμ. εξελ. και την θυγ. βεβλ. επι της κλινης* ΑΝΧΓΠΣΦ al min^{pl} a n syr^{hcl} arm go *ευρεν την θυγ. και το δαιμ. εξελ. και αυτη βεβλημενη επι τ. κλ.* syr$^{sin\,(vid)}$

incident Mt. and Mc. evidently depend on different sources, the only strictly common matter being the saying *οὐκ ἔστιν καλόν κτλ.* On *ἐξελήλυθεν τὸ δαιμόνιον* Bede remarks (with a reference to the baptismal exorcism of the Latin rite): "per fidem et confessionem parentum in baptismo liberantur a diabolo parvuli."

30. *καὶ ἀπελθοῦσα κτλ.*] Mt. *καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.* The result finds a parallel in the miracle of Jo. iv. 46 ff. *Βεβλημένον ἐπὶ τὴν κλίνην*: the exhaustion had not yet spent itself, though the foul spirit was gone; cf. ix. 26. On the place of this incident in the Ministry, see Hort, *Jud. Chr.* p. 34: "when at length the boon is granted her, nothing is said to take away from its exceptional and as it were extraneous character; it remains a crumb from the children's table." Euth. treats the incident as prefiguring the call of the Gentiles: *προετύπου δὲ κατὰ ἀλληγορίαν ἡ Χαναναία αὕτη γυνὴ τὴν ἐξ ἐθνῶν ἐκκλησίαν κτλ.*

31—37. RETURN TO THE DECAPOLIS. HEALING OF A DEAF MAN WHO SPOKE WITH DIFFICULTY (Mt. xv. 29, cf. 30, 31).

31. *καὶ πάλιν ἐξελθών κτλ.*] With *πάλιν ἐξελθών* cf. ii. 13, xiv. 39, 40. The last incident took place in the neighbourhood of Tyre. The Lord now leaves the *ὅρια Τύρου* and following the coast-line northwards across the Leontes and within sight of Zarephath (*Σάρεπτα τῆς Σειδωνίας*, 3 Regn. xvii. 8, Lc. iv. 26), passes through Sidon. The traditional text avoids the reference to the Lord's passage through a Gentile city (vv. ll.). He went through merely as a traveller *en route* (for this use of *διά* see Mc. ix. 30, Jo. iv. 4, 2 Cor. i. 16), and in so large and busy a place may easily have escaped notice. From Sidon and the Mediterranean coast He returned to the Sea of Galilee, but to its eastern shore (*ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως*). A road led from Sidon across the hills (Merrill, p. 58, G. B. Smith, p. 426); it crossed the Leontes near the modern Belfort, and climbing the ranges of the Lebanon, passed through the tetrarchy of Abilene, and eventually reached Damascus. The Lord probably left it near Caesarea Philippi, and striking south kept on the east bank of the Jordan till He reached the Lake. The long *détour* may have served the double purpose of defeating the immediate designs of His enemies and providing "for the Apostles the rest which He had desired to give them before" (Latham, p. 333; cf. vi. 31). *Ἀνὰ μέσον* = בֵּין (Gen. i. 4, &c.); the *ὅρια τῆς Δ.* are the districts under the influence of the cities of the Decapolis, see note on v. 20. No mention is made of a passage through, still less of a ministry in any of them; but in the country round these cities (G. A. Smith, p. 601) preaching and the working of miracles are resumed, probably among the Jewish or mixed population prepared by the work of the released demoniac (v. 20). The Lord is again in the land of Israel, for Gaulonitis, though the towns were Hellenised, had belonged to the tribe of Manasseh (Jos. xiii. 29 f.), and still had a Jewish population (Schürer, II. i. 3).

διὰ Cιδῶνος εἰς τὴν θάλασσαν τῆς Γαλειλαίας ἀνὰ
μέσον τῶν ὁρίων¶ Δεκαπόλεως. [32]καὶ φέρουσιν αὐτῷ 32 ¶ n
κωφὸν καὶ μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα
ἐπιθῇ αὐτῷ τὴν χεῖρα. [33]καὶ ἀπολαβόμενος αὐτὸν 33
ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους

31 ηλθεν δια Σιδωνος ℵBDLΔ 33 604 2$^{\text{pe}}$ latt$^{\text{vt (exc q) vg}}$ syr$^{\text{hier}}$ me aeth] και Σιδ. ηλθεν ΑΝΧΓΠΣΦ al min$^{\text{pl}}$ q syrr$^{\text{sin pesh hcl}}$ arm go | εις ℵBDLΔ 1 33 69 124 209 282 346 604 2$^{\text{pe}}$] προς ΑΝΧΓΠΣΦ al min$^{\text{pl}}$ | Δεκαπολεως] pr της DW$^{\text{d}}$Φ   32 om και 2° ALNX ΓΠΣΦ al min$^{\text{fere omn}}$ syrr arm$^{\text{codd}}$ me go | μογγιλαλον B^{3}EFHLNXW$^{\text{d}}$ΓΔ 28 33 69 157 262 346 al$^{\text{sat mu}}$ | παρεκαλουν 33 arm | τας χειρας ℵ*NW$^{\text{d}}$ΔΣ 33   33 απολαβομενος] επιλ. E*Γ 131 271 al$^{\text{nonn}}$ λαβ. Δ 63$^{\text{corr}}$ | εβαλεν...αυτου 2°] επτυσεν εις τους δακτυλους αυτου και εβαλεν εις τα ωτα του κωφου (αυτου Tat) και ηψατο της γλωσσης του μογγιλαλου W$^{\text{d}}$ Tat$^{\text{diat arab}}$ εβ. τ. δακτ. αυτ. κ. πτυσας εις τα ω. αυτ. ηψατο τ. γλ. αυτ. syr$^{\text{sin}}$

32. *φέρουσιν αὐτῷ κωφόν κτλ.*] Mt. again is independent of Mc.; he locates the scene of the Lord's work in the Decapolis among the hills (*ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ*: cf. Mt. v. 1), and he represents Him as surrounded by the usual crowd of applicants for relief from various disorders (*ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλούς, κυλλούς, τυφλούς, κωφούς, καὶ ἑτέρους πολλούς*: cf. iv. 24), but describes no case in detail. The recovery of hearing by the deaf was a note of the Messianic age (Isa. xxxv. 5, xlii. 18), and had accompanied the Ministry in Galilee (Mt. xi. 5). In this case deafness was attended by such an impediment in the speech that the man was practically dumb (*v.* 37 *ἀλάλους*: cf. ix. 25 *τὸ ἄλαλον καὶ κωφὸν πνεῦμα*). *Μογιλάλος* (here only in N.T.) is probably from Isa. xxxv. 6 *τρανὴ δὲ ἔσται γλῶσσα μογιλάλων*: the word occurs also in Exod. iv. 11 (Aq., Symm., Th. = LXX. *δύσκωφος*), Isa. lvi. 10 (Aq., = LXX. *ἐνεοί*, Symm., Th., *ἄλαλοι*), and in each case it = אִלֵּם. Here the Vg. has *mutum*; Wycliffe follows with "a man deef and doumbe"; Tindale prefers "one that was deffe and stambed in his speech"; "had an impediment in his speech" (A.V., R.V.) begins with Cranmer. The stricter meaning is supported by *ἐλάλει ὀρθῶς* (*v.* 35). The variant *μογγιλάλος*, found also in MSS. of the LXX. (Isa. xxxv. 6, cf. Ps. lv. (lvi), tit., where the Quinta has *τῆς περιστερᾶς τῆς μογγιλάλου*) is said to be a distinct word, a compound of *μογγός*, 'thick-voiced' (WSchm. p. 65, see Steph.-Hase, s.v.).

παρακαλοῦσιν ἵνα ἐπιθῇ κτλ.] The Lord's ordinary sign of healing, familiar to every Jew through long use in Israel; cf. v. 23, vi. 5. For some reason which does not appear other symbols are employed in this case, such as suggest the presence of unusual difficulties. *Τὴν χεῖρα*, usually *τὰς χεῖρας*: yet see Mt. ix. 18.

33. *ἀπολαβόμενος αὐτὸν...κατ' ἰδίαν*] Cf. 2 Macc. vi. 21, *ἀπολαμβάνοντες αὐτὸν κατ' ἰδίαν*. *Προσλαβέσθαι* is used in nearly the same sense in viii. 32, cf. Acts xviii. 26; in *ἀπολ.* the isolation of the person who is taken comes more strongly into view. The Lord takes the *μογιλάλος* away with Him, because a crowd was gathered round them (*ἀπὸ τοῦ ὄχλου*, cf. Mt.), and He wished to be alone with the man (*κατ' ἰδίαν*, iv. 34, vi. 31, 32, ix. 2, 28, xiii. 3). The miracles were usually wrought under the eyes of the crowd, but in special cases relative (v. 37) or even absolute (cf. viii. 23) privacy seems to have been necessary.

ἔβαλεν τοὺς δακτύλους κτλ.] The organs affected receive the signs of

αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ἥψατο τῆς
34 γλώσσης αὐτοῦ· [34]καὶ ἀναβλέψας εἰς τὸν οὐρανὸν
ἐστέναξεν, καὶ λέγει αὐτῷ Ἐφφαθά, ὅ ἐστιν Δια-
35 νοίχθητι. [35]καὶ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη

34 εστεναξεν] ανεστεναξεν DW^{d}Σ 13 69 124 346 | εφφεθα ℵ^{c}D latt 35 και 1°] + ευθεως AEFGHKMNSUVW$^{d (mg)}$ΧΓΠΣΦ min$^{fere\ omn}$ f vg syrr$^{pesh\ hcl}$ arm go aeth | ηνοιγησαν ℵBDΔ 1] ηνοιχθησαν L διηνοιγησαν 124 604 2^{pe} διηνοιχθησαν ANW^{d}ΧΓΠΞΦ al min^{pl} | ελυθη] pr ευθυς ℵLΔ (aeth) pr του μογγιλαλου W^{d}

healing power; the ears are bored (ἔβαλεν εἰς), the tongue is touched. Πτύσας, see viii. 23, Jo. ix. 6 (Westcott). Saliva was regarded as remedial, but the custom of applying it with incantations seems to have led the Rabbis to denounce its use; see Wetstein and Schöttgen *ad l.* Possibly to this Decapolitan it appealed more strongly than any other symbol that could have been employed. The faith of a deaf man needed all the support that visible signs could afford. The use of the Lord's fingers and saliva emphasised the truth that the healing power proceeded from His own person (cf. v. 30). Victor: δεικνὺς ὡς πλουτεῖ τὴν τῆς θείας δυνάμεως ἐνέργειαν καὶ τὸ ἑνωθὲν αὐτῷ ἀπορρήτως σῶμα.

34. ἀναβλέψας...ἐστέναξεν] For ἀναβλ. εἰς τὸν οὐρανόν see vi. 41, Jo. xi. 41, xvii. 1. St John's phrase is αἴρειν (ἐπαίρειν) τοὺς ὀφθαλμούς, cf. Lc. xviii. 13. Ἐστέναξεν: cf. viii. 12 ἀναστενάξας τῷ πνεύματι αὐτοῦ. In both cases perhaps the vast difficulty and long delays of His remedial work were borne in upon the Lord's human spirit in an especial manner. So His Church, or His Spirit in her, inwardly groans while waiting for the redemption of the body (Rom. viii. 23, 26). Such a στεναγμὸς ἀλάλητος here proceeds from the Lord's humanity.

ἐφφαθά] אֶפְּתַח, by assimilation for Aram. אֶתְפְּתַח the ethpeel of פתח (Dalman, p. 202, 222), Syr. ܐܬܦܬܚ. The earlier Syriac versions naturally omit Mc.'s explanatory ὅ ἐστιν διαν.: the Latin transliterations are *ephphetha*, *ephetha*, *effetha*, *effeta* and the like (Wordsworth and White, p. 225). For Mc.'s use of Aramaic words in the sayings of Christ, see note on v. 41. On the word as addressed to a deaf man Origen has some interesting remarks (*in Jo.* t. xx. 20 (18)).

Both the word and the use of saliva passed at an early time into the Baptismal rite as practised at Milan and Rome: cf. Ambr. *de myst.*, "aperite igitur aures...quod vobis significavimus cum apertionis celebrantes mysterium diceremus '*Ephphatha* quod est adaperire'." The ceremony, which was known as *aurium apertio*, and immediately preceded the renunciation, is thus described in the 'Gelasian' Sacramentary (ed. Wilson, pp. 79, 115): "inde tangis (saliva oris sui cum digito tangit) et nares et aures de sputo et dicis ei ad aurem 'Effeta, quod est adaperire, in odorem suavitatis';" comp. the more elaborate ritual in the Sarum *ordo ad faciendum catechumenum* (Maskell, *rit.* i. 11) and the similar form in the modern Roman *Rituale*. Bede refers also to the versicle *Domine labia mea* (Ps. l. (li.) 17).

For διανοίγειν cf. Lc. xxiv. 31 f., 45, Acts xvi. 14.

35. ἠνοίγησαν αἱ ἀκοαί] On the late aor. ἠνοίγην cf. WH., *Notes*, p. 170, Deissmann, *neue Bibelst.*, p. 17; it occurs again Mt. xx. 33, Acts xii. 10, Apoc. xi. 19, xv. 5, but ἠνεῴχθην is more frequent. Ἀκοαί = ὦτα, as in 2 Macc. xv. 39; cf. Lc. vii. 1, Acts xvii. 20, Heb. v. 11.

ἐλύθη ὁ δεσμός κτλ.] Cf. Lc. xiii. 16 οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ

ὁ δεσμὸς τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς· [36]καὶ 36
διεστείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν· ὅσον δὲ
αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον
ἐκήρυσσον. [37]καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέ- 37
γοντες Καλῶς πάντα πεποίηκεν· καὶ τοὺς κωφοὺς
ποιεῖ ἀκούειν καὶ ἀλάλους λαλεῖν.

35 om *αυτου* 2° W^{d}　36 *διεστειλατο*] *ενετειλατο* Δ | *μηδενι*] + *μηδεν* D 28 604 2^{pe} | *οσον δε...αυτοι*] *οι δε αυτοι* D* (b c ff i) | *διεστελλετο*] *ενετελετο* (sic) Δ | *περισσοτερως* DW^{d} 61　37 *υπερεκπερισσως* DU 1 209 435 604 om W^{d} | *εξεπλησσοντο*] pr *παντες* W^{d} | *και* 2°] pr *ως* B me | *αλαλους*] pr *τους* ADNW^{d}XΓΠΣΦ al min$^{fere\ omn}$

τούτου where the reference is to an infirm woman *ἣν ἔδησεν ὁ σατανᾶς*. It belonged to the office of the Messiah to release the captives of Satan (Isa. xlii. 7, xlix. 9). The phrase does not perhaps necessarily imply that the man was 'tongue-tied' (Vg. *solutum est vinculum linguae*); however caused, the impediment was a bondage from which he rejoiced to be set free. *Ἐλύθη...ἐλάλει*: the momentary act of liberation gave birth to a new faculty of articulate speech.

36. *καὶ διεστείλατο αὐτοῖς ἵνα κτλ.*] Cf. v. 43. For some reason, special perhaps to the particular case, privacy was expedient after the miracle as well as during the act of release. But the charge seemed to defeat its own end; not only was it ineffectual, but its very vehemence increased the zeal of those who spread the story. *Ὅσον ...μᾶλλον*: fuller forms are *καθ' ὅσον ...κατὰ τοσοῦτο* (Heb. vii. 20 ff.); *ὅσῳ ...τοσούτῳ* (Heb. x. 25) followed by a comparative; cf. Vg. here, *quanto... tanto magis*. The imperf. (*διεστέλλετο*) is apparently that of repeated action (Burton, § 24); the charge (*διεστείλατο*) was reiterated with the effect described. *Μᾶλλον περισσότερον*, cf. WM., p. 300; Vg. *magis plus*. The repetition of commands which experience shewed to be ineffectual (i. 43 f.) is analogous to much in the ordinary dealings of God with man. Bede has the practical remark: "volebat ostendere quanto studiosius quantoque ferventius eum praedicare debeant quibus iubet ut praedicent."

37. *ὑπερπερισσῶς*] Another *ἅπ. λεγ.*; *ὑπερπερισσεύειν* occurs in St Paul twice, but for the adv. he prefers the strengthened compound *ὑπερεκπερισσοῦ* (-*σῶς*). For *ἐκπλήσσεσθαι* see i. 22, vi. 2, xi. 18; it expresses the normal impression produced on the mass of the people by both the teaching and the miracles. Mt., describing the general effect of the miracles in Decapolis, uses the milder term *θαυμάζειν*.

καλῶς πάντα πεποίηκεν] Mt. (but without special reference to this miracle), *ἐδόξασαν τὸν θεὸν Ἰσραήλ*. The half pagan crowd recognised in the miracles of Jesus the glory of the God of Israel, in Whose Name Jesus came; cf. v. 19, 20. To some it recalled Gen. i. 31, *ἴδεν ὁ θεὸς τὰ πάντα ὅσα ἐποίησεν καὶ ἰδοὺ καλὰ λίαν*: cf. Sir. xxxix. 16. *Πεποίηκεν...ποιεῖ*: the act continues in its abiding effects. The plurals *κωφούς*, *ἀλάλους* may refer to the classes represented by the case of the *μογιλάλος*, or they may include other miracles of the same kind on the same occasion (cf. Mt., *κωφοὺς λαλοῦντας*). *Ἀλάλους λαλεῖν*, perhaps an intentional *paronomasia*; see WM., p. 793 f.; for a similar juxtaposition of *κωφός* and *ἄλαλος* cf. Ps. xxxvii. (xxxviii.) 14. *Καὶ...καί*, WM., p. 547; *ἀλάλους*, anarthr., the *ἄλαλοι* being usually identical with the *κωφοί*.

VIII. 1 [1]Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου
ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος
2 τοὺς μαθητὰς λέγει αὐτοῖς [2]Σπλαγχνίζομαι ἐπὶ τὸν
ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσιν [μοὶ] καὶ οὐκ
3 ἔχουσιν τί φάγωσιν· [3]καὶ ἐὰν ἀπολύσω αὐτοὺς
νήστεις εἰς οἶκον αὐτῶν ἐκλυθήσονται ἐν τῇ ὁδῷ· καί

VIII 1 παλιν πολλου ℵBDGLMNΔΣΦ 1 13 28 33 59 61 69 73 209 242 346 2$^{\text{pe}}$ al latt$^{\text{vt (exc q) vg}}$ syr$^{\text{sin}}$ arm me go aeth] παμπολλου AEFHKSUVW$^{\text{d}}$ΧΓΠ 604 min$^{\text{pl}}$ q syrr$^{\text{(exc sin)}}$ | οντος] συναχθεντος W$^{\text{d}}$ | τους μαθητας] + παλιν Δ 2 επι τον οχλον] + τουτον L min$^{\text{pauc}}$ ε. του οχλου τουτου D latt$^{\text{vt pl vid}}$ (cf. syrr$^{\text{sin pesh}}$ arm) | ημεραι τρεις ℵALNW$^{\text{d}}$ΧΓΠΣ(Φ) al min$^{\text{pl}}$] ημεραις τρισι B ημερας τρεις Δ 1 69 al$^{\text{nonn}}$ | προσμενουσιν] εισιν απο ποτε ωδε εισιν D lat$^{\text{vt (exc f q)}}$ (arm) | om μοι BD 3 και εαν...εκλυθησονται] και απολυσαι αυτους νηστεις εις οικον ου θελω μη εκλυθωσιν D 604 (2$^{\text{pe}}$) a b ff i q | νηστις ℵΔ 604 al$^{\text{nonn}}$

VIII. 1—10. Feeding of the Four Thousand (Mt. xv. 32—39).

1. ἐν ἐκείναις ταῖς ἡμέραις] During the period to which the preceding incident belonged (see note on i. 9), i.e. in the course of the Lord's journey through the Decapolis (vii. 31). Πάλιν πολλοῦ κτλ. The crowd which followed Him was so great that it reminded the disciples of the crowds on the western shore (iii. 20, iv. 1, v. 21), especially perhaps of the five thousand men who assembled near Bethsaida (vi. 34). Παμπόλλου (cf. vv. ll.) is probably due to a misreading of ΠΑΛΙΝΠΟΛΛΟΥ; for the opposite view see Burgon-Miller, *Causes of Corruption*, p. 34. The word, though classical, is unknown to Biblical Gk. Προσκαλεσάμενος τ. μ.: in vi. 35 the disciples take the first step. For προσκαλεῖσθαι see note on iii. 13.

2. σπλαγχνίζομαι ἐπὶ τὸν ὄχλον] The Lord had known the pangs of hunger (Mt. iv. 2). Even under ordinary circumstances there was something in the sight of an eager crowd which moved Him; see Mt. xiv. 14, Mc. vi. 34. For σπλαγχνίζεσθαι see note on i. 41. This crowd was suffering through its attendance upon Him: ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι (Mt. Mc.). Προσμένειν τινί, to wait upon; see Sap. iii. 9 οἱ πιστοὶ ἐν ἀγάπῃ προσμενοῦσιν αὐτῷ (sc. τῷ κυρίῳ), Acts xi. 23, xiii. 43, and cf. προσκαρτερεῖν τινι Mc. iii. 9 (note). The construction ἤδη ἡμέραι τρεῖς προσμ. is explained by treating ἤδη ἡ. τρ. as a parenthesis (WM., p. 704); its occurrence in both Mt. and Mc. is remarkable as evidence of a common Greek source. The O.L. reading (see vv. ll.) is an interpretation of a difficult phrase; the Vg. *iam triduo sustinent me* evades the difficulty; the singular reading of B appears to be a grammatical correction (cf. WM. p. 273).

οὐκ ἔχουσιν τί φάγωσιν: cf. *v.* 1 μὴ ἐχόντων τί φ. The supply of food was spent, for the stay had been longer than they anticipated. In the case of the Five Thousand, only a day seems to have passed, but no provision had been made for more than a few hours' absence from home. On τί φάγ. see vi. 36.

3. ἐὰν ἀπολύσω αὐτοὺς νήστεις κτλ.] Mt. ἀπολῦσαι...οὐ θέλω μήποτε κτλ. The Lord anticipates the proposal with which the Twelve were doubtless again ready (vi. 36 ἀπόλυσον αὐτούς). Νῆστις, a classical word, occurs here only (Mt. Mc.) in Biblical Gk. Εἰς οἶκον αὐτῶν "to their home"; for εἰς οἶκον (ἐν οἴκῳ) in this sense see ii. 1. For ἐκλύεσθαι of the faintness caused by want of food see Jud. viii.

τινες αὐτῶν ἀπὸ μακρόθεν εἰσίν. [4]καὶ ἀπεκρίθησαν 4
αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι Πόθεν τούτους δυνήσεταί
τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας; [5]καὶ ἠρώτα 5
αὐτούς Πόσους ἔχετε ἄρτους; οἱ δὲ §εἶπαν Ἑπτά. § C
[6]καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς, 6
καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν
καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν· καὶ
παρέθηκαν τῷ ὄχλῳ. [7]καὶ εἶχαν ἰχθύδια ὀλίγα· καὶ 7

3 *και τινες* ℵBLΔ 1 13 28 33 209 q syr^{sin} me] *οτι και τ.* D latt$^{vt\,pl}$ *τινες γαρ* ANW^{d}XΓΠΣ al min^{pl} f vg syrr^{pesh,hcl} arm go aeth | om *απο* ANW^{d}XΓΠΣΦ al min^{pl} | *εισιν* BLΔ me] *ηκασιν* ℵADNΣΦ 1 28 33 69 124 al^{nonn} *ηκουσιν* EFGHKMSUVW^{d}XΓΠ min^{pl} *venerunt* latt similiter syrr arm go aeth 4 *δυν. τις*] *δυνη* ut vid syr^{sin} arm | om *ωδε* DH 69 b c ff i q go | *ερημιας* ℵBDLNW^{d}XΓΠ^{2}ΣΦ al min^{pl} latt^{vid}] *ερημιαις* AKΔΠ* min^{nonn} 5 *ηρωτα* ℵBLΔ] *επηρωτα* ADNW^{d}ΓΠΣΦ al min^{pl} *επηρωτησεν* M 6 *παραγγελλει* ℵBDLΔ] *παρηγγειλεν* ACNW^{d}XΓΠΣΦ al min$^{omn\ vid\ (exc\ 1)}$ vg rell | *παρατιθωσιν* ℵBCLMΔΦ 13 33 69 346 al^{pauc}] *παραθωσιν* ADNW^{d}XΓΔΠΣ al min^{pl}

15 A (where B has *ἐκλείπειν*), 1 Regn. xiv. 28, Isa. xlvi. 1, Thren. ii. 19, 1 Macc. iii. 7.

καί τινες αὐτῶν μακρόθεν εἰσιν] Mc. only. The towns and villages of the Decapolis were fewer, and at longer distances from each other than those of the populous western shore. Nothing is said here of *κύκλῳ ἀγροὶ καὶ κῶμαι* where bread could be bought. The Decapolitans, unlike the Five Thousand, were in their own country, and if dismissed would make their way home. For *ἀπὸ μακρόθεν*, Vg. *de longe*, see v. 6, note.

4. *ἀπεκρίθησαν...ὅτι Πόθεν κτλ.*] For the 'recitative' *ὅτι* cf. i. 15, 37, 40, ii. 12, iii. 11, 21, iv. 21, v. 23, 28, 35, vi. 4, 14, 15 bis, 18, 35, vii. 6, 20. The objection raised by the Twelve corresponds to the circumstances: at Bethsaida they had urged the want of means (*ἀγοράσωμεν δηναρίων διακοσίων ἄρτους;*)—in this thinly populated region they plead the scarcity of food: cf. Mt. *πόθεν ἡμῖν ἐν ἐρημίᾳ τοσοῦτοι ἄρτοι κτλ.* Gould's remark, "the stupid repetition of the question is psychologically impossible," is doubly at fault. The question is not repeated exactly, and such stupidity as it shews is in accordance with all that we know of the condition of the Apostles at this period (cf. viii. 17 ff.). *'Επ' ἐρημίας*, on the surface of a desert, cf. WM., p. 468. *'Ερημία* occurs in the Gospels only in this context, and not a dozen times in Biblical Gk.; the usual phrase is *ἡ ἔρημος, ἔρημος τόπος* or *γῆ*, see i. 3, 4, 12 f., 35.

5. *πόσους...ἑπτά.* The question is the same as in vi. 38. With the loaves, as before, there were a few small fishes, as a relish (Mt. *καὶ ὀλίγα ἰχθύδια*, see below, *v.* 7). For the use of fish with bread see note on vi. 38.

6. *παραγγέλλει*] Mt. *παραγγείλας*—another trace of a common Greek source. In the Feeding of the Five Thousand the direction is given to the Twelve; here apparently the Lord Himself addresses the crowd. No mention is made here of *χλωρὸς χόρτος*; the spring was now past, and the hills were bare.

λαβὼν ... εὐχαριστήσας ἔκλασεν καὶ ἐδίδου] See notes on vi. 41. The insertion of *καὶ παρέθηκαν τῷ ὄχλῳ* here in Mc. seems to imply that the bread was blessed and distributed first—another detail which has escaped Mt. On *εὐχαριστεῖν* see Lob. *Phryn.* p. 18, Rutherford, *N. Phr.* p. 69.

7. *καὶ εἶχαν ἰχθύδια ὀλίγα.* See on

8 εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι. [8]καὶ
§ k ἔφαγον καὶ §ἐχορτάσθησαν, καὶ ἦραν περισσεύματα
9 κλασμάτων ἑπτὰ σφυρίδας. [9]ἦσαν δὲ ὡς τετρα-

7 ευλογησας] ευχαριστησας D q | ειπεν και αυτα] και αυτους εκελευσεν D latt$^{\text{vid (exc d)}}$ (arm$^{\text{vid}}$) | παρατιθεναι ℵ$^{\text{a}}$B(D)LM$^{\text{mg}}$Δ min$^{\text{pauc}}$ παρατεθηναι A(Φ) min$^{\text{pauc}}$ παραθειναι GM$^{\text{txt}}$NUVXΠΣ min$^{\text{pl}}$ 8 εχορτασθησαν]+παντες KM(N) 1 33 al$^{\text{nonn}}$ | περισσευματα κλασματων ABLNW$^{\text{d}}$XΓΠΣΦ al min$^{\text{fere omnes}}$] τα π. κλ. ℵC το περισσευμα των κλ. D 2$^{\text{pe}}$ το περισσευσαν των κλ. 604 περισσευσαντα κλασματα 33 om κλασματων Δ k | σφυριδας ℵA*D] σπυριδας A^{2}BCLNW$^{\text{d}}$XΓΔΠΣΦ al min$^{\text{omn vid}}$ 9 ησαν δε]+οι φαγοντες ACNW$^{\text{d}}$XΓΠΣΦ al min$^{\text{pl}}$ latt syrr arm go al

v. 5. The form εἶχαν occurs again Acts xxviii. 2 (παρεῖχαν), Apoc. ix. 8 f., cf. εἴχαμεν, 2 Jo. 5 and elsewhere as a variant, see WH., *Notes*, p. 165, WSchm., p. 112.

εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρατιθ.] The blessing was probably distinct from that of the loaves (see note on *v.* 6), but similar; εὐλογεῖν and εὐχαριστεῖν are practically synonymous, see Mt. xv. 36 τοὺς ἑπτὰ ἄρτους καὶ τ. ἰχθύας εὐχαριστήσας, and cf. Mc. vi. 41. For εἶπεν 'bade,' cf. v. 43, Lc. xii. 13, xix. 15; καὶ ταῦτα, these, as well as the loaves. See vv. ll.

8. καὶ ἔφαγον καὶ ἐχορτάσθησαν] Cf. vi. 20. Περισσεύματα κλασμάτων, Mt. τὸ περισσεῦον τῶν κλ. as in xiv. 20, where Mc. has simply κλάσματα. Περίσσευμα is the opposite of ὑστέρημα (2 Cor. viii. 13, 14), that which is left or remains over when all present needs are satisfied; an active form περισσεία also occurs (Eccl.^{13} Paul^{4} Jas.^{1}). Σπυρίς (in the N.T. σφυρίς, see WH., *Notes*, p. 148, WSchm., p. 60, a late form rejected by the Atticists, cf. Lob. *Phryn.* 43) is used by Herodotus and re-appears in comedy (Ar. *Pax* 1005) and in the later writers (Theophrastus, Epictetus, &c.). It is said to be akin to σπεῖρα, and to denote a basket of coiled or plaited materials, cord or reeds; in Ar. *l. c.* it is an eel-basket (Κωπᾴδων ἐλθεῖν σπυρίδας), in Athen. 365 A (δεῖπνον ἀπὸ σπυρίδος) a dinner-hamper. Sometimes baskets of this sort were of considerable size, cf. Acts ix. 25, where Saul makes his escape in a σπυρίς (=σαργάνη 2 Cor. xi. 33). That the word is here not a mere synonym of κόφινος is clear from the distinction in *v.* 20, q. v. The Vg. renders σφ. by *sportas*: Wycliffe has "leepis," reserving "coffyns" for κοφ.; 'frails' is the equivalent of σφ. in modern colloquial English (cf. Westcott on Jo. vi. 13), but it has not been admitted by the Revisers of the English Bible. Probably the correspondence of the number of the σφυρίδες with that of the loaves is accidental, like the relation between the number of the loaves in the earlier miracle and that of the multitude (πέντε, πεντακισχίλιοι); to assign a σφυρίς to each pair of Apostles and the seventh to the Lord is as puerile as to infer from such a coincidence the untrustworthiness of the whole story.—Ἑπτὰ σφ. is in apposition to περισσεύματα (WM., p. 664); σφυρίδας is written inexactly for σφ. πλήρεις (Mt.), or σφυρίδων πληρώματα (*infra v.* 20).

9. ἦσαν δὲ ὡς τετρακισχίλιοι] Mt. ἦσαν τετρ. ἄνδρες χωρὶς γυναικῶν καὶ παιδίων (as in xiv. 21). The number was probably ascertained as before by an orderly division of the crowd into συμπόσια of a certain size.

For a comparison of the details of the two miracles (Mc. vi. 35 ff., viii. 1 ff.) see Origen Hilary and Jerome on Mt. xv.; Jerome's quaint and terse summary may be quoted: "ibi v panes erant et ii pisces, hic vii panes et

κισχίλιοι. καὶ ἀπέλυσεν αὐτούς· [10]καὶ εὐθὺς ἐμβὰς 10
[αὐτὸς] εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν
εἰς τὰ μέρη Δαλμανουθά.

[11]Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συν- 11

10 ευθυς] αυτος D b i k (αυτος post εμβ. B) | εμβας] ανεβη...και D a f g k ενεβη...και 604 2^{pe} | το πλοιον] om το L 1 28 33 69 124 209 604 al^{nonn} | τα μερη] τα ορια D το ορος 28 syr^{sin} τα ορη N | Δαλμανουθα (νουνθα B *dalmanunea* arm)] Μελεγαδα D* Μαγαιδα D^{1} Μαγεδα 28 2^{pe} Μαγδαλα 1 13 69 209 271 347 *Magidan* d *Magedan* a ff *Magedam* b i r *Mageda* c k Μαγεδαν syr$^{sin\ vid}$ *Magdal* syr$^{pal\ ed\ (Land)}$ Μαγδαλαν go 11 και (1°)...ηρξ.] και ηρξ. οι Φ. 33 c k | εξηλθοσαν D

pauci pisculi; ibi super faenum discumbunt, hic super terram; ibi qui comedunt v millia sunt, hic iv millia; ibi xii cophini replentur, hic vii sportae." Each of these fathers adds a mystical interpretation of some interest.

10—13. FRESH ENCOUNTERS WITH THE PHARISEES NEAR DALMANUTHA (Mt. xv. 39^{b}—xvi. 5).

10. εὐθὺς ἐμβάς κτλ.] After dismissing the crowd the Lord Himself at once left the neighbourhood by boat; cf. vi. 45 f. His destination was Dalmanutha or Magadan (Mc. ἦλθεν εἰς τὰ μέρη Δ. = Mt. ἦλθ. εἰς τ. ὅρια Μαγαδάν; cf. Mc. vii. 24 with Mt. xv. 21). Neither name has been definitely identified, and the geographical question is complicated by the uncertainty of the text in both Gospels: in Mt. besides Μαγαδάν (or Μαγεδάν) we have the readings Μαγδαλά, Μαγδαλάν; in Mc., for Δαλμανουθά (B, Δαλμανουνθά), cod. D has Μελεγαδά (D*), Μαγαιδά (D^{1})—a form which appears substantially in all true O.L. texts and in the Sinaitic Syriac. Dr J. R. Harris (*Cod. Bez.* p. 178) suggests that Δαλμανουθά represents the Syriac ܠܡܢܘܬܐ = εἰς τὰ μέρη, and Dr Nestle inclines to a similar view (*Philol. Sacr.*, p. 17); on the other hand see Chase, *Syriac element*, &c. p. 146 n. Dalman (p. 133), with perhaps slightly more probability, suggests that Δαλμανουθά is a corrupt form of Μαγδαλουθά. Assuming that both Magadan and Dalmanutha are genuine names, we may accept as a working hypothesis a modification of Augustine's opinion (*cons.* ii. 31 "non dubitandum est eundem locum esse sub utroque nomine"); both places must be sought in the same neighbourhood. Was it to another part of the eastern coast that the Lord sailed, or did He cross to the west side of the lake? Eusebius (*onomast.*), who read Μεγαιδάν in Mc., adds καί ἐστι νῦν ἡ Μαγαιδανὴ περὶ τὴν Γεράσαν. On the other hand it is usually assumed that Μαγαδάν is another form of Magdala, i.e. el Mejdel at the southern end of the plain of Gennesaret, and that εἰς τὸ πέραν (*v.* 13) implies a return from the western to the eastern shore; on the latter point cf. vi. 45. Robinson (*B.R.* iii. p. 264 and Thomson (*Land* &c. p. 393) mention a site known as ed-Delhemîyah near the junction of the Yarmûk with the Jordan, some five miles S. of the Lake; if its territory ran down to the shore (cf. v. 1), the locality is consistent with Mc.'s account. Of a Magadan however in this neighbourhood there is as yet no trace: the form like Μαγδαλά may represent מִגְדָּל as in Jos. xv. 37 where Μαγαδὰ Γάδ (B) = Μαγδὰλ Γάδ (A).

11. καὶ ἐξῆλθον οἱ Φ.] Mt. adds καὶ Σαδδουκαῖοι—the only mention of the Sadducees as present at any interview with our Lord during the Galilean ministry; as the aristocratic and priestly party they resided prin-

¶ k ζητεῖν¶ αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ
12 οὐρανοῦ, πειράζοντες αὐτόν. [12]καὶ ἀναστενάξας τῷ
πνεύματι αὐτοῦ λέγει Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον;

11 αυτω] pr συν D | om ζητ. παρ αυτου Δ | σημειον] pr ιδειν ℵ 68 c 12 αναστεναξας] στεναξας M* min$^{\text{pauc}}$ | ζητει σημειον ℵBCDLΔ 1 28 33 118 209 604 2$^{\text{pe}}$] σημειον επιζητει ANXΓΠΣΦ al min$^{\text{pl}}$ Or

cipally at Jerusalem and in its neighbourhood. Some were possibly connected with the court of Herod (see on *v.* 15), residing at Tiberias. Their association with the Pharisees on this occasion indicates the extent to which the hostility of the latter was now carried. Ἐξῆλθον, i.e. from Dalmanutha (cf. Mt. xv. 22), or possibly from the towns on the W. coast. Their appearance is an argument against locating Dalmanutha on the S. of the lake, but not perhaps an insuperable one; the journey from Capernaum to the S. end was not a serious one for men who had been watching their opportunity to retaliate.

ἤρξαντο συνζητεῖν αὐτῷ κτλ.] Bengel: "ἤρξαντο...post pausam." Their plan was to tempt Him by a leading question to commit Himself to a damaging statement of His claims. Συνζητεῖν is a favourite word with Mc. (i. 27, ix. 10, 14, 16, xii. 28), found also in Lc.$^{\text{ev.2 act.2}}$; see note on i. 27.

ζητοῦντες...σημεῖον ἀπὸ τοῦ οὐρανοῦ] In Lc. xi. 16, 29 the incident occurs in another context; in Mt. it appears in both (xii. 38 f., xvi. f.). The request may naturally have been repeated, but the substantial identity of the answer, especially the recurrence of the σημεῖον Ἰωνᾶ, is suspicious; that the conversation is here at least in its right place is attested by the agreement of Mt. and Mc. The demand was for σημεῖα of a higher order than the miracles (Bede: "signa quaerunt quasi quae viderant signa non fuerint")—a visible or audible interposition of God (Mt. σημεῖον ἐπιδεῖξαι). The manna is cited in Jo. vi. 30 f. as such a sign; the Bath Qol might have been regarded as another. Such wonders had more than once signalised the ministry of Elijah (1 K. xviii. 38, 2 K. i. 10 ff.). The more fruitful but more human and less startling miracles of the Gospel appealed less forcibly to a generation which was possessed by a passion for display (1 Cor. i. 22, cf. Bp Lightfoot *ad l.*). Thpht. suggests, ἐνόμιζον γὰρ ὅτι οὐ δυνήσεται ἐξ οὐρανοῦ ποιῆσαι σημεῖον οἷα δὴ ἐν τῷ Βεελζεβοὺλ δυνάμενος ποιεῖν τὰ ἐν τῇ γῇ μόνα σημεῖα.

πειράζοντες αὐτόν] The second part qualifies the first; the request had a purpose which did not appear on the surface of the words—it was of the nature of a test. Such a test or question may be friendly (Jo. vi. 6), or hostile (Mc. x. 2, xii. 15); in the present case the intention could scarcely have been doubtful to any who knew the men.

12. ἀναστενάξας τῷ πνεύματι] Ἀναστενάζειν, used here only in the N.T., occurs in the LXX. (Sir. xxv. 8, Thren. i. 4, 2 Macc. vi. 29; cf. Sus. 22, Th.); like ἀνακράζειν (Mc. i. 23, vi. 49) and ἀναφωνεῖν (Lc. i. 42) it is more intense in meaning than the simple verb: the sigh seemed to come, as we say, from the bottom of the heart; the Lord's human spirit was stirred to its depths. On τῷ πνεύματι see ii. 8, note. Bede: "veram hominis naturam, veros humanae naturae circumferens affectus, super eorum dolet et ingemiscit erroribus." Obstinate sin drew from Christ a deeper sigh than the sight of suffering (see vii. 34, and cf. Jo. xiii. 21), a sigh in which anger and sorrow both had a part (iii. 4, note).

τί ἡ γενεὰ αὕτη κτλ.] Mt. γ. πονηρὰ

ἀμὴν λέγω [ὑμῖν] Εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.
[13]καὶ ἀφεὶς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν. 13
§[14]Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἕνα 14 § k

12 om υμιν BL (hab ℵACDNXΓΠΣ al) | ει] ου Δ 5 13 69 124 346 syrr$^{\text{sin posh}}$ me al 13 αφεις] καταλιπων ΝΣ | εμβας] + εις (το) πλοιον (AEFG)HK(M)N(S)U(VX) ΓΠ(ΣΦ) min$^{\text{mu}}$ lat$^{\text{vt (exc ff)}}$ vg$^{\text{ed}}$ syrr$^{\text{sin (vid) posh hcl}}$ arm me go (om ℵBCLΔ ff vg$^{\text{codd opt}}$) 14 επελαθοντο (-θεντο B*)] + οι μαθηται (αυτου) DUΦ 13 28 69 al$^{\text{sat mu}}$ c q | και ει μη ενα αρτον ουκ ειχον] ει μη ενα α. ειχ. D a (k) ενα μονον αρτον εχοντες 1 13 28 69 209 346 604 2$^{\text{pe}}$ (arm) *nisi unum panem quem habebant* (b) (c) d ff i q r om ει μη syr$^{\text{sin}}$

καὶ μοιχαλὶς σ. ἐπιζητεῖ: on *μοιχαλίς*, which occurs *infra v.* 38, see Orig. *in Mt.* t. xii. 4. The phrase *ἡ γενεὰ αὕτη* is used again *v.* 38, (ix. 19), xiii. 30, and is frequent in Mt. and Lc.; it appears to look back to the age of the Exodus, and to point to such passages as Deut. xxxii. 5, Ps. xcv. (xciv.) 10; cf. Acts ii. 40, Phil. ii. 45. As the generation which came out of Egypt resisted Moses, so the generation to which Jesus belonged resisted the great Deliverer; see the parallel worked out, with a slightly different reference, in Heb. iv. 7 ff. On the question whether *γενεά* bears in the Gospels the wider sense of *γένος* see xiii. 30, note. For *ἀμὴν λέγω* cf. iii. 28, note.

εἰ δοθήσεται κτλ.] Mt. *σημεῖον οὐ δ. εἰ μὴ τὸ σημεῖον Ἰωνᾶ κτλ.* Cf. Orig. in Ezech. xiv. 20: '*ἐὰν υἱοὶ καὶ θυγατέρες ὑπολειφθῶσιν*' *ἀντὶ τοῦ* '*οὐχ ὑπολειφθήσονται*'...*οὕτω καὶ ὁ κύριος ἐν τῷ κατὰ Μᾶρκον εὐαγγελίῳ* '*εἰ δοθήσεται,*' *τουτέστιν* '*οὐ δοθήσεται.*' The idiom is based on the use of אם to commence an imprecation which is in fact a solemn form of negation; for other exx. in the LXX., cf. Gen. xiv. 23, Deut. i. 35, 3 Regn. i. 51, Ps. lxxxviii. (lxxxix.) 36, xcv. (xciv.) 11, Isa. lxiii. 8. This is the only ex. of its employment in the N.T., except where Ps. xcv. is cited (Heb. iii. 11, iv. 3, 5). See WM., p. 627, Burton § 272.—The exception in Mt., *εἰ μὴ τὸ σημεῖον Ἰωνᾶ* (cf. Mt. xii. 40, Lc. xi. 30), points to the Resurrection as the supreme proof of the Divine mission of Jesus, and one which that generation was to receive: cf. Acts ii. 32 ff.

13. *καὶ ἀφεὶς αὐτούς κτλ.*] Mt. *καὶ καταλιπὼν αὐτούς*... His departure was significant, an anticipation of the end (Lc. xiii. 35); since there was no scope for His ministry among these men, He entered the boat again and crossed the Lake. Thpht.: *ἀφίησι τοὺς Φαρισαίους ὁ Κύριος ὡς ἀδιορθώτους.* Whether *τὸ πέραν* is here the western or the eastern shore, or merely a point on the same shore where He was, cannot be determined from the word (cf. iv. 35, v. 1, 21, vi. 45). The destination on this occasion was Bethsaida (*v.* 22); if "the borders of Dalmanutha" were near the exit of the Jordan, the boat must have traversed nearly the whole length of the lake, from S. to N.E.

14—21. THE LEAVEN OF THE PHARISEES AND THE LEAVEN OF HEROD (Mt. xvi. 5—12; cf. Lc. xii. 1).

14. *καὶ ἐπελάθοντο λαβεῖν ἄρτους*] Mt. alters the setting of this incident by placing it on or after the arrival (*ἐλθόντες*...*εἰς τὸ πέραν*); in Mc. the omission is discovered, as it appears, while they are crossing (cf. *vv.* 14, 22). Ordinarily, at least when in thinly peopled neighbourhoods, the Twelve carried the thin flat loaves of the country in their *πῆραι* or *κόφινοι*—the direction given in vi. 8 is clearly exceptional. It probably rested with Judas of Kerioth to purchase food for the party (Jo. xii. 6), but owing perhaps to the sudden departure (*v.* 13),

15 ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. [15]καὶ διε-
στέλλετο αὐτοῖς λέγων Ὁρᾶτε, βλέπετε ἀπὸ τῆς
16 ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρῴδου. [16]καὶ
¶ W^{d} ¶ k διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους¶ οὐκ ἔχουσιν.¶

15 *διεστελλετο* (*διεστειλ.* EF 13 28 69 131 346 al^{pauc})] *ενετειλατο* Δ | om *ορατε* D 1 118 209 2^{pe} a b ff i k r syr^{sin} arm | om *βλεπετε* Δ 604 arm^{vid} | Ηρωδου] *των* Ηρωδιανων G 1 13 28 69 346 2^{pe} al^{pauc} i k arm   16 *οτι*] pr *λεγοντες* ACLNXΓΔΠΣΦ al min^{pl} f vg syrr arm me go aeth | *εχουσιν* B 1 28 209 604 2^{pe} c k syr$^{sin\,(vid)}$] *ειχαν* D (a b c ff q) *εχομεν* ℵAC(K)LNXΓΔΠΣΦ min^{pl} f vg syrr arm aeth

or under the impression that the fragments of the seven loaves were amply sufficient, the matter had been overlooked. When they came to search their bread baskets only one cake could be found (Mt. omits this detail). Ἐπελάθοντο is rendered by the English pluperfect in all the English versions except Wycliffe, Rheims, and R.V.; cf. Burton § 48, and see Field, *ot. Norv.* (on Mt. xvi. 5). The form ἐπελάθεντο (B*) is not uncommon in the best MSS. of the LXX.; see Jud. iii. 7 (A), Ps. lxxvii. (lxxviii.) 11 (B*), Hos. xiii. 6, Jer. xiii. 21 (B* ℵ). Μεθ' ἑαυτῶν: cf. ix. 8, xiv. 7.

15. διεστέλλετο] Either 'during the crossing He charged them'; or, 'He charged them more than once' (Burton §§ 21, 24; cf. vii. 36). Βλέπετε ἀπό κτλ., Mt. προσέχετε ἀπό...'keep your eye (mind) upon it with the view of avoiding it'; cf. xii. 38 (WM., p. 280); other constructions are βλέπειν τινά (xiii. 9, Phil. iii. 2), βλ. μή (xiii. 5, Col. ii. 8). Ζύμη is used with an ethical reference in two other contexts of the N.T., (1) in the parable of the leaven (Mt. xiii. 33, Lc. xiii. 21), (2) in the Pauline proverb μικρὰ ζ. ὅλον τὸ φύραμα ζυμοῖ (1 Cor. v. 6 ff., Gal. v. 9); on both these uses see Bp Lightfoot's notes). The word represents a tendency working invisibly, and, except in the Parable of the leaven, an evil tendency, partly because ἡ ζ. γέγονεν ἐκ φθορᾶς (Plutarch, cited by Lightfoot), partly owing to the rigid exclusion of leaven during the Passover and in certain other sacrificial rites (Lev. ii. 11 πᾶσαν θυσίαν οὐ ποιήσετε ζυμωτόν). In the present case the ζ. was (Mt. xv. 12) the teaching of the Pharisees, or (acc. to Lc. xii. 1) the spirit of hypocrisy which their teaching encouraged. Once admitted into the heart or into a society, this principle would spread until it rendered the spiritual service of God impossible.

καὶ τῆς ζύμης Ἡρῴδου] The repetition of the art. implies the distinctness of the two tendencies indicated; in Mt. this point is overlooked (τῆς ζ. τῶν Φαρισαίων καὶ Σαδδουκαίων). Τῶν Σαδδουκαίων (Mt.) appears to answer to Ἡρῴδου (Mc.). Herod was not formally a Sadducee, i.e., he did not reject the Pharisaic doctrine of a resurrection (cf. vi. 16). But the worldliness of the Herod family and of Antipas's court was not far removed from the temper of the Sadducean aristocrats; and the supporters of the Herod dynasty were probably disposed to Sadducean rather than Pharisaic views. Mt. seems to have used Σαδδουκαῖοι in this passage as roughly equivalent to Ἡρῳδιανοί (Mc. iii. 6, Mt. xxii. 16). 'The leaven of Herod' was doubtless the practical unbelief which springs from love of the world and the immoralities to which in a coarser age it led. Bede: "fermentum Herodis est adulterium, homicidium, temeritas iurandi, simulatio religionis." There are occasions when this tendency can ally itself with punctilious externalism in religious practice; the two are never perhaps

[17] καὶ γνοὺς λέγει αὐτοῖς Τί διαλογίζεσθε ὅτι ἄρτους 17
οὐκ ἔχετε; οὔπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην
ἔχετε τὴν καρδίαν ὑμῶν; [18] ὀφθαλμοὺς ἔχοντες οὐ 18
βλέπετε καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ
μνημονεύετε [19] ὅτε τοὺς §πέντε ἄρτους ἔκλασα εἰς τοὺς 19 § k
πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις

17 διαλογιζεσθε] + εν ταις καρδιαις υμων DUΦ 28 604 2$^{\text{pe}}$ al$^{\text{pauc}}$ a b c ff i q syr$^{\text{hcl}}$ arm aeth (post ὑμ. add ολιγοπιστοι Φ 604 al$^{\text{pauc}}$ arm) | πεπωρωμενην (πεπηρ. D* *caecatum* f vg) syr$^{\text{sin vid}}$] pr ετι ΑΧΓΠΦ min$^{\text{pl}}$ f q vg syrr 18 και ου μνημονευετε] ουδε μνημ. D ουπω νοειτε ΝΣ ουπω νοιειτε ουδε μνημ. 2$^{\text{pe}}$ arm 19 εκλασα] pr ους (D) 13 69 346 k om εκλ. syr$^{\text{sin}}$ arm

fundamentally at variance. Both were to be carefully shunned by the Twelve and the future Church.

16. διελογίζοντο πρὸς ἀλλήλους κτλ.] The mention of leaven led to a discussion among the Twelve as to their mistake—how it arose, who was to blame, how it could be rectified. For διελογ. cf. ii. 6, 8; with πρὸς ἀλλ. (Mt., ἐν ἑαυτοῖς) cf. πρὸς ἑαυτούς, xi. 31. Ὅτι ἄρτους κτλ.: Mt., λέγοντες ὅτι Ἄρτους οὐκ ἐλάβομεν. Ὅτι is 'recitative'; their conversation turned on the omission to provide themselves with loaves.

17. γνοὺς λέγει] When He became aware what they were saying, and what had led to it. Ὅτι is probably again merely recitative, 'why discuss such a subject?' Mt. adds ὀλιγόπιστοι, perhaps as the equivalent of what he afterwards omits (see below). On γινώσκειν see iv. 13; γνούς is the aor. part. of antecedent action (Burton § 134).

οὔπω νοεῖτε οὐδὲ συνίετε;] Have ye not yet learnt the habit of attending to and reflecting upon the facts that pass under your observation from day to day? For similar questions implying censure comp. Mc. iv. 13, 40, Jo. xiv. 9; for νοεῖν see vii. 18, xiii. 14, and for συνιέναι, iv. 12, vi. 52, vii. 14. Οὐδὲ συνίετε has no place in Mt. who passes on to καὶ οὐ (οὐδὲ) μνημονεύετε (*v.* 18). For the sequence οὐ...οὐδὲ see WM., p. 613.

πεπωρωμένην ἔχετε κτλ.] Wanting in Mt. On πεπωρ. (Wycliffe, Tindale, Cranmer, "blinded") see iii. 5, vi. 52; as to the reading of D here cf. Chase, *Syro-Latin text*, p. 42. The train of thought is well explained by Bengel: "ex corde induratio manat in visum auditum et memoriam."

18. ὀφθαλμοὺς ἔχοντες κτλ.] They were as men who possessed organs of sight and hearing which they could not or would not use. The words are adapted from Jer. v. 21 ὀφθαλμοὶ αὐτοῖς καὶ οὐ βλέπουσιν, ὦτα αὐτοῖς καὶ οὐκ ἀκούουσιν, Ezech. xii. 2 ἔχουσιν ὀφθαλμοὺς τοῦ βλέπειν καὶ οὐ βλέπουσιν καὶ ὦτα ἔχουσιν τοῦ ἀκούειν καὶ οὐκ ἀκούουσιν. The condition of the Twelve was perilously near to that of the judicially blinded multitude (iv. 12 note). Οὐ μνημονεύετε; the Lord blames a lapse of memory which was due to heedlessness and lack of spiritual vision. Their forgetfulness needed and found a spiritual remedy (Jo. xiv. 26 ὁ δὲ παράκλητος ...ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν ἐγώ). With the whole saying cf. Grenfell and Hunt, *Logia* 3, 8.

19, 20. ὅτε τοὺς πέντε ἄρτους κτλ.] Cf. vi. 41 κατέκλασεν τοὺς ἄρτους... αὐτοῖς, viii. 6 ἔκλασεν...τῷ ὄχλῳ. The ministerial action of the Twelve passes out of sight in this review of the two miracles (ἔκλασα εἰς...); the Lord's breaking of the loaves was symbolical of the munificence which fed the

20 ἤρατε; λέγουσιν αὐτῷ Δώδεκα. [20]ὅτε τοὺς ἑπτὰ
εἰς τοὺς τετρακισχιλίους, πόσων σφυρίδων πληρώ-
ματα κλασμάτων ἤρατε; καὶ λέγουσιν [αὐτῷ] Ἑπτά.
21 [21]καὶ ἔλεγεν αὐτοῖς Οὔπω συνίετε;
22 [22]Καὶ ἔρχονται εἰς Βηθσαιδάν. καὶ φέρουσιν
αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ

20 *οτε* BL 2$^{\text{pe}}$] + *και* ℵΔ vg pr *και* c syr$^{\text{pesh}}$ arm + *δε* ADXΓΠ al min$^{\text{fere omn}}$ a ff i q syr$^{\text{hcl}}$ go aeth + *δε και* CN f | *ποσων σφυριδων πληρωματα κλασματων*] *ποσας σφυριδας κλ.* D *ποσ. σπ. κλ. πληρεις* 604 2$^{\text{pe}}$ *και ποσους κοφινους κλ. πληρεις* Δ | om *αυτω* ℵADN XΓΠΣΦ min$^{\text{fere omn}}$ (a) b c f ff i k q syrr$^{\text{pesh hcl}}$ arm (hab BCLΔ 115 vg me aeth) 21 *ουπω* ℵCKLΔΠ 1 118 209 al k] *πως ουπω* ADMNUXΣΦ min$^{\text{sat mu}}$ a c ff i r vg syrr go *πως ουν ουπω* 13 69 124 346 f arm *πως ου* BEFGHSVΓ min$^{\text{pl}}$ b d q me aeth | *συνιετε*] *συννοειτε* D* *νοειτε* BD^{2} 22 *Βηθσαιδαν* ℵABLNXΓΠΦ al min$^{\text{pl}}$ b (-*δα* CNΔ (*Βησσ.*) Σ 1 28 33 69 al$^{\text{nonn}}$ c k vg syrr arm aeth)] *Βηθανιαν* D 262* a f ff i l q r go | *τυφλον*] + *δαιμονιζομενον* Δ

multitudes; cf. Isa. lviii. 7 *διάθρυπτε πεινῶντι τὸν ἄρτον σου*. For *εἰς* in this reference see WM., p. 267, and cf. Thren. iv. 4 *ὁ διακλῶν οὐκ ἔστιν αὐτοῖς* (לָהֶם). *Κοφίνους κλ. πλήρεις* = *κλάσματα ...κοφίνων πληρώματα* (vi. 42); *σφυρίδων πληρώματα κλασμάτων* = *περισσεύματα κλασμάτων...σφυρίδας* (viii. 8). For exx. of the double gen. *σφυρίδων ...κλασμάτων* see WM., p. 239; in this instance the construction may perhaps be more conveniently explained by regarding *σφυρίδος πλήρωμα* in the light of a single noun—'a basketful,' on which *κλασμάτων* depends as the gen. of content (WM., p. 235). Lightfoot (*Colossians*, p. 326) compares Eccl. iv. 6 *πλήρωμα δρακὸς ἀναπαύσεως ...μόχθου*, 'a handful of rest...of toil.' *Κοφίνους...σφυρίδων*. Wycliffe, "coffyns...leepis"; cf. v. 8, note.

λέγουσιν αὐτῷ Δώδεκα...ἑπτά] Their memory does not fail them as regards their own part in the transaction, so far at least as it had its immediate reward.

21. *καὶ ἔλεγεν αὐτοῖς Οὔπω συνίετε;*] Even now their powers of reflexion were not in exercise. Mt. represents the Lord as anticipating their riper thoughts (*πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φ. καὶ Σ.*), and adds that upon this they understood that the teaching of the Pharisees and Sadducees was the leaven of which they must beware. But Mc.'s stimulating question, which leaves the Twelve to think out the matter for themselves, is certainly more characteristic of our Lord's method of dealing with souls. Nor does the equation *ζύμη* = *διδαχή* at all exhaust the purpose of His reference to the two miracles of the loaves. The inability to understand a metaphor was but a part of their offence; their anxiety about the want of bread had shewn a distrust of His power to provide which the experience of baskets twice refilled ought to have made impossible. It is *ὀλιγοπιστία* and not mere want of intelligence which He censures (Mt. xvi. 8).

22—26. ARRIVAL AT BETHSAIDA. A BLIND MAN RECOVERS SIGHT. (Mc. only.)

22. *ἔρχονται εἰς Βηθσαιδάν*] From Dalmanutha (viii. 10 q.v.). Bethsaida, sc. Julias; see note on vi. 45. The remarkable reading of D and some other O.L. authorities (*Βηθανίαν*) either refers to an unknown Bethany on the Lake, or has arisen from a confusion of Bethsaida with the Bethany beyond Jordan (Jo. i. 28) where John baptized;

ἄψηται. [23]καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ 23
ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ
ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ ἐπηρώτα

23 επιλαβ. της χειρος] λαβομενος την χειρα D | εξηνεγκεν ℵBCL (Δ) 33] εξηγαγεν ADNXΓΠΣΦ al min$^{\text{fere omn}}$

the latter locality is excluded by its inland position. Bethsaida Julias was at this time more than a *κώμη* (*vv.* 23, 26, cf. Jo. i. 45), but it may have kept its old style in the popular speech; or one of the villages in its territory may be intended (vi. 36).

φέρουσιν αὐτῷ τυφλόν κτλ.] A second miracle recorded only by Mc. (cf. vii. 32 ff.). There are some remarkable coincidences between the two narratives, both of language and of detail. The words *φέρουσιν αὐτῷ ...καὶ παρακαλοῦσιν ἵνα...πτύσας...ἀναβλέψας* are common to both; cf. also *ἐπιλαβόμενος* (viii. 23) with *ἀπολ.* (vii. 33). Both again agree in many of the circumstances: the withdrawal from the crowd, the touching of the organs affected, the strict charge to keep the matter close. Yet there is no room for suspecting either of the two miracles. Similarity of surroundings may have led to partial similarity of circumstances; but the narratives are at the heart of the facts distinct.

τυφλόν] The first mention in Mc. of blindness as an infirmity for which a cure was sought from Christ: a second case occurs in x. 46 ff.; for cases in the other Gospels see Mt. ix. 27, xi. 5, xii. 22, xv. 30, xxi. 14, Jo. ix. 1 ff. *Παρακ. αὐτ. ἵνα αὐτοῦ ἅψηται*: cf. i. 41, x. 13; and for the converse, iii. 10, v. 27 ff., vi. 56. *Παρακαλεῖν ἵνα*: cf. v. 10, 18 (note).

23. *ἐπιλαβόμενος τῆς χειρός κτλ.*] Cf. *κρατήσας τῆς χειρός*, i. 31, v. 41, ix. 27: *ἐπιλαβέσθαι* (*τινός, τινά*) occurs in Lc.$^{\text{ev. 5, act. 7}}$, 1 Tim.^{2}, Heb.^{2}, but in the other Gospels only here and Mt. xiv. 31. Like the *κωφὸς μογιλάλος* the blind man is taken apart (*ἀπολαβόμενος*, vii. 33), but since he cannot follow, the Lord leads him by the hand (Bengel: "ipse ducebat: magna humilitas"). For the double gen. (*τῆς χειρὸς τοῦ τυφλοῦ*) see WM., p. 252; R.V. rightly, "he took hold of the blind man by the hand."

ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης] 'He brought him outside the village' (Wycliffe: "out of the streete"); the appeal had evidently been made in one of the thoroughfares or open spaces where a concourse might be expected. For this use of *ἔξω* cf. i. 45, xi. 19.

πτύσας εἰς τὰ ὄμματα αὐτοῦ] Cf. vii. 33, note. The Lord condescends to use a popular remedy as a symbol of the healing power which resided in His own humanity. Suetonius ascribes a similar miracle to Vespasian: *Vesp.* 7 "e plebe quidam luminibus orbatus, item alius debili crure sedentem pro tribunali pariter adierunt... 'restituturum oculos si inspuisset, confirmaturum crus si dignaretur calce contingere'...utrumque temptavit, nec eventus defuit." See also Tac. *hist.* iv. 81. The poetical word *ὄμμα* is rare in Biblical Gk. (Prov.^{5} Sap.^{2} 4 Macc.^{3} Mt.^{1} Mc.^{1}). *Ἐπιθεὶς τὰς χεῖρας αὐτῷ*: the laying on of hands is vouchsafed as an additional help to the blind man's faith. In some cases it seems to have been the only sign of healing used (vi. 5, Lc. iv. 40, xiii. 13).

ἐπηρώτα αὐτόν Εἴ τι βλέπεις;] For the imperf. cf. v. 9, viii. 27, 29. The question is regarded as a factor in a process which is passing before the reader's mind. On *εἰ* as a direct interrogative see WM., p. 639; the traditional text softens but at the same time weakens the sentence (see

24 αὐτόν Εἴ τι βλέπεις; [24]καὶ ἀναβλέψας ἔλεγεν
Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας.
25 [25]εἶτα πάλιν ἔθηκεν τὰς χεῖρας ἐπὶ τοὺς
ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν καὶ ἀπεκατέστη, καὶ
26 ἐνέβλεπεν τηλαυγῶς ἅπαντα. [26]καὶ ἀπέστειλεν

23 *βλεπεις* BCD*Δ 2$^{\text{pe}}$ me aeth] *βλεπει* ℵAD^{2}LNXΓΠΣΦ al min$^{\text{fere omn}}$ latt syrr go arm   24 *οτι ως δενδρα ορω περιπ.* ℵABC*LM$^{\text{txt}}$NXΓΔΠΣΦ min$^{\text{pl}}$ go] *ως δ. περιπ.* C^{2}DM$^{\text{mg}}$ 1 604 al$^{\text{nonn}}$ latt syrr arm me aeth | *περιπατουντα* F 225   25 om *ειτα* syr$^{\text{pesh}}$ arm | *και διεβλεψεν* (ℵBC*LΔ 1 28 209 346)] *και ηρξατο αναβλεψαι* D b ff i r vg *και εποιησεν αυτον αναβλεψαι* ANX al$^{\text{fere omn}}$ a f q *et uidit* k syr$^{\text{sin uid (sic)}}$ om syr$^{\text{pesh}}$ *κ. επ. αυτ. αναβλ. και διεβλεψεν* 13 69 (arm) | *απεκατεστη* ℵBCLΔ min$^{\text{pauc}}$] *απεκατεσταθη* (*αποκ.*) A (D) N (U) XΓ (Π) ΣΦ al min$^{\text{pl}}$ | *και ενεβλεπεν* ℵ$^{\text{c}}$BLΔ 13 28 69 346] *κ. ενεβλεψεν* ACEGΓΠΣΦ al min$^{\text{permu}}$ *κ. ανεβλεψεν* FM* min$^{\text{sat mu}}$ *ωστε αναβλεψαι* D latt | *τηλαυγως* ℵ$^{\text{c}}$ABDNXΓΠΣΦ min$^{\text{fere omn}}$] *δηλαυγως* ℵ*C (L) Δ *δηλως* 33 | *απαντας* AC^{2}NXΓΠΣΦ min$^{\text{pl}}$ go om c k

vv. ll.). The Lord recognises that the recovery of sight in this case will be gradual; Victor: *σημαίνων ὡς ἀτελὴς τῶν προσαγόντων ἡ πίστις καὶ αὐτοῦ τοῦ πεπηρωμένου τὰς ὄψεις.*

24. *ἀναβλέψας ἔλεγεν κτλ.*] At the question the man involuntarily raised his eyes. Ἀναβλέπειν is either (*a*) to look up (vi. 41, vii. 34, xvi. 4) or (*b*) to recover sight (x. 51, 52); the context determines the meaning in each case. The same ambiguity appears in certain other verbs compounded with *ἀνά*, e.g. *ἀνάγειν*, *ἀναδιδόναι*, *ἀναδύεσθαι*, *ἀνακαλεῖν*. *Βλέπω τοὺς ἀνθρώπους κτλ.*, "I see men, for I perceive objects like trees walking." As yet he can discriminate a man from a tree of the same height only by his movements; the image reflected on the retina is still indistinct; "nec caecus est nec oculos habet" (Jerome). Cf. Jud. ix. 36 *τὴν σκιὰν τῶν ὀρέων σὺ βλέπεις ὡς ἄνδρας*. The reading of the R.T. which omits *ὅτι* and *ὁρῶ*—"I see men like trees, walking"—is easier, but comparatively pointless. On the distinction between *βλέπω* and *ὁρῶ* see iv. 12, note.

25. *εἶτα πάλιν ἔθηκεν κτλ.*] A second application of the Lord's hand completes the cure. *Διέβλεψεν*, *ἀπεκατέστη*, *ἐνέβλεπεν*, represent the completeness of the recovery in three aspects; the man saw perfectly, his faculty of sight was from that hour restored, he was able henceforth to examine every object and interpret the phenomena correctly. The reading of D latt. (*ἤρξατο ἀναβλέψαι*), while it aims at removing a tautology, misses the point of Mc.'s description; the second imposition of hands, unlike the first, was followed by perfect restoration. *Διαβλέπειν*, to see clearly, does not occur in the LXX., but Aq. substitutes *διάβλεψις* for *ἀνάβλεψις* in Isa. lxi. 1; in the N.T. its meaning is well illustrated by Mt. vii. 5 = Lc. vi. 42 *ἔκβαλε...τὴν δοκὸν καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος*, 'thou shalt gain clearness of vision.' Ἐμβλέπειν, to turn and fix the eyes upon (cf. Jud. xvi. 27 (A), 1 Esdr. iv. 33 (A), Mt. xix. 26, Mc. x. 21, 27, xiv. 67, Jo. i. 36, 43), implies the power to concentrate the attention on a particular object: the construction is usually *ἐμβλ. τινί* or *εἰς*, but *ἐμβλ. τινά* occurs in Jud. *l.c.*, Isa. v. 12. Τηλαυγῶς, 'clearly, though at a distance'; his sight served for distant objects as well as for those near at hand, so completely was it restored; cf. Strabo xvii. 30 *ἀφορῶνται δ' ἐνθένδε τηλαυγῶς αἱ πυραμίδες*. The adv. is *ἅπ. λεγ.* in the N.T.; the LXX. use *τηλαυγής*, *τηλαύγημα*, *τηλαύγησις*.

αὐτὸν εἰς οἶκον αὐτοῦ λέγων Μηδὲ εἰς τὴν κώμην εἰσέλθῃς.

[27] Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς 27

26 μηδε εις την κωμην εισελθης ℵ^{c} (μη ℵ*) BL 1* 209 syr^{sin} me] μηδενι ειπης εις την κωμην (εν τη κωμη) (c) k υπαγε εις τον οικον σου και μηδενι ειπης εις την κωμην D (q) υπαγε εις τ. ο. σ. και εαν εις την κ. εισελθης 13 (28) 69 (346) 2^{pe} et cum μηδεν ειπης τινι Φ item omisso μηδε i et omisso μηδε εν τη κωμη b f ff vg υπ. εις τ. ο. σ. και μη εις την κ. εισελθης a μηδε εις τ. κ. εισελθης αλλα υπ. εις τ. ο. σ. και οταν εις τ. κ. εισελθης μηδενι ειπης εν τη κωμη arm μηδε εις τ. κ. εισελθης μηδε ειπης τινι εν τη κωμη ACEFG HKMNSUVXΓΔΠΣ min$^{fere\ omn}$ syrr$^{pesh\ hel\ (txt)}$ go aeth 27 εις τας κωμας Καισαριας (-ρειας BKMSUΓΠ) ℵACEFHLNXΔΣΦ] εις Καισαριαν D a b ff i q r

Δηλαυγῶς (vv. ll.), besides being a word of doubtful authority, misses an important point.

As Gould rightly remarks (in opposition to Weiss): "we have no right to argue from this single case that gradualness was the ordinary method" of the Lord's working. On the contrary, the abnormal character of this incident is probably the cause of its being selected by the Evangelist or St Peter. Euth. is probably not far from the truth in his explanation of the slowness of the recovery: ἀτελῶς δὲ τὸν τυφλὸν τοῦτον ἐθεράπευσεν ὡς ἀτελῶς πιστεύοντα. For homiletic treatment cf. Bede: "paullatim et non statim repente curat quem uno mox verbo si vellet poterat curare, ut magnitudinem humanae caecitatis ostenderet, quae quasi pedetentim et per quosdam profectuum gradus ad lucem divinae visionis solet pervenire."

26. εἰς οἶκον αὐτοῦ] Our Lord seems to have desired that those who had been recently healed should seek the retirement of their own homes, cf. ii. 11, v. 19. The house was apparently away from the town: see next note.

μηδὲ εἰς τὴν κώμην εἰσέλθῃς] 'So far from holding any conversation with the people of the village, do not even enter it for the present: go straight home.' The reading is discussed at some length in WH., *Intr.*, § 140; a defence of the traditional text is attempted by Burgon-Miller, *Causes of Corruption*, p. 273 f. Dr Hort points out that "the peculiar initial μηδέ has the terse force of many sayings as given by St Mark." Μηδέ is used with the imperative in the same sense (=*ne quidem*) in Eph. v. 3, 2 Thess. iii. 10, and with the infinitive by Mc. (ii. 2, iii. 20); but there is no precise parallel in the N.T. Jerome's mystical interpretation is curious: "vade in domum tuam, h. e. in domum fidei, h. e. in ecclesiam; ne revertaris in viculum Iudaeorum."

27—30. JOURNEY TO NEIGHBOURHOOD OF CAESAREA PHILIPPI. QUESTIONS AS TO THE LORD'S PERSON (Mt. xvi. 13—20, Lc. ix. 18—21).

27. καὶ ἐξῆλθεν ὁ Ἰησοῦς κτλ.] From Bethsaida the Lord and the Twelve moved northwards, following the course of the Jordan till they reached the neighbourhood of its sources; the road may have lain entirely on the E. bank, or the party may have crossed the river below the waters of Merom where the bridge known as *Jisr benât Yakûb* joins the Jaulân to Galilee. The Caesarea to whose 'villages' they came was distinguished from that upon the coast of the Mediterranean as Φιλίππου: it was in Philip's tetrarchy (Lc. iii. 1), and had been recently rebuilt in part by Philip's munificence, and named after Augustus, as Bethsaida had been renamed Julias after the daughter of the Imperator; Joseph. *ant.* xviii. 2. 1 Φίλιππος δὲ Πανεάδα τὴν πρὸς ταῖς πηγαῖς τοῦ Ἰορδάνου κατασκευάσας ὀνομάζει Καισάρειαν· κώμην δὲ

τὰς κώμας Καισαρίας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ
ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με
28 λέγουσιν οἱ ἄνθρωποι εἶναι; [28] οἱ δὲ εἶπαν αὐτῷ
λέγοντες ὅτι Ἰωάνην τὸν βαπτιστήν, καὶ ἄλλοι

27 *εν τη οδω και* k | *τινα*] *τι* K 28 *ειπαν* ℵBC^{*2}LΔ k syr$^{\text{pesh}}$ me aeth] *απεκριθησαν* ADNXΓΠΦ al min$^{\text{omn vid}}$ latt$^{\text{vt (exc k) vg}}$ syr$^{\text{hcl}}$ arm go

Βηθσαιδὰ πρὸς λίμνῃ τῇ Γεννησαρίτιδι πόλεως παρασχὼν ἀξίωμα...Ἰουλίᾳ θυγατρὶ τῇ Καίσαρος ὁμώνυμον ἐκάλεσεν. In passing from one of Philip's new cities to the other the Lord found Himself in a more distinctly and aggressively Hellenised country. The old name of the town—Paneas, now Bânias—marked it as sacred to the worship of Pan; its second name connected it with the worship of the Emperor, in whose honour a temple had been erected close to the old shrine of Pan (Joseph. *ant.* XV. 10. 3). The population was chiefly Gentile (cf. Schürer II. i. 133 ff.), yet, as this context shews, not exclusively so, especially in the suburbs, to which the Lord seems to have confined Himself. The physical surroundings of Caesarea are graphically described by Stanley, *S. and P.* p. 397: "over an unwonted carpet of turf...through a park-like verdure...the pathway winds, and the snowy top of the mountain itself is gradually shut out from view by its increasing nearness, and again there is a rush of waters through deep thickets, and the ruins of an ancient town...rise on the hill side: in its situation, in its exuberance of water, its olive groves, and its view over the distant plain, almost a Syrian Tivoli"; cf. G. A. Smith, *H. G.*, p. 473 f. For the Talmudic name, קִסְרִין or קֵסָרְיוֹן, see Neubauer, *Geogr. du Talm.*, p. 237. Αἱ *κῶμαι Καισαρίας* (Mt. *τὰ μέρη*: cf. note on vii. 24) are the villages and small towns that clustered round Caesarea, and belonged to its territory; so the phrase is used repeatedly in the LXX. of Joshua and 1, 2 Chronicles.

ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθ.] Probably one of the chief purposes of the long journey over a relatively unfrequented road was to afford opportunities for the instruction of the Twelve. The Lord begins by eliciting their views with regard to Himself. The Galilean ministry was now practically at an end; the way to the Cross was opening before Him. Thus the moment had come for testing the result upon the Twelve of what they had seen and heard, and preparing them for the future. It was felt by Jesus Himself to be a crisis of great moment, and He prepared for it by prayer (Lc. ix. 18), as He had prepared for the first circuit of Galilee (Mc. i. 35), and for the selection of the Twelve (Lc. vi. 12). For another important conversation *ἐν τῇ ὁδῷ* cf. x. 32.

τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;] Mt. *τ. λ. οἱ ἄνθρ. εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;* Lc. *τ. με οἱ ὄχλοι λ. εἶναι;* He asks for information, perhaps in order to lead them to the further question which follows, or it may have been from a desire to ascertain by the ordinary methods of human knowledge what they would have had opportunities of knowing, which were denied to Him by the circumstances of His position (cf. v. 30^{b}, note). Not even the Pharisees ventured to discuss the Master in His presence.

28. *Ἰωάνην τὸν βαπτιστήν κτλ.*] Sc. *λέγουσιν οἱ ἄνθρωποί σε εἶναι.* These conjectures have already been mentioned (vi. 14, 15, where see notes). Matthew adds that some had singled out the prophet Jeremiah—possibly (Edersheim, ii. 79) on account of the

Ἠλείαν, ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν. [29]καὶ 29 αὐτὸς ἐπηρώτα αὐτούς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ Cὺ εἶ ὁ

28 οτι εις ℵBC*L me] ενα AC^{3}NXΓΔΠΣΦ al min$^{\text{fere omn}}$ (k) arm ως ενα D latt$^{\text{vt (exc k) vg}}$

29 επηρωτα αυτους ℵBC*DLΔ] λεγει αυτοις AC^{3}NXΓΠΣ al min$^{\text{pl}}$ b (f) i vg (syrr) go arm aeth (και...αυτοις om k) | ο χριστος] + ο υιος του θεου ℵL 157 (b) r syr$^{\text{hier}}$ + ο υι. τ. θ. του ζωντος 13 69 124 346 syr$^{\text{pesh}}$

denunciatory character of one side of our Lord's teaching, possibly (J. Lightfoot on Mt. xxvii. 9) because Jeremiah occupied the first place in the order traditionally assigned to the 'Latter Prophets' (cf. Ryle, *O. T. Canon*, p. 225 ff.). Cf. the references to Jeremiah in 2 Macc. ii. 5 ff., xv. 14 f.; in 4 Esdr. ii. 18 the return of both Isaiah and Jeremiah is anticipated, "mittam tibi adiutorium pueros meos Isaiam et Hieremiam." Few in Galilee, it seems, had spoken of Jesus as Messiah (see however Mt. ix. 27), though in Judaea this possibility had been freely discussed (Jo. vii. 28—31, 41, ix. 22), and even in Samaria (Jo. iv. 29), and perhaps in Phoenicia (Mt. xv. 22). Perhaps the advent of a national deliverer was not so anxiously awaited in a country where members of the Herod family were in power as in Judaea under Roman sway; yet see Jo. vi. 15.

29. *καὶ αὐτός*] *Αὐτός* is not emphatic, but, like *ὁ δέ*, serves to shew that the previous speaker takes up the conversation again. *Ὑμεῖς δὲ τίνα κτλ.* 'but ye'—in contrast to men in general—'those without' (cf. iv. 11). All the Synoptists attribute the answer to Peter, but they report it differently. *Ἀποκριθεὶς λέγει*: an instance of the aor. part. of identical action coupled with a pres., cf. Burton, § 141; Mt., *ἀποκρ. εἶπεν*. Mt.'s brief *σὺ εἶ ὁ χριστός* becomes in Lc. *τὸν χριστὸν τοῦ θεοῦ*, and in Mt., *σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος*. But in each of the forms the essence of the confession is the same. In the O. T. the priest or king is GOD'S Anointed: 1 Regn. xxvi. 9, 11 *χριστὸν Κυρίου* (מְשִׁיחַ יְהוָֹה), 2 Regn. xxiii. 1 *χρ. θεοῦ Ἰακώβ* (מ׳ אֱלֹהֵי יַעֲקֹב), and the ideal King of the Psalms is also son of God (Ps. ii. 7, lxxxix. 26, 27); cf. Enoch cv. 2, and on the import of the last ref. see Stanton, *J. and Chr. M.*, p. 288. The epithet *ὁ ζῶν* is possibly suggested by the pagan surroundings of Caesarea; for its use in the O.T. cf. Esth. vi. 13, viii. 13, Sir. xviii. 1, Dan. v. 23 (LXX.), vi. 20 (21) (Th.), and the constant phrases *ζῇ Κύριος, ζῶ ἐγώ, λέγει Κύριος*: in the N.T. it occurs again in Mt. xxvi. 63, Jo. vi. 57 (*ὁ ζῶν πατήρ*), Rom. ix. 26, 2 Cor. vi. 16, 1 Th. i. 9, 1 Tim. iii. 15, iv. 10, Heb. iii. 12, ix. 14, x. 31, xii. 22, 1 Pet. i. 23, Apoc. vii. 2, x. 6, xv. 7 (*ὁ ζῶν εἰς τοὺς αἰῶνας τῶν αἰώνων*).

According to Mt. xiv. 33 (*ἀληθῶς θεοῦ υἱὸς εἶ*), Jo. vi. 69 (*σὺ εἶ ὁ ἅγιος τοῦ θεοῦ*), this was not the first occasion upon which the Messiahship of the Lord had been confessed by the Twelve. Peter in particular had known who He was from the first (Jo. i. 41). But his belief is now solemnly and formally professed, and the Lord rewards this act of recognition on the part of His Apostle with a remarkable promise which Mt. alone has preserved (Mt. xvi. 17 ff., cf. Hort, *Ecclesia*, p. 10 f.). On Mc.'s omission of the reward cf. Victor: *τὴν γὰρ ἀκριβεστέραν περὶ τούτου διήγησιν παρεχώρησεν ὁ παρὼν εὐαγγελιστὴς τῷ Ματθαίῳ...ἵνα μὴ δόξῃ Πέτρῳ τῷ ἑαυτοῦ χαρίζεσθαι διδασκάλῳ*. Eusebius (*D. E.* iii. 3) is perhaps more accurate: *ταῦτα μὲν οὖν ὁ Πέτρος εἰκότως παρασιωπᾶσθαι ἠξίου· διὸ καὶ Μᾶρκος αὐτὸ παρέλιπεν*.

30 *χριστός.* [30]*καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν*
περὶ αὐτοῦ.
31 [31]*Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι Δεῖ τὸν υἱὸν*
τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι
ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν

31 *υπο* ℵBCDGKLΠΣΦ] *απο* AXΓΔ al min^{pl} | *των αρχ. κ. των γρ.*] om *των* bis AGKNΔΠΣ om *των* 1° FLΓ om *των* 2° XΦ

30. *καὶ ἐπετίμησεν αὐτοῖς κτλ.*] Lc., *ἐπιτιμήσας αὐτοῖς παρήγγειλεν.* On this use of *ἐπιτιμᾶν* cf. i. 25. The censure which the word implies belongs here only to the disobedience which the Lord has reason to anticipate (cf. i. 45, vii. 36); Vg. *comminatus est eis ne cui dicerent.* Περὶ αὐτοῦ, i.e. as Mt. explains, *ὅτι αὐτός ἐστιν ὁ χριστός.* The spread of such a rumour would have either precipitated the Passion, or prevented it at the cost of substituting a national and political movement for one which was spiritual and universal.

31—33. THE PASSION FORETOLD; PETER REPROVED (Mt. xvi. 21—23, Lc. ix. 22).

31. *ἤρξατο διδάσκειν*] Mt. *ἀπὸ τότε ἤρξατο Ἰησοῦς Χριστὸς δεικνύειν.* It was a new departure, beginning with the moment when by the confession of the Twelve He was acknowledged to be the Christ. The Christ must suffer (Lc. xxiv. 26, Acts xxvi. 23 *παθητὸς ὁ χρ.*); so prophecy had clearly foretold (Acts viii. 32—35). But the idea was nevertheless strange and repulsive to the Jewish mind; see Westcott, *Study of the Gospels*, p. 141, Stanton, p. 125 ff., Schürer II. ii. p. 184 ff.; quite other thoughts were associated with the name of Messiah. The Lord therefore does not say as yet *δεῖ τὸν χριστὸν πολλὰ παθεῖν*, but calls Himself as heretofore *τὸν υἱὸν τοῦ ἀνθρώπου* (Mc. Lc.). Irenaeus (iii. 16. 5) quotes this passage against the Docetic notion of an impassible Christ. Πολλὰ *παθεῖν*: a frequent phrase in reference to the Passion, cf. Mt. xvi. 21, Mc. ix. 12, Lc. ix. 22, xvii. 25; the Lord suffered *πολλά* but not *πολλάκις*, Heb. ix. 26.

ἀποδοκιμασθῆναι...ἀποκτανθῆναι...ἀναστῆναι] A remarkably complete outline of the Passion in its three stages: (1) the official rejection of the Messiah by the Sanhedrin, (2) His violent death, (3) His victory over death. Καὶ *ἀποδοκιμασθῆναι* (Mc., Lc., omitted by Mt.) looks back to Ps. cxvii. (cxviii.) 22; cf. xii. 10, 1 Pet. ii. 4 ff.; *ἀποδοκιμάζειν* (= מָאַס Ps. *l. c.*) is to reject after scrutiny, and implies an official testing and rejection of His claims. This was to be conducted by the three factors in the national council acting together (*ὑπὸ τῶν πρ. καὶ ἀρχ. καὶ γρ.* Mt., so Lc.), but each severally responsible and consenting to the verdict (*ὑπὸ τῶν πρ. καὶ τῶν ἀρχ. καὶ τῶν γρ.*, Mc.). The words distinctly contemplate Jerusalem as the scene of the rejection, for there only could the *ἀρχιερεῖς* be found, or the three classes take common action. The three are mentioned together again xi. 27, xiv. 43, 53 (*οἱ ἀρχ. κ. οἱ γρ. κ. οἱ πρ.*), xv. 1 (*οἱ ἀρχ. μετὰ τῶν πρ. καὶ γρ.*). For the *γρ.* see note on i. 22; the *ἀρχιερεῖς* (Vg. *summi sacerdotes*, A. V. and R. V., "chief priests") are the heads of the priestly class, High Priest and ex-High Priests, and other leading members of the sacerdotal aristocracy; cf. Acts iv. 6 *ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ*, and see Blass *ad l.* and Schürer II. i. p. 177 ff. The *πρεσβύτεροι* (to be distinguished of course from the elders of vii. 3, 5) appear to have been the non-professional or lay

γραμματέων καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. [32]καὶ παρρησίᾳ τὸν λόγον ἐλάλει. καὶ 32
προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾷν

31 μετα τρεις ημερας] (εν) τη τριτη ημερα 1 (13 28) 33 69 124 2^{pe} al^{pauc} d g arm aeth 32 προσλαβομενος] προσκαλεσαμενος Γ | αυτω] + *ne cui illa diceret* (c) k + *Domine propitius esto nam hoc non erit* a b n (syr^{sin})

element in the Council—a survival apparently of the γερουσία of Maccabean times (1 Macc. xii. 6, 3 Macc. i. 8) and of the primitive זִקְנֵי־יִשְׂרָאֵל (Exod. xvii. 5).

καὶ ἀποκτανθῆναι] So also Mt., Lc.; this late pass. aor. occurs in 1 Macc. ii. 9, and again in Mc. ix. 31 (cf. WSchm., p. 128). Καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι: Mt., Lc., καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. Ἐγείρομαι is used of the Resurrection in Mc. (WH.) exclusively, in Mt. and Lc. the two verbs appear to be employed indiscriminately; in doctrinal passages ἐγείρομαι as a pass. in form suggests the thought of ὁ ἐγείρας (Rom. iv. 24 f., viii. 11, 34, 1 Cor. xv. 14, 15, cf. Ign. *Trall.* 9), but this is hardly present to the writers of the Gospel narrative. Μετὰ τρ. ἡμ.; so Mc. always (ix. 31, x. 34), except when he uses διὰ τριῶν ἡμερῶν (xiii. 2, *v.l.*, xiv. 58) in reference to the saying of Jo. ii. 19. Mt. also has μετὰ τρ. ἡμ. in xxvii. 63, but elsewhere he writes τῇ τρίτῃ ἡμέρᾳ (xvi. 21, xvii. 23, xx. 19), and so Lc., ix. 22, xviii. 33 (τῇ ἡμ. τῇ τρ.), xxiv. 7, 46, Acts x. 40, and Paul (1 Cor. xv. 4, τῇ ἡμ. τῇ τρ.). Mc.'s phrase occurs also, with another reference, in Acts xxv. 1; cf. μετὰ τρεῖς μῆνας (Acts xxviii. 11); μετὰ τρία ἔτη Gal. i. 18; τῇ τρίτῃ Acts xxvii. 19. Both phrases were perhaps suggested by Hos. vi. 2, ὑγιάσει ἡμᾶς μετὰ δύο ἡμέρας· ἐν τῇ ἡμέρᾳ τῇ τρίτῃ καὶ ἀναστησόμεθα. The earliest tradition seems to have inclined to the former, modifying it however so as to retain a reference to the third day. That μετὰ τρεῖς ἡμέρας in this connexion is equivalent to ἐν τῇ τρίτῃ ἡμέρᾳ is clear from the explanatory ἕως τῆς τρίτης ἡμέρας in Mt. xxvii. 64; cf. Mt. xii. 40 where the stay of the Lord in the grave is described as "three days and three nights"; see also Field, *ot. Norv.* (on Mt. xvi. 13). The easier phrase however soon superseded the harder, and is almost universal in early citations from the Gospels (Resch, *aussere Par. zu Lc.* p. 147 ff.), and in Creeds it is varied only by the equivalent διὰ τριῶν ἡμερῶν or τριήμερον (Caspari, *Quellen*, iii. p. 70 f.). On the singular renderings of some O. L. texts see J. R. Harris, *Codex Bezae*, p. 91. The Sinaitic Syriac substitutes 'on the] third day' in Mc., but in Mt. xxvii. 63 retains 'after three days.'

32. παρρησίᾳ τὸν λόγον ἐλάλει] He spake the saying (so probably here, but cf. i. 45) without reserve (Wycliffe, "pleynli," "openli"), in the presence of all the Twelve (Euth. φανερῶς καὶ ἀπαρακαλύπτως), and in plain, direct words. Παρρησίᾳ (here only in the Synoptists) is contrasted with ἐν κρυπτῷ (Jo. vii. 4): ἐν παροιμίαις (Jo. xvi. 25, cf. 29); for the general sense and use of the word see Lightfoot on Col. ii. 15.

προσλαβόμενος ὁ Πέτρος αὐτόν κτλ.] To Peter such frankness seemed to be indiscreet; such premonitions of failure were at variance with all his conceptions of the Christ. The Master had manifested a momentary weakness; it was his duty as senior of the Twelve to remonstrate. He took the Lord aside a little, as if to ask a question or to give some information privately, perhaps in order to spare the Master the pain of a public remonstrance, 'as though he pitied Him,' Syr.$^{sin.}$ (Bede: "ne praesentibus

33 αὐτῷ. [33]ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει Ὕπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

33 *και ιδ. τ. μαθ. αυτου*] om k | *και λεγει*] *λεγων* ADXΓΠ al latt$^{\text{vt pl vg}}$ syr$^{\text{hcl}}$ go arm

ceteris condiscipulis magistrum videatur arguere"). *Προσλαβέσθαι* (Mt. Mc.) is used of the stronger or wealthier coming to the help of the weaker or poorer (Ps. xvii. (xviii.) 17 (ℵA), xxvi. (xxvii.) 10, Acts xviii. 26, Rom. xiv. 1, 3, xv. 7), and carries here an air of conscious superiority. Something of this officiousness had shewn itself already in Simon Peter's relations to his Master (i. 36); the tension of his recent act of faith and the exaltation of feeling which followed it probably exaggerated this fault of natural character, and led to the astounding conduct described in the next words.

ἤρξατο ἐπιτιμᾷν αὐτῷ] Mt. gives the words: *ἵλεώς σοι* (1 Macc. ii. 21), *Κύριε, οὐ μὴ ἔσται σοι τοῦτο.*

33. *ὁ δὲ ἐπιστραφεὶς κτλ.*] The Lord turned sharply round as if to face the speaker—a characteristic act, see v. 30, Mt. ix. 22, Lc. vii. 9, 44, ix. 55, x. 23, xiv. 25, xxii. 61, xxiii. 28, Jo. i. 38; for *ἐπιστρέφεσθαι* (*ἐπιστρέφειν*) in this sense cf. v. 30, Jo. xxi. 20, Acts ix. 40, Apoc. i. 12. The mere sight of the Lord's face might have sufficed for Peter (Lc. xxii. 61), but Jesus as He turned caught sight of the rest of the Twelve (*ἰδὼν τοὺς μαθητὰς αὐτοῦ*), who were probably watching the scene with interest, and perhaps shared Peter's views. A public reproof was therefore necessary, and the Lord did not spare His first Apostle; *ἐπετίμησεν Πέτρῳ*, so Mc. only, apparently in reference to *v.* 32, *ἤρξατο ἐπιτιμᾷν*, cf. Bengel: "dum increpat, increpationem meretur," a point which the Vg. misses—*coepit increpare...comminatus est.* Mc., who does not record the Lord's commendation of Peter, accentuates the reproof.

ὕπαγε ὀπίσω μου, Σατανᾶ] Cf. Mt. iv. 10 *ὕπαγε, Σατανᾶ*—the words in which the Lord before the beginning of His public work dismissed the Tempter, when he offered the kingdoms of the world on condition of receiving homage for them. This temptation was now renewed by Satan in the person of the Apostle who desired his Master to put from Him the prospect of the Cross. It is unnecessary to suppose that Peter is here called 'Satan' (cf. Jo. vi. 70), or that the word is to be understood in its etymological sense, 'adversary' (see note on i. 13). The Lord recognises Satan in Peter, who for the moment acts Satan's part. Thpht.: *ὁ σατανᾶς μόνος οὐ θέλει αὐτὸν παθεῖν ...Σατανᾶν ὀνομάζει τὸν Πέτρον ὡς τὰ Σατανᾶ φρονοῦντα*, cf. Macar. Magn. iii. 27 *οὐ Πέτρου τὸ ῥῆμα ἀλλ' ὑποβολὴ τοῦ σατανᾶ τὸ λεχθέν.* *Ὑπάγειν ὀπίσω τινός* (Mt., Mc. here: not in the true text of Mt. iv. 10) is interpreted by Origen in a favourable sense as = *ἀκολουθεῖν ὀ. τ.*: *διὰ μὲν τὴν πρόθεσιν, οὖσαν δεξιάν, λέγει αὐτῷ Ὑ. ὀ. μ., οἱονεὶ καταλιπόντι τὰ δι' ὧν ἠγνόει... ἀκολουθεῖν τῷ Ἰησοῦ.* But *ὑπάγειν* is not = *ἐλθεῖν* (v. 34); it implies removal, not approach, and *ὀπίσω μου* in this connexion represents defeat and banishment from the sight of the conqueror, not a closer attachment to the company of the Master; cf. Ps. vi. 11 (ℵA), ix. 4, xlix. (l.) 17, Isa. xxxviii. 17. If Peter identified himself with Satan, he must share Satan's repulse and exile.

ὅτι οὐ φρονεῖς κτλ.] It is not merely the officiousness of Peter which is rebuked, but the graver error which led him to interfere. His resistance to the thought of the Passion

[34] *Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν* 34

34 *ει τις* ℵBC*DLΔ 604 al$^{\text{pauc}}$ latt syr$^{\text{hcl(mg)}}$ arm Or] *οστις* AC^{2}XΓΠΣΦ al min$^{\text{p}}$ syrr me go aeth | *οπισω μου*] om k | *ελθειν* ℵABC^{2}KLΠΣ min$^{\text{mu}}$ c g k l arm me Or] *ακολουθειν* C*DXΦ al 1 28 604 al$^{\text{sat mu}}$ a b f ff n q vg *ελθ. και ακολ.* Δ | *απαρνησασθω*... *αρατω*] *επαρατω* Δ

revealed a deep cleavage between his mind and the Mind of God. The illumination which had enabled him to apprehend the Messiahship of Jesus (Mt. xvi. 17) left him still unable to assimilate the *λόγος τοῦ σταυροῦ*. On this fundamental point he was not in sympathy with the Divine order of things. *Φρονεῖν τὰ τοῦ θεοῦ* = *φρ. τὰ τοῦ πνεύματος*, the opposite of *φρ. τὰ τῆς σαρκός* (Rom. viii. 5) or *τὰ ἐπίγεια, τὰ ἐπὶ τῆς γῆς* (Phil. iii. 19, Col. iii. 2); such conformity with the Divine Mind distinguished the Master and is the aim of the true disciple (Phil. ii. 5). It is interesting to see how this Gospel phrase reflects and expands itself in the Pauline Epistles. For earlier instances of *φρονεῖν τά τινος* cf. Esth. viii. 13, 1 Macc. x. 20, and in non-Biblical Gk., Dem. *in Phil.* 3 *οἱ τὰ Φιλίππου φρονοῦντες*, Dion. H. ii. *οἱ φρονοῦντες τὰ τῆς ὀλιγαρχίας*: and for a practical application of the present passage see Orig. *in Mt.* t. xii. 23 *μὴ νομίσωμεν τοίνυν τὸ τυχὸν εἶναι ἁμάρτημα φρονεῖν τὰ τῶν ἀνθρώπων, δέον ἐν πᾶσι φρονεῖν τὰ τοῦ θεοῦ*. Cf. Iren. iii. 18. 4. Mt. prefixes *σκάνδαλον εἶ μου*—words that reveal the reality of the temptation which such a suggestion as Peter's presented to our Lord, and serve to explain the warmth with which He repels it.

34—ix. 1. Public Teaching on Self-sacrifice (Mt. xvi. 24—28, Lc. ix. 23—27).

34. *προσκαλεσάμενος τὸν ὄχλον κτλ.*] Mt. *εἶπεν τοῖς μαθηταῖς αὐτοῦ*, Lc. *ἔλεγεν δὲ πρὸς πάντας*. Only Mc. calls attention to the unexpected presence of a crowd. Even in the villages of Caesarea the Lord was recognised and followed by the Jewish population. The prediction of the Passion was for the Twelve alone; but the crowd could share with them the great practical lessons which it suggested, and it needed them at this moment when it was pressing with too light a heart into the Kingdom of God. Bengel: "doctrina catholica."

εἴ τις θέλει ὀπίσω μου ἐλθεῖν κτλ.] The words are identically the same in Mt. down to *ἕνεκεν ἐμοῦ*, and with one exception there is no important variation in Lc. Such a saying uttered on such an occasion would naturally impress itself verbally on the Twelve, and gain currency in an identical form. The phrase *ἐλθεῖν ὀπ. σου* is not suggested by the *ὕπαγε κτλ.* of *v.* 33 but by the eagerness of the crowd or the presence of the Twelve: see note on i. 17. To constitute a loyal disciple three things were necessary. (1) *Ἀπαρνήσασθαι ἑαυτόν*, to deny, i.e. to refuse to recognise, to ignore, oneself. The verb occurs in Isa. xxxi. 7 *ἀπαρνήσονται* (יְמָאֲסוּן) *οἱ ἄνθρωποι τὰ χειροποίητα αὐτῶν*; in the N.T., besides this context, it is used in reference to the disciple who denies all knowledge of his master (Lc. xxii. 34), or the master who refuses to recognise the unworthy disciple (Lc. xii. 9): *ἀρνεῖσθαι* is similarly employed by Mt., Lc., Jo., Jude, Paul. The idea is very inadequately represented by current notions of 'self-denial' which regard it as the abnegation of a man's property or rights rather than of himself: the true interpretation is given by St Paul, Gal. ii. 19 f. *ἀπέθανον*,

35 αὐτοῦ καὶ ἀκολουθείτω μοι. [35] ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ

34 αυτου] εαυτου ℵ   35 την ψυχην αυτου (1°)] τ. εαυτου ψ. B Or τ. ψ. εαυτου D^2 ¦ ος δ αν απ. τ. ψ. αυτου] om k | την ψυχην αυτου (2°)] τ. εαυτου ψ. C^3XII al 604 al$^{\text{sat mu}}$ | εμου και του ευαγγελιου] om εμου και D a b i m r arm aeth om και του ευαγγ. 33 ff om και k$^{\text{vid}}$ syr$^{\text{sin vid}}$

ἵνα θεῷ ζήσω· Χριστῷ συνεσταύρωμαι, ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός. Cf. Thpht.: *τί δέ ἐστι τὸ ἀπαρν. ἑαυτὸν οὕτως ἂν μάθοιμεν ἐὰν γνῶμεν τί ἐστὶ τὸ ἀρνήσασθαι ἕτερον. ὁ ἀρνούμενος ἕτερον ...οὐκ ἐπιστρέφεται, οὐ συμπάσχει, ἅτε ἅπαξ ἀλλοτριωθείς. οὕτως οὖν καὶ ἡμεῖς βούλεται τοῦ ἡμετέρου σώματος ἀφειδεῖν.* Bede: "pensemus quomodo se Paulus abnegaverat qui dicebat, 'Vivo autem iam non ego.'" (2) *Ἆραι τὸν σταυρὸν αὐτοῦ*, to put oneself into the position of a condemned man on his way to execution, i.e. to be prepared to face extreme forms of shame and loss. This reference to crucifixion was perhaps not new to the Twelve (Mt. x. 38); to the crowd at least it must have been deterrent in a high degree, suggesting a procession of *furciferi* headed by Jesus and consisting of His followers. Such wholesale crucifixions had occurred within memory (Schürer, II. i. p. 5) and might be expected in case of a revolt. Lc. adds *καθ' ἡμέραν* in view of Christian experience, which had learnt to see the Cross in ordinary trials, but the Lord's words were doubtless intended also to prepare His followers for the supreme trial of faith. (3) *Ἀκολουθεῖν*, to persevere in the exacting course of a personal following (cf. i. 18). Without this martyrdom itself would be insufficient; cf. Victor: *ἐπειδὴ γάρ ἐστι καὶ πάσχοντα μὴ ἀκολουθεῖν ὅταν μὴ δι' αὐτόν τι πάθῃ, ἵνα μὴ νομίσῃς ὅτι ἀρκεῖ τῶν κινδύνων ἡ φύσις, προστίθησι καὶ τὴν ὑπόθεσιν ἵνα ταῦτα ποιῶν αὐτῷ ἀκολουθῇς.* The following is to be habitual and permanent (*ἀκολουθείτω*, pres., cf. *ἀπαρνησάσθω*, *ἀράτω*).

35. *ὃς γὰρ ἐὰν θέλῃ κτλ.*] A saying attributed to our Lord on more than one other occasion (Mt. x. 39, Lc. xvii. 33, Jo. xii. 25). The key to its interpretation lies in the Biblical use of *ψυχή*. In the O. T. *ψ.* is the usual equivalent of נֶפֶשׁ, the conscious life of feeling and desire (Schulz, ii. p. 246). The N. T. distinguishes this life from merely physical animation on the one hand (Mt. x. 28, cf. 4 Macc. xiii. 14), and from the higher life of the *πνεῦμα* on the other (1 Cor. ii. 14, xv. 45, 1 Thess. v. 23, Heb. iv. 12). Thus the *ψυχή* holds a mediating position between *σῶμα* and *πνεῦμα* (see Ellicott, *Destiny of the creature* v.; Lightfoot on 1 Thess. *l. c.*), and the word is used with a lower or higher reference in different contexts; for exx. of the former see Mt. ii. 20, vi. 25, Jo. x. 15 ff., Rom. xi. 3, Phil. ii. 30, and for the latter, Mt. xi. 29, Mc. xiv. 34, Jo. xii. 27, Heb. vi. 19, 1 Pet. i. 22; the English versions seek to distinguish the two uses by the double rendering 'life' and 'soul.' In the present saying both meanings are in view, and an adequate translation is perhaps impossible. We may paraphrase: 'the man whose aim in life is to secure personal safety and success, loses the higher life of which he is capable, and which is gained by those who sacrifice themselves to the service of Christ.' The immediate reference is doubtless to the alternative of martyrdom or apostasy, but the saying admits of wider application; cf. the form which it takes in Jo. xii. 25, and the variations here in Mt., Lc. All self-seeking is condemned as self-destruction, all

εὐαγγελίου, σώσει αὐτήν. [36]τί γὰρ ὠφελεῖ ἄνθρωπον 36
κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν
αὐτοῦ; [37]τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς 37

36 ωφελει ℵB (L) a n q arm] ωφελησει ACDXΓΠΣΦ al min$^{\text{fere omn}}$ ωφεληθησεται 33 | (τον) ανθρωπον ℵ^{c} (A) B (C*D) KSUVΠΦ min$^{\text{pl}}$ go (Or)] ανθρωπος ℵ*C^{3}EFGHLMXΓΔΣ 1 33 69 al nonn | κερδησαι...ζημιωθηναι ℵBL] εαν κερδηση...ζημιωθη ACDXΓΔΠΣΦ al min$^{\text{omn vid}}$ syrr Or 37 τι γαρ ℵBLΔ 28 2$^{\text{lo}}$ q me arm Or] η τι γαρ D* η τι AB^{2}XΓΠΦ al min$^{\text{pl}}$ latt$^{\text{vt (exc q) vg}}$ syrr go aeth | δοι ℵ*B] δω ℵ^{c}L δωσει ACDXΓΠΣΦ al min$^{\text{omn vid}}$ latt Or | ανθρωπος] pr ο B

true self-sacrifice is approved as self-preservation. Victor: ὃ δὲ λέγει τοιοῦτόν ἐστιν Οὐκ ἀφειδῶν ὑμῶν ἀλλὰ καὶ σφόδρα φειδόμενος ταῦτα ἐπιτάττω. Bede: "ac si agricolae dicatur, 'Frumentum si servas, perdis; si seminas, renovas.'"

Ὃς δ' ἂν ἀπολέσει (Mt., Lc., ἀπολέσῃ) is a construction which appears occasionally in Biblical Gk., cf. Jud. xi. 24 ἃ ἐὰν κληρονομήσει σε (B), Jer. xlix. (xlii.) 4 ὁ λόγος ὃν ἂν ἀποκριθήσεται; for N.T. exx. see WH., *Notes*, p. 172, Blass, *Gr*. p. 212. Ἕνεκεν ἐμοῦ (omitted in 'Western' texts) is one of those striking claims upon the absolute devotion of His followers which reveal our Lord's consciousness of a Divine right. The addition καὶ τοῦ εὐαγγελίου is characteristic of Mc.; cf. i. 1, 15, x. 29. Mc. alone of the Evangelists uses τὸ εὐαγγέλιον absolutely. For the contrast of σῴζειν and ἀπολλύναι comp. 1 Cor. i. 18, 2 Cor. ii. 15, James iv. 12; similarly σωτηρία is opposed to ἀπώλεια, Phil. i. 28. Salvation is predicated of the soul in Jas. i. 20, v. 15, 1 Pet. i. 9.

36. τί γὰρ ὠφελεῖ ἄνθρωπον κτλ.] Self-sacrifice is the truest self-interest, for (γάρ) a man gains nothing by the acquisition of the whole world if the penalty is his own personal life. "The question is...between that life which consists mainly in having, and that which consists in being" (Gould). The Lord seems to have still in view the temptation described in Mt. iv. 8 (see note on *v*. 33). For τί ὠφελεῖ (ὠφελῶ) cf. Hab. ii. 18 (מָה־הוֹעִיל), Sap. v. 8, 1 Cor. xiv. 6, Heb. iv. 2; Mt., Lc., τί γὰρ ὠφεληθήσεται (ὠφελεῖται); Clem. Al. *strom*. vi. 13, Ps.-Clem. *hom*. 6 τί τὸ ὄφελος: see Resch, p. 150 ff. Κερδῆσαι...ζημιωθῆναι: for the contrast cf. Phil. iii. 8. The population of the northern towns, esp. perhaps of such a town as Caesarea, were deeply occupied in the pursuit of wealth (cf. Merrill, cc. viii., xvi.), as the frequent references in the Gospels to wealth and worldly care suggest. The Lord saw that the penalty was too often the loss of the higher personal life (ἑαυτὸν ζημιωθείς, Lc.). Ζημιοῦν is properly to confiscate or fine (1 Esdr. i. 36, viii. 24), but also to inflict a penalty of any kind (e.g. death, 2 Macc. iv. 48); for ζ. τὴν ψ. cf. Philo, *ebr*. 3 ζημιουμένους δὲ πάντα, χρήματα, σώματα, ψυχάς. Lightfoot on Phil. *l.c.* cites a line from Menander which is a partial parallel to this saying of Christ: κέρδος πονηρὸν ζημίαν ἀεὶ φέρει. Cf. Origen *in Mt*. xii. 28 κερδαίνει τὸν κόσμον ᾧ ὁ κόσμος οὐ σταυροῦται· ᾧ δὲ κόσμος οὐ σταυροῦται ἐκείνῳ ἔσται ζημία τῆς ψυχῆς αὐτοῦ. The κόσμος is the external considered as a counter attraction to the spiritual and eternal: cf. 1 Jo. ii. 15 ff., with Westcott's notes. For an early comment on this saying of Christ see Ps.-Clem. *hom*. § 6.

37. τί γὰρ δοῖ κτλ.] Another link in the chain of reasoning. The man is not a gainer by his transaction, for (γάρ) the loss he has suffered is irreparable. Ἀντάλλαγμα, *commutatio*, is the price received in exchange for an

38 ψυχῆς αὐτοῦ; [38]ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς
ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ
ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται
αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ

37 *εαυτου* B 38 *επαισχυνθη με*] *επαισχυνθησεται εμε* D | *λογους*] om k

article of commerce; cf. 3 Regn. xx. (xxi.) 2 *δώσω σοι ἀργύριον ἀντάλλαγμα* (A; B, *ἄλλαγμα*) *ἀμπελῶνος*, Job xxviii. 15 *οὐ σταθήσεται αὐτῇ* (sc. *τῇ σοφίᾳ*) *ἀργύριον ἀντάλλαγμα αὐτῆς* (cf. *v.* 17), and esp. Sir. xxvi. 14 *οὐκ ἔστιν ἀντάλλαγμα πεπαιδευμένης ψυχῆς*, "no money can purchase (i.e. there is nothing so valuable as) an instructed, disciplined soul." The saying before us carries the thought of Jesus ben Sira further: there is nothing which can take the place of the soul in any man: comp. the fine lines in Eur. *Or.* 1155 *οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ φίλος σαφής, | οὐ πλοῦτος, οὐ τυραννίς· ἀλόγιστον δέ τι | τὸ πλῆθος ἀντάλλαγμα γενναίου φίλου.* The idea of the irredeemableness of the lost soul (Wycliffe, "what chaungyng schal a man ȝyue for his soule?" Tindale, "what shall a man geve to redeme his soule agayne?"), to which expositors usually refer, does not lie in the word, even if it is in the background of the thought; for this idea Mc. uses *λύτρον*, see x. 45, note. On the form *δοῖ* = *δῷ* subj. cf. iv. 28, v. 43, notes.

38. *ὃς γὰρ ἐὰν ἐπαισχυνθῇ κτλ.*] This final *γάρ* carries us on to the issue of human life, and places the whole struggle between self-seeking and self-sacrifice in the light of the eternal order. The words retain their Marcan form in Lc.; in Mt. they are more general and at the same time more dogmatic (*μέλλει ἔρχεσθαι...καὶ τότε ἀποδώσει κτλ.*). *Ὃς γὰρ ἐὰν ἐπαισχυνθῇ* corresponds to *ὃς γὰρ ἐὰν θέλῃ...σῶσαι* of *v.* 35; *μὲ καὶ τοὺς ἐμοὺς λόγους* looks back to *ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου.* If some would lack physical courage to face death, more would fail through want of moral courage, as St Peter himself did more than once (xiv. 66 ff., Gal. ii. 11 ff.; contrast Rom. i. 16, Gal. vi. 14, 2 Tim. i. 12, 16, 1 Pet. iv. 16). On the *σκάνδαλον τοῦ σταυροῦ* in the first age see 1 Cor. i. 18 ff.; and for a magnificent instance of the spirit in which it could be met cf. Tert. *de carne Chr.* 5, "salvus sum si non confundar de domino meo; 'qui mei (inquit) confusus fuerit, confundar et ego eius.' alias non invenio materias quae me per contemptum ruboris probent bene impudentem et feliciter stultum." For the compound *ἐπαισχύνεσθαι* cf. Job xxxiv. 19, Ps. cxviii. (cxix.) 6 (ℵ*A), Isa. i. 29 (A); it occurs also in the parallel passage of Lc., and seven times in the Pauline Epp. and Hebrews.

ἐν τῇ γενεᾷ ταύτῃ τῇ κτλ.] On *γενεά* see viii. 12, note; for *μοιχαλίς*, Mt. xii. 39, xvi. 4. The comparison of Israel to a *μοιχαλίς* is adopted from the prophets, esp. Hosea (ii. 2 (4) ff.), and Ezekiel (xvi. 32 ff.); for *ἁμαρτωλός* cf. Isa. i. 4 *οὐαὶ ἔθνος ἁμαρτωλόν*, but the word is perhaps used here as equivalent to *πόρνη* (Isa. i. 21, Jer. iii. 3). In either case the sin laid to the charge of the Lord's own generation is spiritual: their attitude towards the Christ was evidence of apostasy from GOD.

καὶ ὁ υἱὸς τ. ἀ. ἐπαισχυνθήσεται] i.e. 'shall disown him'; cf. Lc. xii. 9 *ὁ δὲ ἀρνησάμενος...ἀπαρνηθήσεται*, and the *λόγος* of 2 Tim. ii. 12, 13 *εἰ ἀρνησόμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς.* For the converse see Lc. xii. 8, Apoc. iii. 8 ff.

ὅταν ἔλθῃ ἐν τῇ δόξῃ κτλ.] The earliest announcement of a glorious

τῶν ἀγγέλων τῶν ἁγίων. [1]καὶ ἔλεγεν αὐτοῖς Ἀμὴν 1 IX.
λέγω ὑμῖν ὅτι εἰσίν τινες ὧδε τῶν ἑστηκότων οἵτινες
οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασι-
λείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

38 *των αγιων*]+*αυτου* F min$^{\text{pauc}}$ om 1 209   IX 1 *τινες ωδε των εστηκοτων* BD* a ff n q] *ωδε τινες των εστ.* (c) k syr$^{\text{sin}}$ *τινες των ωδε εστ.* ℵ (*εστωτων*) ACD^{2}LNXΓΔΠΣΦ al min$^{\text{fereomn}}$ f vg syr$^{\text{hcl}}$ go arm *τινες των εστ. ωδε* 1 syr$^{\text{pesh}}$ me Or om *ωδε* b i r | *εστ.*] +*μετ εμου* D 2$^{\text{pe}}$ a b ff n q r | *γευσονται* E*HKLNXΣΦ 69 al$^{\text{mu}}$ Or

παρουσία (excepting perhaps Mt. x. 32, 33). The *δόξα* anticipated is clearly that of the Divine Presence, not of a temporal kingdom; there is perhaps an implied contrast to the *δόξα τῶν βασιλειῶν τοῦ κόσμου* (Mt. iv. 8). For *τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων* (Mt. *αὐτοῦ*), Lc. substitutes *αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγ. ἀγγ.*, perhaps a later form of the tradition: yet cf. Mt. xix. 28, xxv. 31, Mc. x. 37, and esp. Jo. xvii. 5, 22, 24; Bengel: "gloria...ut unigeniti." For the angelic manifestation at the *παρουσία* see Mt. xiii. 41, xxiv. 31, xxv. 31, Mc. xiii. 27, 2 Thess. i. 7; and for the relation of the angels of God to the Son of Man, Jo. i. 51, Heb. i. 6, Apoc. i. 1, xxii. 16.

IX. 1. *καὶ ἔλεγεν αὐτοῖς κτλ.*] A separate note in Mc. (cf. iv. 21 ff.), which in Mt. and Lc. has been fused with the preceding context. The words were probably spoken to the Twelve privately after the crowd (viii. 34) had dispersed.

ἀμὴν λέγω ὑμῖν: cf. iii. 28, note. So Mt.; Lc., *λέγω δὲ ὑ. ἀληθῶς*. Jerome: "iurat Christus: debemus Christo iuranti credere. quod enim in V. T. dicitur, 'Vivo ego, dicit Dominus,' in N. T. dicitur, 'Amen amen dico vobis.'"

εἰσίν τινες ὧδε τῶν ἑστηκότων κτλ.] The statement was very possibly an answer to some such enquiry, expressed or anticipated, as we find in xiii. 4 (*πότε ἔσται ταῦτα;*). The vision of the Son of Man in His glory must have excited the liveliest hopes; the Lord at once encourages and guides this new enthusiasm by a prophecy which events alone could fully interpret. *Τινὲς ὧδε τῶν ἑστ.* "some here of those that stand by"; for this use of *οἱ ἑστ.* cf. Mt. xxvi. 73, Jo. iii. 29, Acts xxvi. 25. In Mt. the phrase has been changed into *τ. τῶν ὧδε ἑστ.*, whilst for *ὧδε* Lc. writes *αὐτοῦ*. For the phrase *γεύεσθαι θανάτου* cf. Jo. viii. 52 (Westcott), Heb. ii. 9; the phrase is not found in the O. T., but the Talmud has the corresponding טַעַם מִיתָה (Schöttgen, i. p. 148), and the metaphorical use of *γεύεσθαι* occurs in Job xx. 18, Ps. xxxiii. (xxxiv.) 9, Prov. xxix. 36 (xxxi. 18). Origen seeks (on Jo. *l. c.*) to distinguish between *γ. θανάτου* and *θεωρεῖν θάνατον* (Jo. viii. 51): *ἄλλη μέν τις ἂν εἴη ὁρατικὴ τῆς ψυχῆς δύναμις καὶ θεωρητική, ἄλλη δὲ ἡ γνωστικὴ καὶ ἀντιληπτικὴ τῆς ποιότητος κτλ.*; but the distinction can hardly be pressed in a context where the words are not contrasted. *Ἕως ἂν ἴδωσιν κτλ.*, Vg. *donec videant* (cf. vi. 10, xii. 36, and see Burton § 322) *regnum dei veniens in virtute*; for the participle see v. 30, 36, notes; the perf. implies that the event described is at once a (potentially) realised fact, and one which, when realised, will abide; in one at least of its aspects the prayer *ἐλθάτω ἡ βασιλεία σου* will have been fulfilled.

The question remains in what sense these words were accomplished in the lifetime of any who heard them. Mt.'s substitution of *τὸν υἱὸν τοῦ ἀνθρ. ἐρχόμενον ἐν τῇ βασιλείᾳ* for *τὴν βασιλείαν...ἐν δυνάμει* (cf. Lc.) perhaps

§ W^d 2 §2Καὶ μετὰ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάνην, καὶ ἀναφέρει

2 Ιωανην] pr τον ℵCDKLUXΠ al | αναφερει] αναγει DW^d 2^pe latt

indicates that the first generation looked for a fulfilment in the παρουσία (cf. 1 Thess. iv. 15). When the event rendered that view untenable, it was natural to connect the promise with the vision which three of the Twelve were privileged to see a week after (*v.* 2 ff.). This interpretation occurs already in the *excerpta Theodoti* ap. Clem. Al. § 4 εἶδον οὖν καὶ ἐκοιμήθησαν ὅ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης. Origen (*in Mt.* t. xii. 31 ταῦτα ἀναφέρουσί τινες ἐπὶ τὴν μεθ᾽ ἡμέρας ἓξ... ἀνάβασιν τῶν τριῶν ἀποστόλων κτλ.) dismisses it in favour of a mystical sense which is not wholly satisfactory; but the old Gnostic explanation survives in most of the patristic interpreters (Chrys., Thpht., Euth., etc.). Many post-Reformation expositors have thought of the fall of Jerusalem as the fulfilment of the Lord's words. A more satisfactory solution is that which finds it in the coming of the Spirit and the power manifested in that triumphant march of the Gospel through the Empire which was already assured before the death of at least some of the original apostolate: cf. Jo. xiv. 18, 19, xvi. 16 ff., Acts i. 8, Rom. xv. 17 ff., Col. i. 6. Yet this view need not exclude a secondary reference to the anticipation of the Lord's glory which was to be vouchsafed almost immediately to some of the Twelve. Mc., by detaching the saying from the previous conversation (καὶ ἔλεγεν), seems to suggest that it forms a link between the conversation and the event which follows.

2—8. THE TRANSFIGURATION (Mt. xvii. 1—8, Lc. ix. 28—36; cf. 2 Pet. i. 16 ff.).

2. μετὰ ἡμέρας ἕξ] So Mt.; Lc., μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτώ. The discrepancy is usually explained by assuming that Lc.'s formula means 'on the octave'—αὐτὴν τὴν ἡμέραν καθ᾽ ἣν ἐφθέγξατο κἀκείνην καθ᾽ ἣν ἀνήγαγεν εἶπεν (Victor). But according to the analogy of viii. 31 Mark's μετὰ ἡμ. ἕξ should mean 'on the sixth day,' not on the eighth. Perhaps a truer explanation is to be found in Lc.'s ὡσεί: limits of time were less distinctly marked in his later form of the tradition: cf. Lc. iii. 23, ix. 14, xxii. 59. The Transfiguration is usually commemorated in both Eastern and Western Calendars on Aug. 6; the Armenian Calendar however places it in July (Neale, *H. E. C.* ii. p. 800). No inference as to the exact day or month can be drawn from the Gospels; but the circumstances point to the summer. On the relation of this event to the revelations of the preceding chapter cf. Victor: ἐπεὶ πολλὰ περὶ κινδύνων διελέχθη καὶ θανάτου καὶ τοῦ πάθους τοῦ ἑαυτοῦ...δείκνυσιν αὐτοῖς καὶ ἀποκαλύπτει ταύτην [τὴν δόξαν αὐτοῦ], ἵνα μήτε ἐπὶ τῷ οἰκείῳ θανάτῳ μήτε ἐπὶ τῷ τοῦ δεσπότου λοιπὸν ἀλγῶσιν.

παραλαμβάνει ὁ Ἰ. τὸν Πέτρον κτλ.] For παραλαμβάνειν in this sense cf. iv. 36, v. 40, x. 32. The Lord takes with Him three witnesses (Tert. *adv. Marc.* iv. 22 "tres de discentibus arbitros futurae visionis et vocis assumit...'in tribus,' inquit, 'testibus stabit omne verbum')"; for other instances of the choice of these three see v. 37, xiv. 33. Τὸν Ἰάκ. καὶ Ἰωάν.: the single article contrasts the two, as brothers, with Peter; for other groupings see note on v. 37. Lc.'s order Πέτρον καὶ Ἰωάνην καὶ Ἰάκωβον is that which the three held in the light of history: comp. Acts xii. 2 with Mc. iii. 17, v. 37.

ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν] Lc. ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. The prevalent tradition, which identifies the mountain of the Transfiguration with Tabor, is perhaps based

αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετε-
μορφώθη ἔμπροσθεν¶ *αὐτῶν.* [3]*καὶ τὰ ἱμάτια αὐτοῦ* 3 ¶ W^{d}

2 υψηλον]+λιαν ℵ 52 124 *altissimum* b c ff i r | om κατ ιδιαν 52 255 the | om μονους min^{perpauc} syr^{sin} arm me aeth | μετεμορφωθη] μεταμορφουται W^{d} pr εν τω προσευχεσθαι αυτον (vel αυτους) (13 28 69 124) 346 2^{pe} Or

on the singular saying in the *Gospel according to the Hebrews* cited by Orig. *in Io.* t. ii. 12, *ἄρτι ἔλαβέ με ἡ μήτηρ μου τὸ ἅγιον πνεῦμα ἐν μιᾷ τῶν τριχῶν μου καὶ ἀπένεγκέ με εἰς τὸ ὄρος τὸ μέγα Θαβώρ* (cf. Resch, *Agrapha*, p. 383). The truth of this tradition is assumed by Cyril of Jerusalem *cat.* xii. 16, and by Jerome *epp.* 46, 108; and the festival of the Transfiguration is known in the Eastern Church as *τὸ Θαβώριον*. If the locality was suggested by Ps. lxxxviii. (lxxxix.) 13 (*Θαβὼρ καὶ Ἑρμωνιεὶμ τῷ ὀνόματί σου ἀγαλλιάσονται*, cf. Euseb. ap. Corder. *caten. l.c. ἐν τούτοις γὰρ οἶμαι τὰς παραδόξας τοῦ σωτῆρος ἡμῶν γεγονέναι μεταμορφώσεις*) the choice of Tabor was unfortunate; this relatively low rounded knoll (not 1000 feet above the plain) was crowned by a fortress (Joseph. *B. J.* iv. 1, 8), and at the southern end of Galilee (cf. Ps. *l. c.*); whilst Hermon, which rises to the height of 9200 feet, overlooked Caesarea and offered a perfect solitude (*κατ' ἰδίαν μόνους*, cf. iv. 34, vi. 31). One of its southern spurs became the *ὄρος ἅγιον* of the Gospel (2 Pet. i. 18).

μετεμορφώθη ἔμπροσθεν αὐτῶν] Mt., Mc.; Lc., *ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν* (cf. Lc. iii. 21) *τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον.* *Μεταμορφοῦν* occurs in Ps. xxxiii. (xxxiv.) tit., Symm. (=*ἀλλοιοῦν*, LXX., cf. Dan. vii. 28 Th. *ἡ μορφή μου ἠλλοιώθη*), and is adopted by St Paul with an ethical reference (Rom. xii. 2, SH., 2 Cor. iii. 18) and in partial contrast to *μετασχηματίζειν.* The latter verb might perhaps have been expected here, but "*μεταμ.* alone is adequate to express the completeness and significance of the change" (Lightfoot, *Philippians*, p. 129). "Was transfigured" (Vg. *transfiguratus est*) has held its place in all the English versions of Mc. from Wycliffe onwards, though 'transformed' is the rendering in Rom., 2 Cor. (Vg. *reformamini, transformamur*). An O. T. archetype of the Transfiguration is to be found in Exod. xxxiv. 29 *δεδόξασται ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ* (sc. *Μωυσέως*) *ἐν τῷ λαλεῖν αὐτὸν αὐτῷ* (cf. 2 Cor. iii. 7 ff.). *Ἔμπροσθεν αὐτῶν*: cf. 2 Pet. *l.c. ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος.* For a mystical yet practical application see Orig. *in Mt.* xii. t. 36 sq. *διαφόρους ἔχει ὁ Λόγος μορφάς, φαινόμενος ἑκάστῳ ὡς συμφέρει τῷ βλέποντι... εἰ δὲ θέλεις τὴν μεταμόρφωσιν τοῦ Ἰησοῦ ἰδεῖν ἔμπροσθεν τῶν ἀναβάντων εἰς τὸ ὑψηλὸν ὄρος κατ' ἰδίαν σὺν αὐτῷ, ἴδε μοι τὸν ἐν τοῖς εὐαγγελίοις Ἰησοῦν...θεολογούμενον...καὶ ἐν τῇ τοῦ θεοῦ μορφῇ κατὰ τὴν γνῶσιν αὐτῶν θεωρούμενον. τούτων γὰρ ἔμπροσθεν μεταμορφοῦται ὁ Ἰησοῦς καὶ οὐδενὶ τῶν κάτω.* Cf. *Philoc.* xv. ed. Robinson, p. 83 f., and Jerome *tr. in Mc.*: "vere enim in monte consistimus quando spiritaliter intellegimus."

3. *καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα*] Cf. Dan. vii. 9 Th. *τὸ ἔνδυμα αὐτοῦ ὡσεὶ χιὼν λευκόν*, Mt. xxviii. 3, Apoc. i. 13 f., xii. 1. *Στίλβειν* is used in the LXX. of the flashing of burnished brass or gold (1 Esdr. viii. 56, 2 Esdr. viii. 27) or steel (Nah. iii. 3) or of sunlight (1 Macc. vi. 39): cf. Joseph. *ant.* xix. 8. 2 *ὁ ἄργυρος καταυγασθεὶς θαυμασίως ἀπέστιλβε.* In the N.T. it does not occur again; Mt.'s equivalent here is *ὡς τὸ φῶς*, Lc. substitutes *ἐξαστράπτων.* The reading *ὡς χιών* (vv. ll.) is attractive, especially in view of the perennial snows on the summit of

ἐγένετο στίλβοντα λευκὰ λίαν οἷα γναφεὺς ἐπὶ τῆς
4 γῆς οὐ δύναται οὕτως λευκᾶναι. [4]καὶ ὤφθη αὐτοῖς
Ἠλείας σὺν Μωυσεῖ, καὶ ἦσαν συνλαλοῦντες τῷ
5 Ἰησοῦ. [5]καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ

3 λιαν] om Δ b l r go aeth Or + ως χιων AD(K)NXΓ(Π)ΣΦ min^{pl} latt$^{vt\ pl\ vg}$ syrr$^{sin\ pesh}$ me^{edd} go + ως το φως min^{pauc} Or | οια γναφευς (κν. Π* min^{nonn}) ...λευκαναι] ως ου δυναται τις λευκαναι επι της γης D b i syr^{pesh} om X a n syr^{sin} om ουτως ADXΓΠΦ al min^{pl} f q vg go 4 ησαν συνλαλουντες] συνελαλουν D 1 2^{pe} a n q

Hermon; but it is probably borrowed from Dan. *l.c.*, or from Mt. xxviii.

λευκὰ λίαν οἷα γναφεύς κτλ.] No earthly fuller could have produced such a dazzling whiteness. On γναφεύς see ii. 21, note, and for λευκαίνειν in reference to clothing, cf. Isa. i. 18, Apoc. vii. 14, whence *candidati martyres* in the 'Te Deum.' This is Mc.'s special contribution to the picture; he makes no direct reference to the glory of the Lord's Face (Mt. ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, cf. Lc.).

4. ὤφθη αὐτοῖς Ἠλείας σὺν Μωυσεῖ] The vision was for the benefit of the disciples (αὐτοῖς, cf. ἔμπρ. αὐτῶν, *v.* 2). Ὤφθη is used not only for angelic (Jud. vi. 12, Lc. i. 11, xxii. 43) and Divine (Gen. xii. 7, Acts vii. 2, 30), appearances, but in reference to the Lord's self-revelations after the Resurrection (Lc. xxiv. 34, Acts ix. 17). The word does not imply either an illusion or a dream; the three, acc. to Lc., had been disposed to slumber, but were thoroughly roused by the occurrence and saw everything (διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας). How the vision was impressed upon the eyes it is useless to enquire.

Ἠλείας σὺν Μωυσεῖ] Mc.'s order seems to be based upon Mal. iv. 4 (iii. 23) ff. ἀποστέλλω ὑμῖν Ἠλίαν... μνήσθητε νόμου Μωσῆ. Elijah was expected and had been lately in their thoughts (viii. 28, ix. 11); to their surprise he was accompanied by Moses, for whom they had not looked (see however J. Lightfoot on Lc. ix. 30). The re-arrangement in Mt., Lc. (Μωυσῆς καὶ Ἠλείας, so Syrr.$^{sin.pesh.}$ here, and cf. *v.* 5) has the appearance of being an historical correction. The two men represented the Law and the Prophets (Tert. *adv. Marc.* iv. 22, Aug. *serm.* 232); both were seen to be in perfect harmony with the Gospel represented by the Christ; cf. Victor: δηλοῖ δὲ καὶ συνάφειαν παλαιᾶς διαθήκης καὶ νέας. Their appearance refuted the charge of law-breaking brought by the Scribes against the Master; Thpht.: ὁ μὲν νομοθετὴς ἦν, ὁ δὲ ζηλωτής· οὐκ ἂν ὡμίλουν οἱ τοιοῦτοι προφῆται τῷ τὸν νόμον λύειν δοκοῦντι εἰ μὴ ἤρεσκεν αὐτοῖς ἃ λέγει.

ἦσαν συνλαλοῦντες τῷ Ἰησοῦ] The general drift of the conversation was remembered by Lc.'s informant (? St John); it was in keeping with Christ's recent teaching about the Passion: ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἤμελλεν πληροῦν ἐν Ἰερουσαλήμ. Cf. Jerome, *tr. in Mc. ad l.*: "lex enim et prophetae Christi passionem adnuntiant." Συνλαλεῖν is followed either by the dat., as in Mc. and Lc. here (cf. Exod. xxxiv. 35, Lc. xxii. 4) or by a prep. (μετά τινος, Mt. here, Acts xxv. 12; πρός τινα, 3 Regn. xii. 14 (A), Lc. iv. 36).

5. ἀποκριθεὶς ὁ Πέτρος κτλ.] Apparently no word had been addressed to Peter or his companions by any of the glorified Three; yet Peter felt that some response was called for. For a similar use of ἀποκρίνεσθαι cf. x. 24, xi. 14, xii. 35, xv. 12; Syr.$^{pesh.}$ and various forms of the O.L. omit it here.

ῥαββεί, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν
τρεῖς σκηνάς, σοὶ μίαν καὶ Μωυσεῖ μίαν καὶ Ἠλείᾳ
μίαν. [6]οὐ γὰρ ᾔδει τί ἀποκριθῇ, ἔκφοβοι γὰρ ἐγέ- 6
νοντο. [7]καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ 7

5 ποιησωμεν] (ει) θελεις ποιησω (vel ποιησωμεν) D (13 28 69) 604 2$^{\text{po}}$ al$^{\text{perpauc}}$ b ff i + ωδε C 2$^{\text{po}}$ c ff　　6 αποκριθη] λαλησει (vel -ση) A(C^{3})DMNUΓΔΠΣΦ al min$^{\text{sat mu}}$ *loqueretur* vel *diceret* latt$^{\text{exc k}}$ (syrr) arm me the aeth | εκφοβοι γαρ εγενοντο ℵBDLΔ 33 2$^{\text{pe}}$ latt$^{\text{vt pl vg}}$] ησαν γαρ εκφ. (vel εμφ.) AKN(UX)ΓΠΣΦ al min$^{\text{pl}}$ f vg

The Synoptists agree in attributing the remark which follows to Peter; no Apostle found it so hard to learn the lesson καιρὸς τοῦ σιγᾶν καὶ καιρὸς τοῦ λαλεῖν. Acc. to Lc. the occasion was specially inopportune: ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ᾽ αὐτοῦ.

ῥαββεί, καλόν ἐστιν ἡμᾶς ὧδε εἶναι] The title of *Rabbi* had been given to Jesus from the first (Jo. i. 39, 49, iii. 2), and was probably the usual name by which both disciples and others addressed Him (Mt. xxiii. 7, 8, Jo. vi. 25, xi. 8, Mc. x. 51, xi. 21, xiv. 45). Mt. translates it by κύριε, Lc. by ἐπιστάτα (cf. Lc. v. 5, viii. 24, 45, ix. 49, xvii. 13); Mc., after his manner, retains where he can the Aramaic word. It needed no interpretation for Gentile readers; yet see the 'Western' text of x. 51. Καλόν ἐστιν κτλ. "it is good that we—the Apostles—are here," implying 'it were good for us to stay where we are.' Origen: τὸ νομιζόμενον τῷ Πέτρῳ καλὸν οὐ πεποίηκεν ὁ Ἰησοῦς. Victor: τί οὖν ὁ Πέτρος ὁ θερμός;...ἐπιθυμεῖ ὁ μέλλων ἀγωνίζεσθαι ἀναπαύσεως πρὸ τῶν ἀγώνων. εἰ γὰρ τοῦτο γένοιτο, φησίν, οὐκ ἀναβησόμεθα εἰς τὰ Ἱεροσόλυμα καὶ οὐκ ἀποθανεῖται.

καὶ ποιήσωμεν τρεῖς σκηνάς] Mt. εἰ θέλεις, ποιήσω τρ. σκ. Σκηνάς, tents or booths: Wycliffe, "tabernaclis" = סֻכּוֹת, as in Gen. xxxiii. 17, Lev. xix. 21, 2 Esdr. xviii. 14 ff., Ps. xxx. (xxxi.) 20. The materials would be found in the brushwood which clothes the spurs of Hermon—Jerome's question "numquid arbores erant in monte illo?" is unnecessary—and the ideal in Peter's mind seems to be that of the annual σκηνοπηγία (Lev. xxiii. 40 ff., 2 Esdr. xviii. 14 ff.); he would anticipate it by a week spent on this leafy height in the presence of the three greatest masters of Israel. Σοὶ μίαν καὶ Μ. μίαν καὶ Ἠλ. μίαν. Jerome: "erras, Petre...noli tria tabernacula quaerere, cum unum sit tabernaculum evangelii, in quo lex et prophetae recapitulanda sunt"; "si quando inaequales aequaliter honorantur, maioris iniuria est... non enim sciebat quid diceret cum Dominum cum servis aequaliter honoraret." For a practical reflexion on καλόν ἐστιν κτλ. cf. Bede: "O quanta felicitas visioni Deitatis inter angelorum choros adesse perpetuo, si tantum transfigurata Christi humanitas duorumque societas sanctorum ad punctum visa delectat."

6. οὐ γὰρ ᾔδει τί ἀποκριθῇ] Vg. *non enim sciebat quid diceret*: the same phrase occurs in connexion with the Agony (xiv. 40). Lc. substitutes here μὴ εἰδὼς ὃ λέγει. The speaker was so dazed by the awfulness of the vision that he neither knew what to say (for the subjunctive see WM., p. 373), nor yet what he was saying when he spoke. Ἔκφοβοι γὰρ ἐγένοντο: cf. the abrupt ending of the Gospel, xvi. 8 ἐφοβοῦντο γάρ. For ἔκφοβος see Deut. ix. 19, Heb. xii. 21. Lc. connects this fear with the next occurrence: ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην.

7. καὶ ἐγένετο νεφέλη ἐπισκιάζουσα] For this use of ἐγένετο cf. i. 4, note. Each Synoptist adopts a different

§ W^d ἐγένετο φωνὴ ἐκ τῆς νεφέλης Οὗτός ἐστιν ὁ υἱός §μου ὁ
8 ἀγαπητός· ἀκούετε αὐτοῦ. [8] καὶ ἐξάπινα περιβλεψά-

7 εγενετο 2° ℵBCLΔ] ηλθεν ADNXΓΠΣΦ al min$^{fere\ omn}$ a b f i n q vg syr^{sin} om 1 (c) k (syr^{pesh}) | νεφελης] + λεγουσα ADLW$^{d\ (sic)}$ 1 28 33 69 124 al latt$^{(exc\ k)}$ syrr$^{(exc\ sin)}$ arm^{zoh} aeth | ακουετε αυτου] pr ον εξελεξαμην W^d pr εν ω ευδοκησα ℵ^a pr εν ω ευδ. Δ 8 εξαπινα] ευθεως DW^d 28 66^{mg} 69 2^{pe} *statim* a i n r vg om b

construction: Mt. ἰδοὺ ν. ἐπεσκίασεν, Lc. ἐγένετυ ν. καὶ ἐπεσκίαζεν. The cloud occurs as the symbol of the Divine Presence in the theophanies of the Exodus (Exod. xvi. 10, xix. 9, 16, xxiv. 15 f., xxxiii. 9, Lev. xvi. 2, Num. xi. 25) and at the dedication of the first Temple (1 Kings viii. 10; cf. Ps. civ. 3, Nah. i. 3). It was expected to reappear in Messianic times (2 Macc. ii. 8 ὀφθήσεται ἡ δόξα τοῦ κυρίου καὶ ἡ νεφέλη, ὡς ἐπὶ Μωσῆ ἐδηλοῦτο, ὡς καὶ ὁ Σαλωμών κτλ.). In the N. T. it is connected with the Transfiguration, the Ascension (Acts i. 9) and the παρουσία (Mc. xiii. 26 (cf. Dan. vii. 13), xiv. 62, Apoc. i. 7). The cloud of the Transfiguration was φωτινή (Mt., cf. Apoc. xiv. 14): when the Synoptists add that it "overshadowed" the Apostles, the reference is to Exod. xl. 29 (35) ἐπεσκίαζεν ἐπ' αὐτὴν (sc. τὴν σκηνήν) ἡ νεφέλη, where ἐπισκιάζειν = שָׁכַן, to rest; cf. Lc. i. 35 δύναμις ὑψίστου ἐπισκιάσει σοι. The appearance was that of the Shechinah: οἶμαι δ' ὅτι τὸν Πέτρον ὁ θεὸς ἀποτρέπων τοῦ ποιῆσαι τρεῖς σκηνάς...δείκνυσι κρείττονα...καὶ πολλῷ διαφέρουσαν σκηνήν, τὴν νεφέλην...φωτεινὴ γὰρ πατρός, υἱοῦ, καὶ τοῦ ἁγίου πνεύματος νεφέλη ἐπισκιάζει τοὺς Ἰησοῦ γνησίους μαθητάς. (Orig. *in Mt.* xii. 42.) Cf. Ephrem, *hom. in transf.*: ἔδειξεν αὐτῷ ὅτι οὐ χρῄζει τῆς σκηνῆς αὐτοῦ· αὐτὸς γὰρ ἦν ὁ ποιήσας τοῖς πατράσιν αὐτοῦ σκηνὴν νεφέλης ἐν τῇ ἐρήμῳ...βλέπεις, Σίμων, σκηνὴν ἄνευ κόπου, σκηνὴν κωλύουσαν καῦμα καὶ μη ἔχουσαν σκότος;

καὶ ἐγένετο φωνὴ ἐκ τ. ν.] See note on i. 11. It is instructive to compare the four reports of this Voice. Taking Mc.'s as the standard, we note that, besides variations of order, Mt. and 2 Peter add ἐν ᾧ (εἰς ὃν ἐγὼ) εὐδόκησα, 2 Peter omits ἀκούετε αὐτοῦ, and Lc. substitutes ἐκλελεγμένος for ἀγαπητός. Ἐν ᾧ εὐδόκησα is probably from the Voice at the Baptism; Lc.'s ἐκλελεγμένος (cf. Lc. xxiii. 35, Enoch xl. 5) is based on Isa. xlii. 1 בְּחִירִי LXX. ὁ ἐκλεκτός μου (Mt. xii. 18 ὁ ἀγαπητός μου): on the interchange of these two titles of the Messiah see Resch, *l.c.*, p. 164. The essential difference between this Voice and that which was heard at the Baptism is the ἀκούετε αὐτοῦ or αὐτοῦ ἀκ. which the three Synoptists add here. The words are from Deut. xviii. 15, 19, and seem to be suggested by the appearance of Moses. The Prophet like unto Moses is identified with the Christ, the beloved or elect Son; the allegiance due to Moses is now with Moses' concurrence transferred to Jesus. Victor: κἂν σταυρωθῆναι βουληθῇ μὴ ἀντιπέσῃς· οὗτος γάρ ἐστι περὶ οὗ λέγουσιν οὗτοι...δεῖ παθεῖν ...δεῖ ἀναστῆναι. For this use of ἀκούειν (nearly = ὑπακούειν) cf. Mt. xviii. 15 f., Jo. x. 8, 16, xviii. 37. The fears of the three Apostles, already excited by the vision (Mc.) and the bright cloud (Lc.), were intensified by the Voice (Mt., ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ τὸ πρόσωπον αὐτῶν; cf. Apoc. i. 17). In 2 Peter it is the Voice of the Father rather than the visible splendour of the transfiguration to which attention is called (φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης). It was the first Voice from heaven which the Apostles had heard.

8. ἐξάπινα περιβλεψάμενοι κτλ.] The Lord meanwhile had raised them up

μενος οὐκέτι οὐδένα εἶδον μεθ' ἑαυτῶν εἰ μὴ τὸν
Ἰησοῦν μόνον.
[9] Καὶ καταβαινόντων¶ αὐτῶν ἐκ τοῦ ὄρους διεστεί- 9 ¶ W
λατο αὐτοῖς ἵνα μηδενὶ ἃ εἶδον διηγήσωνται, εἰ μὴ
ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. [10] καὶ 10
τὸν λόγον ἐκράτησαν, πρὸς ἑαυτοὺς συνζητοῦντες τί

8 ει μη ℵBDNΣ 33 61 3^{pe} al^{pauc} latt me go aeth] αλλα ACLXΓΔΠΦ al min^{pauc} the | om μονον F | μεθ εαυτων post μονον pos ℵACLΣΦ al b n vg arm me go aeth post ειδον B 33 c f om W^{d} 61 a ff l k 9 διεστειλατο (-στελλετο CΣΦ 1)] παρηγγειλεν Δ | ειδοσαν D | διηγησονται HKNXΣ min^{nonn} εξηγησ. 13 28 69 346 604 | ει μη] εως ου 604 om ℵ* (hab ℵ^{a}) 10 εκρατησαν] ετηρησαν 604 | συνζητουντες] om k | τι εστιν] pr το M

from the ground (Mt.). When they ventured to lift their eyes again (Mt. ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν) and to look round them, the vision was gone; of the august Three Jesus alone remained (Lc. εὑρέθη Ἰησοῦς μόνος) with them on the Mount. The Transfiguration was at an end, and they saw before them only the familiar form of the Master. The words of Mc. are perhaps suggested by Exod. ii. 12 περιβλεψάμενος δὲ ὧδε καὶ ὧδε οὐχ ὁρᾷ οὐδένα. Ἐξάπινα = ἐξαπίνης occurs in the LXX. about a dozen times, but in the N. T. only here, the prevalent N. T. form being ἐξαίφνης, ἐξέφνης (xiii. 36, Lc.$^{ev. 2 act. 2}$). Jerome brings out the spiritual significance of the disappearance of Moses and Elijah: "sic vidi Moysen, sic vidi prophetas, ut de Christo intellegerem loquentes...ut non permaneam in lege et prophetis, sed per legem et prophetas ad Christum perveniam."

9—13. CONVERSATION ABOUT ELIJAH DURING THE DESCENT (Mt. xvii. 9—13, cf. Lc. ix. 36^{b}).

9. καταβαινόντων αὐτῶν κτλ.] As they descended from the mountain (probably on the following morning, cf. Lc. ix. 37) the Lord enjoined secrecy. For διεστείλατο (Mt. ἐνετείλατο), cf. v. 43, note, and for διηγεῖσθαι, v. 16. Ἃ εἶδον, Mt. τὸ ὅραμα (cf. Exod. iii. 3, Num. xii. 6). The concealment is for a limited period—εἰ μὴ ὅταν (Mt. ἕως οὗ) ὁ υἱ. τ. ἀ. ἐκ νεκρῶν ἀναστῇ (Mt. ἐγερθῇ). On the phrase ἀναστῆναι ἐκ νεκρῶν see WM., p. 153: ἐκ τῶν νεκρῶν occurs only in Eph. v. 14, Col. i. 18, 1 Thess. i. 10, ἀπὸ τῶν νεκρῶν in Mt. xiv. 2, xxvii. 64, xxviii. 7; ἐκ νεκρῶν predominates also in early patristic and symbolic use (Hahn, *Symb.*, ed. 3, p. 380).

10. τὸν λόγον ἐκράτησαν κτλ.] Vg. "verbum continuerunt apud se"; Wycliffe, "thei heelden the word at hem silf." Lc. interprets: καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν. For κρατεῖν = σιγᾶν the commentators quote Dan. v. 12 where Th. renders אֲחִידָן by κρατούμενα. But N.T. usage is in favour of translating ἐκράτησαν 'they held fast' ("kept" R.V.), retained in their memory (cf. vii. 3, 4, 8, 2 Thess. ii. 15, Apoc. ii. 14 ff.). The λόγος in this case is not the fact of the Transfiguration, but the Lord's saying, especially what He had said about rising from the dead; they discussed this among themselves, not venturing to ask Him the meaning. So little had they realised His earlier words (viii. 31); if their attention was arrested now, it was because the Resurrection was made the limit of their silence. For πρὸς ἑαυτοὺς συνζητεῖν cf. Lc. xxii. 23. Some interpreters (cf. Lat.$^{vg.}$, Syr.$^{pesh.}$) connect

11 ἐστιν τὸ ἐκ νεκρῶν ἀναστῆναι. [11]καὶ ἐπηρώτων αὐτὸν
λέγοντες Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἠλείαν
12 δεῖ ἐλθεῖν πρῶτον; [12]ὁ δὲ ἔφη αὐτοῖς Ἠλείας μὲν
ἐλθὼν πρῶτον ἀποκαθιστάνει πάντα· καὶ πῶς γέ-

10 *το εκ νεκρων αναστηναι* ℵABCLNXΓ(Δ)ΠΣ al min^{pl} (k) q (syr^{hcl}) arm me go aeth] *οταν εκ ν. αναστη* D 1 13 69 118 124 209 346 a b c f n vg (syrr) tot vers om ff 11 *οτι* 1°] *πως ουν* 13 69 124 346 *quid ergo* a f vg *quid utique* c om 27 60 me aeth | *οι γραμμ.*] pr *οι Φαρισαιοι και* ℵL vg (om ABCDNXΓΔΠΣΦ al min$^{omn\ vid}$ lat^{vt} syrr arm me go) | om *οτι* 2° D 1 108 al^{pauc} b ff i k q 12 *εφη*] *αποκριθεις ειπεν* ADNXΓΠΣΦ al min$^{omn\ vid}$ latt syrr$^{sin\ hcl}$ arm go aeth | om *μεν* DL 128 2^{pe} latt aeth | *πρωτος* ℵ^{c}DNXΣ om 604 | *αποκαθιστανει* ℵ^{c} (*αποκαταστ.* ℵ*) B^{2} (*αποκατιστ.* B*) D (ut ℵ*) LΔ 1 33 118 2^{pe} 8^{pe}] *αποκαθιστα* ℵ*XΓΠΣΦ min^{pl} *αποκαταστησει* C latt arm me aeth | *και πως* ℵBCDLNXΓΣΦ min^{pl} latt syrr arm me go] *καθως* AKMΔΠ min^{nonn} syr$^{hcl(mg)}$ *quia* k

πρ. ἑαυτ. with *ἐκράτησαν*, but the construction seems to be without example. Victor is probably right: *τὸν μὲν λόγον ἐκράτησαν, πρὸς ἑαυτοὺς δὲ συνεζήτουν*: so Syr.$^{sin.}$. *Συνζητοῦντες κτλ.* is a detail peculiar to Mc.

11. *καὶ ἐπηρώτων...Ὅτι λέγουσιν κτλ.*] The train of thought is perhaps that suggested by Mt. (*τί οὖν κτλ.*). The three have been reflecting upon the vision, and it has revived and given fresh point to an old perplexity. How was Elijah's appearance at the Transfiguration to be reconciled with the official doctrine of his return? As Origen observes (*in Mt.* t. xiii. 1): *ἡ δὲ ἐν τῷ ὄρει ὀπτασία, καθ' ἧν ὁ Ἠλίας ἐφάνη, ἐδόκει μὴ συνᾴδειν τοῖς εἰρημένοις, ἐπεὶ οὐ πρὸ τοῦ Ἰησοῦ ἔδοξεν αὐτοῖς ἐληλυθέναι ὁ Ἠλίας ἀλλὰ μετ' αὐτόν.* The first *ὅτι* is interrogative as in 1 Chron. xvii. 6 (=לָמָּה) and in Mc. ii. 16 (note), ix. 28, cf. WM., p. 208 n.; in Mc. *ll. cc.* the R. V. (text) treats *ὅτι* as a formula of citation, but the context and the corresponding words in Mt. support the other view; see Field, *ot. Norv. ad l.* For the *dictum* of the Scribes to which the question refers see J. Lightfoot on Mt. xvii.; it was an inference from Mal. iv. 4 (iii. 23) *ἀποστέλλω ὑμῖν Ἠλίαν... πρὶν ἐλθεῖν ἡμέραν Κυρίου κτλ.* In Justin *dial.* 49, Trypho urges: *πάντες ἡμεῖς τὸν χριστὸν ἄνθρωπον ἐξ ἀνθρώπων προσδοκῶμεν γενήσεσθαι, καὶ τὸν Ἠλίαν χρίσαι αὐτὸν ἐλθόντα...ἐκ δὲ τοῦ μηδὲ Ἠλίαν ἐληλυθέναι οὐδὲ τοῦτον ἀποφαίνομαι εἶναι.* The Rabbinic traditions are collected by Edersheim, ii. p. 706 ff.

12. *Ἠλείας μὲν ἐλθὼν πρῶτον κτλ.*] 'Elijah, it is true, cometh first.' For this use of *μέν* with no following *δέ* see WM., p. 719 f.; the counterbalancing clause is left to be supplied from the question which succeeds. Mc. substitutes *ἀποκαθιστάνει* for *ἀποκαταστήσει* (Mt.), converting the prophecy into a proposition which may or may not have been realised; 'as a proposition it is correct to say that Elijah's coming and work precede those of the Messiah.' *Πάντα* (Mt., Mc.) extends the scope of the prophecy (*ἀποκ. καρδίαν πατρὸς πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον*), including the ultimate purpose of the Messianic kingdom; the Forerunner restores all things by initiating the new order out of which will come in due course a true *ἀποκατάστασις πάντων* (Acts iii. 21). WH. print, "but with hesitation," the form *ἀποκατιστάνεις*, on which see their *Notes*, p. 168. *Ἀποκαθιστάνειν=ἀποκαθιστάναι* (Job v. 18)

γραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ
καὶ ἐξουδενηθῇ; [13]ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἠλείας 13
ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἤθελον, καθὼς
γέγραπται ἐπ᾽ αὐτόν.

§[14]Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδαν ὄχλον 14 §1

12 ινα] pr ουχ syr^{sin} | εξουδενηθη BD 2^{pe}] εξουθενηθη Σ(Φ) εξουδενωθη ℵACXΓΔΠ 69 al^{pl} 13 εληλυθεν] εληλυθει Δ ηδη ηλθεν C 1 604 al^{pauc} f i go^{vid} | και...ηθελον] *et fecit quanta oportebat illum facere* k | αυτω] pr εν LΠ 28 al^{pauc} (syrr) | ηθελον ℵBC*DL] ηθελησαν AC^{2}ΓΠΣΦ min$^{omn\ vid}$ | επ αυτον] εν αυτω Γ επ αυτω 604 περι αυτου 13 28 69 346 *de eo* latt$^{vt\ pl\ vg}$ 14 ελθοντες...ειδον ℵB (ειδαν B*) LΔ (ιδον) k arm] ελθων...ειδεν ACDINXΓΠΣΦ al min$^{omn\ vid}$ latt$^{vt\ pl\ vg}$ syrr me go aeth

or ἀποκαθιστᾷν (Ps. xv. (xvi.) 5) occurs again in Acts i. 6 (Blass).

καὶ πῶς γέγραπται κτλ.] Instead of solving the difficulty the Lord proposes another question, in which however the true solution lies. What do the Scriptures mean when they foretell a suffering Messiah? how can the Passion follow the Restoration? Γέγραπται...ἵνα: the telic sense need not be excluded (WM., p. 577); the Scripture foretells and by foretelling determines the issue; γέγρ. ὅτι is the normal formula when a passage is merely cited, e.g. vii. 6, xi. 17. Γέγρ. ἐπί, 'it is written with reference to' Him (cf. σπλαγχνίζεσθαι ἐπί, vi. 34, viii. 2); the ordinary construction is γέγρ. περί with gen. (xiv. 21, Lc. vii. 27, &c.). Καὶ ἐξουδενήθῃ: cf. Ps. xxi. (xxii.) 6 ἐγὼ δέ εἰμι...ἐξουδένημα λαοῦ. Isa. liii. 3 Symm. ἐξουδενωμένος καὶ ἐλάχιστος ἀνδρῶν, Aq. (?) ἐξουδενωμένος, διὸ οὐκ ἐλογισάμεθα αὐτόν. There are four forms of this verb—ἐξουδενοῦν, -νεῖν, ἐξουθενοῦν, -νεῖν; see W. Schm. p. 61, and Lob. *Phryn.* 182.

13. ἀλλὰ λέγω ὑμῖν κτλ.] 'However (taking up the thread broken by the last question) I tell you that Elijah not only must come first, but has morever (καὶ) actually come (ἤδη ἦλθεν, Mt.); and men did not recognise him (Mt.), and did with him (Mt. ἐν αὐτῷ = בּוֹ) as they would.' The phrase ποιεῖν ὅσα (ἃ) θέλω (τινί), frequently used in the O. T. to represent irresponsible or arbitrary action (e.g. 3 Regn. ix. 1, x. 13, Ps. cxiii. 11 (cxv. 3), Dan. viii. 4 (Th.), 2 Macc. vii. 16) points with sufficient distinctness to the murder of John by Antipas.

καθὼς γέγραπται ἐπ᾽ αὐτόν] So Mc. only. In this case Scripture had foretold the future not by prophecy but by a type. The fate intended for Elijah (1 Kings xix. 2, 10) had overtaken John: he had found his Jezebel in Herodias. Orig. *in Mt.* ἄλλος δ᾽ ἂν εἴποι ὅτι τὸ 'ἀλλ᾽ ἐποίησαν' κτλ. οὐκ ἐπὶ τοὺς γραμματεῖς ἀλλ᾽ ἐπὶ τὴν Ἡρῳδιάδα καὶ τὴν θυγατέρα αὐτῆς καὶ τὸν Ἡρῴδην ἀναφέρεται.

The identification of Elijah with John was so evident that, as Mt. adds, it was understood by the three at the time (Mt. τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάνου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς. On another and earlier occasion, according to Mt., it had been made in express terms (Mt. xi. 14 εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλείας ὁ μέλλων ἔρχεσθαι). The reference in Mal. *l. c.* to "the great and terrible day of the Lord" led the ancient Church to expect an appearance of Elijah himself before the end; cf. Justin *dial.* 49, Chrys. *ad loc.*, Aug. *tract. in Jo.* iv. 5, 6.

14—29. THE DEMONIAC BOY SET FREE, AND THE SEQUEL (Mt. xvii. 14—20, Lc. ix. 37—43).

14. ἐλθόντες πρὸς τοὺς μαθητάς κτλ.] Returning to the plain where they

πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συνζητοῦντας πρὸς
15 αὐτούς. [15]καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν
καὶ προστρέχοντες ἠσπάζοντο αὐτόν.
16 [16]καὶ ἐπηρώτησεν αὐτούς Τί συνζητεῖτε πρὸς αὐτούς;

14 περι] προς D 28 latt$^{\text{vt pl}}$ | γραμματεις] pr τους D 1 13 28 69 124 604 2$^{\text{pe}}$ arm | προς αυτους] πρ. εαυτους C αυτοις ADNXΓΠΣΦ min$^{\text{pl}}$ 15 προστρεχοντες (προτρ. AC)] προσχεροντες D *gaudentes* (b) c ff i k (cf. Tat$^{\text{diat arab}}$) 16 αυτους ℵBDLΔ 1 28 209 2$^{\text{pe}}$ b c ff i k q vg arm me aeth] τους γραμματεις ACNXΓΠΣΦ min$^{\text{pl}}$ a syrr$^{\text{pesh hcl}}$ go | προς εαυτους AGMΓ 33 al$^{\text{nonn}}$ εν υμιν D latt$^{\text{vt pl vg}}$ om k

had left the nine (Euth.: *μαθητὰς νῦν τοὺς ἐννέα λέγει*), they saw that they were surrounded by a crowd of people who were listening to a discussion which was passing between the disciples and certain scribes (*γραμματεῖς*, anarthrous: contrast *οἱ γρ. v.* 11). Mt., who throughout this narrative is much briefer than Mc., writes simply *ἐλθόντων πρὸς τὸν ὄχλον* and does not seem to know the cause which had brought it together. The scribes were probably Rabbis attached to the local synagogues, but as ready as the rest of their class to seize an opportunity of discrediting the disciples of Jesus before the people. The absence of the Master and the incapacity of the nine furnished what they sought. (Victor: *δραξάμενοι γὰρ οἱ γραμματεῖς τῆς τοῦ σωτῆρος ἀπουσίας περιέλκειν τοὺς μαθητὰς ὑπελάμβανον.*) On *εἶδαν* see WH., *Notes*, p. 164.

15. *καὶ εὐθὺς πᾶς ὁ ὄχλος κτλ.*] As soon as Jesus came into sight the Scribes lost the attention of the crowd. The first feeling was one of amazement, almost amounting to awe (cf. i. 27). Both *θαμβεῖσθαι* and *ἐκθαμβεῖσθαι* are in the N. T. peculiar to Mc. (for the latter cf. xiv. 33, xvi. 5, 6); *ἔκθαμβος* occurs in Acts iii. 10 *συνέδραμεν πᾶς ὁ λαὸς πρὸς αὐτοὺς... ἔκθαμβοι*, a near parallel to the present passage. Interpreters have found it difficult to assign a cause for the *θάμβος* in this instance. Some (cf. Thpht., Euth.) have thought of a radiance from the transfiguration still brightening the Lord's Face (Euth. *εἰκὸς ἐφέλκεσθαί τινα χάριν ἐκ τῆς μεταμορφώσεως*), recalling the glory on the face of Moses (Exod. xxxiv. 29 f. *ὡς δὲ κατέβαινεν Μωυσῆς ἐκ τοῦ ὄρους...καὶ ἦν δεδοξασμένη ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ*). But (1) no hint of such a phenomenon is dropped by Mc. in the context, (2) it would have betrayed what the Lord desired to keep secret, (3) the result is just the opposite of that which followed the appearance of Moses; of Moses it is said *ἐφοβήθησαν ἐγγίσαι αὐτοῦ*, of Jesus, *προστρέχοντες ἠσπάζοντο αὐτόν.* The alternative is to fall back upon Victor's explanation: *αἰφνίδιον αὐτὸν θεασάμενοι...ὁ πᾶς ὄχλος ἐξεθαμβήθη.* The sudden appearance of the Lord when they thought Him far away on Hermon amazed and awed them for the moment. But the next impulse was to hasten towards Him, drawn by the irresistible attraction of His Presence. The remarkable reading of D and some O.L. texts (*προσχαίροντες*, *gaudentes*, cf. Tatian (Ciasca), 'hastening for joy' deserves attention, but is probably an early corruption (χєρ for ρєχ): for another instance of *προστρέχειν* in Mc. see x. 17. *Ἠσπάζοντο αὐτόν*: the *ἀσπασμός* of the crowd would be such as they were accustomed to accord to their own Rabbis (cf. xii. 38, Mt. xxvi. 49 *χαῖρε, ῥαββεί* = שָׁלוֹם לְךָ רַבִּי).

16. *ἐπηρώτησεν αὐτούς κτλ.*] The

[17]καὶ ἀπεκρίθη αὐτῷ εἷς ἐκ τοῦ ὄχλου Διδάσκαλε, 17
ἤνεγκα τὸν υἱόν μου πρός σε, ἔχοντα πνεῦμα ἄλαλον·
[18]καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν, καὶ 18

17 απεκριθη αυτω ℵBDLΔ 28 33 a b (c) k q me] αποκριθεις ειπεν ACINXΓΠ(ΣΦ) min$^{\text{pl}}$ f vg syrr arm go 18 ρησσει] ρασσει D 2$^{\text{po}}$ *applontat* d *allidit* vel *elidit* latt$^{\text{vt pl vg}}$ *collidit* k

question shews that the Lord had at once grasped the situation, and was prepared to meet it. He addresses the people, not noticing the Scribes; for the moment the crowd had been with the Scribes in their attack on the disciples, but already perhaps a reaction had begun. The Lord took the matter into His own hands, at once relieving the disciples and disappointing the Scribes. Τί συνζητεῖτε is a *bona fide* request for information; the human mind of Christ acquires knowledge by ordinary means; cf. viii. 28$^{\text{b}}$, note. Πρὸς αὐτούς i.e. πρ. τοὺς μαθητάς (cf. *v.* 14).

17. καὶ ἀπεκρίθη αὐτῷ εἷς ἐκ τοῦ ὄχλου] The crowd preserved a discreet silence (cf. *v.* 34); the answer came from an individual (εἷς) whose interest in the matter was deeper than any συνζήτησις. Lc. like Mc. represents the man as telling his tale from the heart of the crowd (ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν); in Mt. he comes forward and prostrates himself before Christ (προσῆλθεν αὐτῷ...γονυπετῶν αὐτόν, cf. Mc. i. 40). Without undue harmonising we may perhaps accept both statements; the man began his tale in the crowd, but was presently called or pushed forward by the people to the feet of Jesus. The words of the father are reported with more than usual independence by the three Synoptists. Mt. gives us details which are not to be gathered from Mc. and Lc., yet his account is clearly much compressed; in *v.* 15 he has brought together words spoken by the father at different points in the conversation (cf. Mc. *vv.* 17, 22). Lc. again has some particulars which are not in Mc., the prayer ἐπιβλέψαι ἐπὶ τὸν υἱόν μου ὅτι μονογενής μοί ἐστιν, the statement that the spirit κράζει...καὶ μόγις ἀποχωρεῖ κτλ. (see however Mc., *v.* 26). But on the whole Mc.'s account is not only the fullest but has the most verisimilitude, and Mc. alone has preserved the undoubtedly original tradition in *vv.* 20—24. For details see the following notes.

διδάσκαλε] So Lc.; Mt. κύριε; both doubtless = רַבִּי; see note on *v.* 5, and cf. iv. 38.

ἤνεγκα τὸν υἱόν μου πρός σε κτλ.] The man had brought his boy that morning under the impression that Jesus was there, and on discovering that the Lord was on the mountain had applied to the disciples (*v.* 18). This feature of the story disappears in Mt., Lc.: in Mt. the father says προσήνεγκα αὐτὸν τοῖς μαθηταῖς, as if the application had been made to them in the first instance. Ἔχοντα πνεῦμα ἄλαλον: cf *v.* 25 τὸ ἄλ. καὶ κωφὸν πν.; for the concurrence of the two infirmities vii. 32 ff., notes. The effect produced upon the demoniac is transferred in thought to the δαιμόνιον: cf. Lc. xi. 14 δαιμόνιον...κωφόν. Mt. σεληνιάζεται (cf. Mt. iv. 24), perhaps in reference to the periodical return of the attacks: see next verse. The father's trouble was the greater because the boy was μονογενής (Lc., cf. Lc. vii. 12; viii. 42).

18. ὅπου ἐὰν αὐτὸν καταλάβῃ] Lc. πνεῦμα λαμβάνει αὐτόν. The seizures might occur anywhere, and they occurred frequently (πολλάκις Mt., Mc. *v.* 22). Κατάληψις, καταληπτός are

ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται· καὶ
εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ
19 ἴσχυσαν. [19] ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει Ὦ γενεὰ
ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε

18 ισχυσαν] ηδυνηθησαν 604 + εκβαλειν αυτο D 2^{pe} a b arm   19 αυτοις ℵAB DLΔΠ* min^{pl} vg syrr$^{sin\ hcl(txt)}$ arm me go] αυτω C^{3}(N)XΓΠ^{2}ΣΦ min^{pl} q syrr$^{pesh\ hcl(mg)}$ om C* 13 40 69 124 al^{pauc} k | απιστος (-στε D)] + και διεστραμμενη 13 69 124 al^{pauc}

used by Galen and Hippocrates in reference to fits, and persons subject to them. The effects of the seizure in the present case are described in detail: first there came a sudden scream (Lc.), then the patient was thrown upon the ground in a strong convulsion. Ῥήσσει, Lc. σπαράσσει, here, cf. *infr. v.* 42 ἔρρηξεν καὶ ἐσπάραξεν, where Mc. (*v.* 20) has only συνεσπάραξεν: σπαράσσειν and συνσπαράσσειν describe the actual convulsion (see note on i. 26), ῥήσσειν appears to be used of the preliminary heavy fall (Euth.: ἀντὶ τοῦ 'καταβάλλει εἰς γῆν'). For this sense of the latter word cf. Sap. iv. 19 ῥήξει αὐτοὺς ἀφώνους πρηνεῖς; Kuinoel cites also Artemidorus (i. 62) ῥῆξαι τὸν ἀντίπαλον 'to give one's adversary a throw.' In this use ῥήσσειν approaches to the meaning of ῥάσσειν, ἀράσσειν, and cod. D, with the apparent concurrence of the Latin versions (see vv. ll.), substitutes ῥάσσει for it in this place; cf. the Wycliffite "hurtlith hym doun." After being dashed to the ground the patient (1) foamed at the mouth (ἀφρίζειν, poet. and late Gk., here only in the N.T.), (2) ground his teeth (τρίζειν, another N.T. ἅπ. λεγ., used of any sharp or grating sound, is here interpreted by τοὺς ὀδ., cf. Vg. *stridet dentibus*): the usual phrase βρύχειν τοὺς ὀδ., LXX., Acts vii. 54, cf. ὁ βρυγμὸς τῶν ὀδόντων (Mt. viii. 12); and (3) appeared to shrivel or waste away, Vg. *arescit* (for ξηραίν. cf. iii. 1, note). Celsus gives a similar account of the symptoms of catalepsy: "homo subito concidit; ex ore spumae moventur...interdum tamen, cum recens est (morbus), hominem consumit (*med.* iii. 23, *de morbo comitiali* 3).

καὶ εἶπα τοῖς μαθηταῖς σου] Lc. ἐδεήθην τῶν μαθ. σ. The father expected the disciples to possess the Master's authority; possibly he knew that they had formerly used it with success (vi. 12); even the disciples of the Rabbis claimed this power (Lc. xi. 19 οἱ υἱοὶ ὑμῶν...ἐκβάλλουσιν [τὰ δαιμόνια]. It was a genuine surprise to him as well as to them to find that they were powerless in this case (οὐκ ἴσχυσαν, Mt.; Lc. οὐκ ἠδυνήθησαν: cf. v. 3, 4).

19. ὁ δὲ ἀποκριθείς κτλ.] The Synoptists, in marked contrast to the freedom with which the father's words are treated by them, give the reply of Christ in nearly identical terms. To Mc.'s ὦ γενεὰ (viii. 12, 38) ἄπιστος Mt. and Lc. add καὶ διεστραμμένη, a reminiscence possibly of Deut. xxxii. 5 (cf. Phil. ii. 15). The repeated ἕως πότε (Mt., Mc.)—the Lord's *quousque tandem*, cf. Jo. x. 24, Apoc. vi. 10, and see WM., p. 591—has the ring of originality rather than Lc.'s ἕως π. καί, and Mc.'s abrupt φέρετε αὐτὸν πρός με is superior to Lc.'s softened προσάγαγε ὧδε τὸν υἱόν σου. But the answer is substantially the same in all, and it is the only feature in which they clearly follow the same tradition. The reproof ὦ γ. ἄπιστος is general, perhaps purposely so, including the Scribes, the people, and the father (*v.* 22, 23) so far as their faith had been at fault, and the disciples not the least (*v.* 29). Πρὸς ὑμᾶς = μεθ' ὑμῶν (Mt.), cf. vi. 3:

ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρός με. [20]καὶ ἤνεγκαν 20
αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς
συνεσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο
ἀφρίζων. [21]καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ Πόσος 21
χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν Ἐκ
παιδιόθεν· [22]καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν 22

20 ιδων] ιδον C$^{2?3?}$ SV min^{nonn} | συνεσπαραξεν ℵBCLΔ 33 (*conturbavit* latt)] εσπαραξεν AIΝΧΓΠΣΦ min^{pl} εταραξεν D | αυτον 2°] το παιδιον 13 28 69 346 2^{pe} *puerum* a b c ff i k r fu 21 αυτου]+λεγων 13 28 69 124 346 2^{pe} a f arm | ως ℵ*AC^{3}DΧΓΠΦ al min^{pl} go] εως B εξ ου ℵ$^{c.a}$C*LΔ 33 2^{pe} (*ex quo* latt similiter syrr arm me al) αφ ου ΝΣ 13 40 124 346 arm^{vid} | εκ παιδιοθεν ℵBCGILNΔΣΦ 1 33 118 209 al^{pauc}] παιδιοθεν A(Χ)ΓΠ min^{pl} εκ παιδος D 2^{pe} 22 πυρ] pr το AEFGMVΓΠ^{2}Φ min$^{sat\ mu}$

for *ἀνέχεσθαί τινος* cf. WM., p. 253, and cf. Isa. xlii. 14, xlvi. 4, lxiii. 15; in the N.T., outside this context, it appears only in the Pauline Epp. and Hebrews.

20. *ἤνεγκαν αὐτόν*] Cf. Lc. *προσερχομένου αὐτοῦ*. It is implied that the boy was not with his father in the crowd, but in safe keeping not far off. *Ἰδὼν αὐτὸν τὸ πνεῦμα*—not, as Winer (WM., p. 710) and Blass (*Gr*. p. 277), an anacoluthon (*ἰδὼν αὐτὸν* [*ὁ παῖς*], *τὸ πν. κτλ.*, cf. Syr.^{sin}), but a *constructio ad sensum*—the gender of the noun is overlooked in view of the personal action of the spirit; cf. Jo. xvi. 13 f. *ἐκεῖνος, τὸ πνεῦμα...ἐκεῖνος*, where if the masc. pronoun is suggested by *ὁ παράκλητος* (*v*. 7), its repetition would be impossible but for the personal life implied in *τὸ πνεῦμα*. *Συνεσπάραξεν*, Vg. *conturbavit*; see notes on i. 26, ix. 18: Lc. *ἔρρηξεν αὐτὸν καὶ συνεσπάραξεν*. With the strengthened *συνσπαράσσειν*, cf. *συνπνίγειν* (iv. 7), *συντηρεῖν* vi. 20, *συνπληροῦν* Lc. viii. 23, *συναρπάζειν* Lc. viii. 29, *συνκαλύπτειν* Lc. xii. 2. *Ἐκυλίετο* is *ἅπ. λεγ.* in the N.T., but *κυλισμός* occurs in 2 Pet. ii. 22; the verb, which is a later form of *κυλίνδειν*, is used freely in the LXX. (e.g. *κυλίειν λίθον*, Jos. x. 18, 1 Regn. xiv. 33, Prov. xxvi. 27, *κ. ἄρτον*, Jud. vii. 13 (A); cf. also 4 Regn. ix. 33 (of Jezebel's fall), Amos ii. 13 (of the wheels of a cart). For *ἀφρίζειν* see ix. 18.

21. *καὶ ἐπηρώτησεν τὸν πατέρα κτλ.*] Mc. only (to 25^{a}). *Πόσος χρόνος ἐστὶν ὡς*... how long is it that (since)...?' Cf. Gal. iv. 1 *ἐφ᾽ ὅσον χρόνον*, Soph. *O. T.* 558 ΟΙ. *πόσον τιν᾽ ἤδη δῆθ᾽ ὁ Λάιος χρόνον* | ΚΡ. *δέδρακε ποῖον ἔργον;* *Ὡς* is used elliptically for *ἀφ᾽ οὗ*; cf. vv. ll. *Ἐκ παιδιόθεν*: 'from a little boy,' 'from a mere child'; i.e. he was a *παιδίον* when it first took him: his age at the time is not mentioned, but he was still a *παῖς* (Lc. ix. 42). The Attic phrase is *ἐκ παιδίου* (cf. D) but from Xenophon downwards *παιδιόθεν* takes its place: the pleonastic *ἐκ παιδιόθεν* is a survival of Homeric usage (cf. e.g. *Il*. viii. 34, *ἐξ οὐρανόθεν*) which is censured by the Atticists (Lob. *Phryn*. p. 93), but found a place in late Gk.: cf. v. 6 (*ἀπὸ μακρόθεν*), and WM., p. 752 f., Blass, *Gr*., p. 59.

22. *καὶ πολλάκις καὶ εἰς πῦρ κτλ.*] The seizures were often accompanied by a tendency to suicidal mania. Mt. has simply (xvii. 15) *πίπτει*, but Mc.'s *αὐτὸν ἔβαλεν...ἵνα ἀπολέσῃ αὐτόν* shews that in the view of the father these frequent mishaps were not accidental. *Πῦρ, ὕδατα* (מַ֫יִם); Mt., *τὸ πῦρ, τὸ ὕδωρ*. Thpht. *ῥίπτεται δέ τις ὑπὸ δαίμονος εἰς πῦρ, τὸ τοῦ θυμοῦ καὶ τὸ τῆς ἐπιθυμίας·*

καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν. ἀλλ' εἴ τι δύνῃ,
¶ I, II 23 βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς.¶ [23]ὁ δὲ
Ἰησοῦς εἶπεν αὐτῷ Τὸ Εἰ δύνῃ, πάντα δυνατὰ τῷ
24 πιστεύοντι. [24]εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου

22 δυνη ℵBDILΔ 1 28 118 209] δυνασαι ACNXΓΠΣΦ min^{pl} | ημιν] + κυριε DG (1) (262) 2^{pe} a b g i q arm 23 om το DKNUΠΦ 13 28 69 124 131 2^{pe} al^{nonn} hab ℵABCLXΓΔΣ min^{pl} | δυνη ℵ*BDNΔΣ 1 28 118 209] δυνασαι ℵ$^{c.a}$ACLXΓΠΦ al min^{pl} + πιστευσαι AC^{3}D(EHM)NX(Γ)ΠΦ min^{pl} latt$^{exc\ k*}$ syrr go Chrys (om πιστ. ℵBC*LΔ 1 118 209 244 k* arm me aeth)

καὶ εἰς ὕδωρ, τὸ τῶν βιωτικῶν πραγμάτων κλυδώνιον. Εἴ τι δύνῃ: δύνασθαι is used absolutely as in Lc. xii. 26, 2 Cor. xiii. 8; cf. WM., p. 743. The man's faith had been shaken by the failure of the disciples; contrast the leper's ἐὰν θέλῃς, δύνασαι (i. 40). Possibly no miracle had been wrought in this neighbourhood as yet, so that in the struggle to believe the father had no experience to assist him. The form δύνῃ is poetical and late (WM., p. 90); on its occurrence in the N. T. side by side with δύνασαι cf. WH., *Notes*, p. 168, W. Schm., p. 123 n. For σπλαγχνισθείς see note on i. 41: ἡμῖν, ἡμᾶς, i.e. both father and son.

23. τὸ Εἰ δύνῃ, πάντα δυνατὰ τῷ πιστεύοντι] The Lord repeats the father's words and places them in contrast with the spiritual facts which he had yet to learn: '*if thou canst:* for one who believes all things are possible': i.e. it is for thee rather than for Me to decide whether this thing can be done; it can be if thou believest (cf. xi. 23 f.). Thpht.: οὐ τῇ οἰκείᾳ δυνάμει ἀλλὰ τῇ ἐκείνου πίστει ἀνατίθησι τὴν θεραπείαν. Cf. Iren. iv. 37. 5 "omnia talia suae potestatis secundum fidem ostendunt hominem." Τὸ 'εἰ δύνῃ' is a *nominativus absolutus* (WM., p. 226, Blass, *Gr.* pp. 246, 276); for the clause preceded by an article and treated as a noun, cf. Rom. viii. 26 with SH.'s note, and Blass, *Gr.* p. 154.

From its extreme compression the sentence has given trouble to scribes and commentators. The Western text followed by a majority of the MSS. reads ὁ δὲ Ἰησοῦς εἶπεν Εἰ δύνῃ (δύνασαι) πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι: *si potes credere, omnia possibilia credenti*. Attempts have been made, but with poor success, to extort a better sense from this reading (e.g. εἰ δύνασαι, πίστευσαι), or to amend it (εἰ δ., πίστευε). Some who accept the shorter text place a mark of interrogation after δύνῃ—"sayest thou 'If thou canst'?" But there is nothing in the context to suggest a question, and the English Revisers of 1881 rightly render "If thou canst! all things are possible to him that believeth," without marginal variant.

24. εὐθὺς κράξας κτλ.] The father instantly responds to the demand for fuller trust on his part; his strength of feeling shews itself in a cry as piercing as that of the demoniac son (Lc. ix. 39). He recognises that the help he needs is in the first instance help for himself and not for his boy (βοήθει μου τῇ ἀπ., cf. *v.* 22 βοήθησον ἡμῖν). He believes (πιστεύω), but his faith is defective, and its defect needs the Master's succour. Wycliffe: "Lord, I bileue; help thou myn unbileuefulnesse." Bede: "uno eodemque tempore is qui necdum perfecte crediderat simul et credebat et incredulus erat." Victor: ἀρξάμενος οὖν πιστεύειν ἐδέετο τοῦ σωτῆρος

ἔλεγεν Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ. [25]ἰδὼν δὲ 25
ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος ἐπετίμησεν τῷ
πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ Τὸ ἄλαλον καὶ
κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ
καὶ μηκέτι εἰσελθῃς εἰς αὐτόν. [26]καὶ κράξας καὶ 26
πολλὰ σπαράξας ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ νεκρός,

24 ελεγεν] + *μετα δακρυων* A^{2}C^{3}DNXΓΠΣΦ al min$^{\text{pl}}$ a b c f i q vg syrr$^{\text{pesh hcl}}$ go (om ℵA*BC*LΔ 28 604 k syr$^{\text{sin}}$ arm me aeth) | *πιστευω*] + *κυριε* C^{2}NXΓΔΠΣ al min$^{\text{fere omn}}$ a b c f (q) vg syr$^{\text{sin}}$ Chrys　25 *ιδων δε*] *και οτε ειδεν* D latt$^{\text{(vid)}}$ | *οχλος*] pr *ο* ℵALMS XΔΠΦ 28 33 69 124 al$^{\text{sat mu}}$ arm (om BCDNΓΣ min$^{\text{pl}}$) | *το αλ. και κωφ. πν.*] *το πν. το αλ. και κωφ.* AC^{3}NXΓΠΣΦ al min$^{\text{pl}}$ | om *εγω* ℵ* 33 | *εξ*] *απ* C*Δ min$^{\text{pl}}$ latt$^{\text{vid}}$　26 om *πολλα* k | *κραξας, σπαραξας* ℵBCDL(Δ)] *κραξαν, σπαραξαν* AC^{3}NXΓΠΣΦ min$^{\text{pl}}$ | *εξηλθεν*] + *απ αυτου* D latt$^{\text{exc q}}$

διὰ τῆς αὐτοῦ δυνάμεως προσθεῖναι τὸ λοιπόν. Ἀπιστία is perhaps suggested by *γενεὰ ἄπιστος* (*v.* 19): *β. μου τῇ ἀπ.* 'help my faith when it is ready to fail,' nearly = *μοι τῷ ἀπίστῳ*. With *μου τῇ ἀπ.* cf. v. 30 *μου τῶν ἱματίων*, Rom. xi. 14 *μου τὴν σάρκα*: the position is perhaps slightly emphatic, though WM. (p. 193) appears to doubt this. Ἀπιστία, cf. note on vi. 6. The reading *μετὰ δακρύων* ('Western' and Syrian, WH., *Notes*, p. 25) is at least an interesting gloss; for the phrase cf. Acts xx. 19, 31, Heb. v. 7, xii. 17.

25. *ἰδὼν δὲ ὁ Ἰησοῦς κτλ.*] The conversation then was not in the presence of the crowd, but was interrupted by its arrival. The Lord had probably retired with the father and the boy to a distance from the *ὄχλος*, but the cries of both brought them running to the spot and privacy became impossible. Ἐπισυντρέχειν is apparently *ἅπ. λεγ.*; cf. however *ἐπισυνάγειν* i. 33; the LXX. has also *ἐπισυνεῖναι*, *ἐπισυνέχειν*, *ἐπισυνιστάναι*, and *ἐπισυστρέφειν*. Συντρέχειν is used by Mc. in vi. 33: the double compound perhaps calls attention to the return of the crowd (cf. *προστρέχοντες*, *v.* 15) after it had been for the time dispersed. There is no indication in Mc. of the habit of using otiose compounds (WM., p. 25 f.) which disfigures much of the later Gk.

ἐπετίμησεν τῷ πνεύματι κτλ.] Here Mt. and Lc. rejoin Mc. Mc. however alone gives the words of the rebuke (for *ἐπιτιμᾷν* see note on i. 25). *Τὸ ἄλαλον καὶ κωφὸν πνεῦμα*, a nom. used as a vocative; cf. *τὸ κοράσιον*, v. 41, and *v.* 19 *supra*, and see WM., p. 327, Blass, *Gr.* p. 86. Κωφόν is a new feature in the case (*πν. ἄλαλον*, *v.* 17), but see note on vii. 32, and cf. Ps. xxxvii. (xxxviii.) 14 with Ps. xxxviii. (xxxix.) 3. Ἐγὼ *ἐπιτάσσω σοι*, '*I* enjoin thee' (Euth.: *ἐγὼ...ὃν οἶδας*): since this spirit had refused to acknowledge the authority of the disciples, the Master emphasises His personal claim to obedience. For *ἐπιτάσσειν* cf. i. 27; for the emphatic *ἐγώ* see x. 38 f., xiv. 58, and the Fourth Gospel *passim*. Ἔξελθε *ἐξ αὐτοῦ* ordinarily sufficed (i. 25, v. 8); in this desperate case of periodical seizures it was necessary to add *καὶ μηκέτι εἰσελθῃς*. For the spiritual analogy see Lc. xi. 24 ff.

26. *κράξας καὶ πολλὰ σπαράξας κτλ.*] For the moment the only result was a fresh seizure (see on *v.* 20); the spirit wreaked its revenge on its victim even in the act of quitting its hold upon him. For the masc. participles cf. *v.* 20 *ἰδὼν...τὸ πνεῦμα*. The convulsions were violent and prolonged (*πολλά*, cf. iii. 12, note), and when they ceased, the sufferer's strength

27 ὥστε τοὺς πολλοὺς λέγειν ὅτι Ἀπέθανεν. [27]ὁ δὲ
Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ
28 ἀνέστη. [28]καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον, οἱ μα-
θηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν Ὅτι ἡμεῖς
29 οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; [29]καὶ εἶπεν αὐτοῖς
Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν
προσευχῇ.

26 *τους πολλους*] om *τους* CDNXΓΠΣΦ min^{pl} go 27 *της χειρος αυτου* ℵBDLΔ 1 13 28 69 2^{pe} al^{pauc}] *αυτον της χ.* (*αυτου*) A(C*)C^{3}NXΓΠΣΦ min^{pl} | om *και ανεστη* k | 28 *εισελθοντος αυτου* ℵBCDLΔ 1 13 28 69 118 209 604 latt] *εισελθοντα αυτον* ANXΓΠΦ al min^{pl} *ελθοντα αυτον* Σ | *οικον*] pr *τον* AM min^{pauc} | *οτι* ℵBCLNXΓΔΣ al min^{pl}] *δια τι* ADKΠΦ min^{pauc} *οτι διατι* U 131 238 al^{pauc} *τι οτι* min^{pauc} 29 *εν προσευχη*] + *και* (*τη*) *νηστεια* ℵ$^{c.b}$ADLNXΓ(Δ)ΠΣΦ min$^{omn\ vid}$ latt$^{exc\ k}$ syrr$^{(sin\ pesh)\ hcl}$ (arm) (aeth) (om *κ. νηστ.* ℵ$^{c.a}$B k)

was exhausted; a collapse followed; he lay motionless and pallid as a corpse. Ἐγένετο ὡσεὶ νεκρός: cf. Apoc. i. 17. There was a general cry among the crowd (*τοὺς πολλοὺς λέγειν*), 'He is dead.' For this use of the aor. *ἀπέθανον* see Burton, § 47, and cf. v. 35, 39, Jo. viii. 52. This incident again is peculiar to Mc.; Mt. has merely *ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον*, Lc. *ἰάσατο τὸν παῖδα*. For *ἐξῆλθεν* see note on *v.* 29.

27. *κρατήσας τῆς χειρὸς αὐτοῦ*] Cf. i. 31, v. 41. The Lord seems to have offered this help only where great exhaustion had preceded; cf. Acts ix. 41, and contrast ii. 11 f. Ἀνέστη: he rose from the ground where he had been rolling (*v.* 20) and afterwards lay prostrate. Lc. helps us to complete the picture: *ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ* (cf. Lc. vii. 15), *ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ* (cf. Mc. i. 27, ii. 12, vii. 37). Mt. adds—probably in reference to the Lord's *μηκέτι εἰσελθῇς*—*καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης* (cf. Mt. ix. 22, xv. 28). The epileptic fits did not return.

28. *εἰσελθόντος αὐτοῦ εἰς οἶκον*] The Lord went indoors, into the lodging where the party were housed (*εἰς οἶκον*, cf. iii. 20, vii. 17), to escape from the enthusiasm of the crowd, and because on such occasions further teaching was impossible. He and the disciples were now in privacy (*κατ' ἰδίαν* Mt., Mc.), and the nine took occasion to seek an explanation of their failure (*ἐπηρώτων*, Mt. *προσελθόντες...εἶπαν*), approaching Him probably (as was their wont on these occasions) by one of their number (? Andrew). Ὅτι = *διὰ τί*, Mt. (Euth.: *τὸ ὅτι ἀντὶ τοῦ διὰ τί· οὕτω γὰρ εἶπεν ὁ Ματθαῖος*); see note on *v.* 11 *supra*, and for the circumstances of the failure, *v.* 18.

29. *τοῦτο τὸ γένος κτλ.*] Either 'this class of *δαιμόνια*,' or 'this kind' generally, i.e. the *δαιμόνια*; cf. Thpht.: *ἢ τὸ τῶν σεληνιαζομένων ἢ ἁπλῶς πᾶν τὸ τῶν δαιμόνων γένος.* Γένος is a nationality (vii. 26, Acts iv. 36), a family (Acts iv. 6, vii. 13, xiii. 26, xviii. 2, 24), or a species (Mt. xiii. 47), or class of things (1 Cor. xii. 10). Hence it is used of the spiritual affinity which associates moral beings of the same order or type of character (1 Pet. ii. 9). Similarly St Paul speaks of *πατριαί* in heaven as well as on earth (Eph. iii. 15). Ἐν οὐδενὶ δύναται ἐξελθεῖν, 'can take its departure

[30]Κἀκεῖθεν ἐξελθόντες ἐπορεύοντο διὰ τῆς Γαλει- 30
λαίας, καὶ οὐκ ἤθελεν ἵνα τις γνοῖ. [31]ἐδίδασκεν γὰρ 31
τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι Ὁ υἱὸς
τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ

30 *επορευοντο* B*D a c f go aeth] *παρεπορευοντο* ℵAB^3CLNXΓΔΣΦ (*παρευοντο*) al min$^{\text{omn vid}}$ b d (ff) i k vg syrr arm me | *γνοι* ℵBCDL] *γνω* ANXΓΔΣΦ al min$^{\text{omn vid}}$
31 om *αυτοις* B (26$^{\text{ev}}$ k) | *παραδοθησεται* 69 604 arm$^{\text{vid}}$ | *ανθρωπων*] *ανθρωπου* D + *αμαρτωλων* 604

(i.e. be cast out, *ἐξελθεῖν* being in such contexts practically the pass. of *ἐκβαλεῖν*) in the strength of no power (not as Euth. = *οὐδενὶ ἑτέρῳ τρόπῳ*) but one,' i.e. in the strength of (believing) prayer (cf. xi. 23, 24). The Lord seizes on the essential weakness of their case. They had trusted to the quasi-magical power with which they thought themselves invested; there had been on their part no preparation of heart and spirit. Spirits of such malignity were quick to discern the lack of moral power and would yield to no other. To *ἐν προσευχῇ* the 'Western' and 'Syrian' text adds *καὶ ἐν νηστείᾳ*, but the time for fasting was not yet (ii. 19); comp. the similar gloss 1 Cor. vii. 5. Mt., who omits this answer, has the more obvious *Διὰ τὴν ὀλιγοπιστίαν ὑμῶν*, to which he adds the sayings about the grain of mustard seed and the removal of mountains which are found in other contexts (Lc. xvii. 6, Mt. xxi. 21). Tatian combines Mt.'s answer with Mc.'s, placing Mt.'s first, and connecting Mc.'s with it by a *γάρ*.

30—32. THE PASSION AGAIN FORETOLD (Mt. xvii. 22, 23; Lc. ix. 43—45).

30. *κἀκεῖθεν ἐξελθόντες κτλ.*] The Lord and the Twelve now leave their retreat at the foot of Hermon and travel southwards. Their way to the North had perhaps led them through Gaulonitis and Ituraea (cf. viii. 22, 27, note), but they return *διὰ τῆς Γαλειλαίας* i.e. along the West bank of the Jordan. Mt.'s *συστρεφομένων ἐν τῇ Γαλειλαίᾳ* suggests that they broke up into small parties which mustered at certain points in the route (for *συστρέφεσθαι* cf. 2 Regn. xv. 31, 4 Regn. ix. 14, x. 9 etc.), the purpose being perhaps to avoid attracting notice (Mc. *οὐκ ἤθελεν ἵνα τις γνοῖ*): cf. vii. 24 and on *γνοῖ* = *γνῷ*, v. 43, note.

31. *ἐδίδασκεν γάρ κτλ.*] Reasons of the Lord's desire to escape recognition. He was now fully occupied with the training of the Twelve (Latham, *Pastor past.* p. 351). A journey through Upper Galilee, in which He could attach Himself now to one party of two or four Apostles and now to another, afforded an opportunity of quiet teaching which might never return. The substance of this reiterated teaching (*ἐδίδασκεν...ἔλεγεν*) is the same as that of the first prediction of the Passion near Caesarea (viii. 31), with one new element —a reference to the Betrayal. Lc. points out the occasion of this fresh prediction of the Passion: *ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ· πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν κτλ.* There was reason to fear that this new outburst of enthusiasm would lead them to forget His warning.

παραδίδοται εἰς χεῖρας ἀνθρώπων] Mt., Lc., *μέλλει...παραδίδοσθαι*. The event is regarded as imminent and indeed in process of accomplishment; cf. Mt. xxvi. 2 *μετὰ δύο ἡμέρας...παραδίδοται*: Bengel: "iam id agitur ut tradatur"; for this use of the present see WM., p. 331 ff., Burton, § 15, who calls it (but inexactly) "the present for the future." The instrument of the betrayal—*ὁ παραδιδούς*, xiv. 42—

¶ 33 ἀποκτενοῦσιν¶ αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς
32 ἡμέρας ἀναστήσεται. [32]οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ
ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.
33 [33]Καὶ ἦλθον εἰς Καφαρναούμ. καὶ ἐν τῇ οἰκίᾳ

31 *αποκτεινουσιν* D | om *αποκτανθεις* D min$^{\text{perp}}$ a c k me | *μετα τρεις ημερας* ℵBC*D LΔ b c i *post tertium diem* a k q *in tres dies* d syr$^{\text{hcl (mg)}}$ me] *τη τριτη ημερα* ACSNXΓ ΠΣΦ al min$^{\text{omn vid}}$ f r vg syrr$^{\text{sin pesh hcl (txt)}}$ arm go aeth | *αναστησεται*] *εγερθησεται* 1 13 69 346 26$^{\text{ev}}$ al$^{\text{pauc}}$ 33 *ηλθον* ℵBD (-*θοσαν*) 1 118 209 2$^{\text{pe}}$ al$^{\text{pauc}}$ a b c k vg syr$^{\text{pesh}}$] *ηλθεν* ACLXΓΠΣΦ al min$^{\text{pl}}$ f q syrr$^{\text{sin hcl}}$ arm me go aeth *εισηλθεν* 604

was in the company, and the Lord could see the purpose already lying as an undeveloped thought in his heart (Jo. vi. 70 f.). On *παραδιδόναι* see i. 14, note. Προδιδόναι *tradere* does not occur in the N. T., but its meaning is more or less imported by the circumstances into *παραδιδόναι*, which even in class. Gk. is patient of a bad sense. Yet, as Origen (*in Mt.*) reminds us, *παραδιδόναι* may be used with quite another purpose; in the eternal counsels of God, the Father delivered up the Son (Rom. viii. 32), and the Son delivered up Himself (Gal. ii. 20). Εἰς *χεῖρας ἀνθρ.* is less precise than the corresponding words in viii. 31 (*ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων*). But on the other hand it is wider, and prepares the Twelve for the further revelation of x. 34 (*παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν*: cf. xiv. 41, *εἰς τ. χ. τ. ἁμαρτωλῶν*. On the form *ἀποκτανθῆναι*, and on *μετὰ τρεῖς ἡμέρας* = *τῇ τρίτῃ ἡμέρᾳ* see viii. 31, note.

32. *οἱ δὲ ἠγνόουν τὸ ῥῆμα*] Especially the saying about the Resurrection (cf. ix. 10), for of the Passion they had some dim and sorrowful conception (Mt., *καὶ ἐλυπήθησαν σφόδρα*). Lc. explains that there was a Divine purpose in their temporary ignorance: *ἦν παρακεκαλυμμένον ἀπ᾽ αὐτῶν ἵνα μὴ αἴσθωνται αὐτό*. They shrank from seeking enlightenment (*ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι*, Mc.; similarly Lc.), partly from a natural reluctance to enter upon a painful subject, partly perhaps from their recollection of the censure incurred by Peter (viii. 33). There is weight also in Bengel's remark: "de quavis re facilius interrogant Iesum quam de ipso; sic fit inter familiares." Ἀγνοεῖν in the N. T. is chiefly a Pauline word (Mc.^{1}, Lc.$^{\text{ev. 1 act. 2}}$, Paul.^{15}, Heb.^{1}, 2 Pet.^{1}). Ῥῆμα, a common word in the LXX. and fairly frequent in the N.T., occurs in Mc. only here and xiv. 72.

33—37. Return to Capernaum. Question of Precedence (Mt. xviii. 1—5, Lc. ix. 46—48).

33. *καὶ ἦλθεν εἰς Καφαρναούμ*] Capernaum (i. 21, ii. 1, Jo. vi. 59) had ceased to be the centre of the Ministry; but it was a convenient *terminus* to the northern journey, and starting point for a fresh field of work in the south; and Simon's or Levi's house (i. 29, ii. 15) afforded a shelter there. The Galilean Ministry ends as it began at Capernaum. No subsequent visit to the town is mentioned in the Gospel, although after the Resurrection the Lord was seen by the shore of the lake (Jo. xxi. 1 ff.) and among the hills (Mt. xxviii. 16).

καὶ ἐν τῇ οἰκίᾳ γενόμενος κτλ.] When they had reached the privacy of the house the Lord questioned the Twelve on a discussion He had overheard during the journey (*ἐν τῇ ὁδῷ*, Vg. *in via*, cf. viii. 3, 27). Evidently they had not thought Him to be within earshot (cf. x. 32 *ἦσαν δὲ ἐν τῇ ὁδῷ... καὶ ἦν προάγων*); but He had detected

γενόμενος ἐπηρώτα αὐτούς Τί ἐν τῇ ὁδῷ διελογίζεσθε;
[34]οἱ δὲ ἐσιώπων, πρὸς ἀλλήλους γὰρ διε- 34
λέχθησαν ἐν τῇ ὁδῷ τίς μείζων. [35]καὶ καθίσας 35
ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς Εἴ τις θέλει
πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων
διάκονος. [36]καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν 36
μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς

33 διελογιζεσθε] pr (vel add) προς εαυτους ΑΝΧΓΔΠΣΦ min$^{\text{omn vid}}$ f syrr arm go aeth 34 διελεχθησαν] διηνεχθησαν 1 604 | om εν τη οδω ΑDΔ a b f i q go | τις μειζων] + εστιν ℵ τις μ. γενηται αυτων D 2$^{\text{pe}}$ τις αυτ. μ. ειη 13 69 346 τις ειη μ. min$^{\text{pauc}}$ 35 om και λεγει αυτοις...διακονος D k | εστω Δ | διακονος] δουλος M* 36 παιδιον] pr το D | αναγκαλισαμενος C(DL)

angry voices and knew the cause (Lc. εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν).

34. οἱ δὲ ἐσιώπων] Cf. iii. 4, Lc. xx. 26. Euth.: ἐσιώπων αἰσχυνθέντες, ὡς ἤδη καταγνωσθέντες. Διελέχθησαν ...τίς μείζων, 'they had discussed (Burton, § 48) the question who is greater (than the rest)'; Lc., more fully, τὸ τίς ἂν εἴη μείζων αὐτῶν; Mt., who represents the Twelve as themselves propounding the question to Jesus, writes Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; The comparative has practically the force of a superlative, see Blass, *Gr.*, p. 138, and on the other hand WM., p. 305; cf. Mt. xi. 11, xxiii. 11, 1 Cor. xiii. 13. The question τίς μείζων was probably suggested by the selection of the Three for the mysterious ascent of Hermon, and the prominence of Peter among the three (cf. Bede). Origen: ὅτι μὲν γὰρ οὐκ ἔστιν ἰσότης τῶν ἀξιουμένων τῆς βασιλείας τῶν οὐρανῶν κατειλήφεισαν (comparing Mt. v. 29).

35. καὶ καθίσας ἐφώνησεν κτλ.] The Lord assumes the attitude of the Teacher (Mt. v. 1, xiii. 1, Lc. v. 3, 'Jo.' viii. 2), and calls the disciples (ἐφώνησεν, cf. x. 49, Tob. v. 9, not προσεκαλέσατο, cf. iii. 13, 23, vi. 7, viii. 1, 34)—all the Twelve (τοὺς δώδεκα), for the lesson He is about to give is needed by them all and by the whole future Church. How important it is appears from its repetition towards the end of the Lord's life (Lc. xxii. 24 ff., Mt. xxiii. 8 ff.; for other parallels see x. 42 ff., and the saying in x. 31). The intention of the Master is not to enact "a penal provision against seeking the mastery," but (cf. Lc. ix. 48) to point out the way to true greatness (Latham, *Pastor*, p. 355). The spirit of service is the passport to eminence in the Kingdom of God, for it is the spirit of the Master Who Himself became διάκονος πάντων. The διάκονος is properly the attendant at table (i. 31, Lc. xxii. 27, Jo. ii. 9, xii. 2); for the later Christian history of the word see Hort, *Ecclesia*, p. 202 ff. A lower depth is sounded and a higher dignity offered in the πάντων δοῦλος of x. 44, q. v.

36. λαβὼν παιδίον ἔστησεν αὐτό κτλ.] The new rule of life just enunciated is illustrated by a visible example. A child is playing near (? Peter's: see note on i. 30; on the late tradition that the child was Ignatius of Antioch—ὁ θεοφόρος read as ὁ θεόφορος—see Lightfoot, *Ignatius*, i. p. 27), and the Lord calls it to Him (προσκαλεσάμενος, Mt.), places it by His side in the middle of the group (λαβὼν...ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, Lc. ἐπιλαβόμενος...ἔστ. αὐτ. παρ' ἑαυ-

37 [37] Ὃς ἂν ἓν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχηται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.

37 εν] om DXΓ 124 al$^{\text{pauc}}$ εκ 13 69 346 2$^{\text{pe}}$ *ex* b c ff i q *unum ex* a f vg similiter syr$^{\text{hcl}}$ me go | των τοιουτων παιδ. ABDLNXΓΠΣΦ min$^{\text{pl}}$ latt Or] των παιδιων τουτων ℵCΔ min$^{\text{pauc}}$ *talem puerum* arm$^{\text{vid}}$ (cf. k syr$^{\text{sin}}$) | om εμε 1° ..δεχηται k om και ος αν εμε δεχ. syr$^{\text{sin}}$ | δεχηται (ℵ) B min$^{\text{pauc}}$] δεξηται ACDNXΓΔΠΣΦ al min$^{\text{pl}}$

τῷ), and then takes it into His arms (ἐναγκαλισάμενος αὐτό, Mc. only), cf. x. 16; the verb, which belongs to the later Gk., occurs in Prov. vi. 10, xxiv. 48 (33) and the noun ἐναγκάλισμα in 4 Macc. xiii. 21 (ℵA, but the text is probably corrupt); Lc. (ii. 28) prefers the paraphrase δέχεσθαι εἰς τὰς ἀγκάλας. The act was accompanied by words of which Mt. preserves the fullest account. According to Mt. the Lord began, Ἀμὴν λέγω ὑμῖν Ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία κτλ. (xviii. 3, 4). The words carry with them the assurance of their genuineness, answering the question τίς μείζων ('the most childlike and trustful, the least self-conscious and self-sufficient') and preparing for the next sentence, which is common to the three Synoptists.

37. ὃς ἂν ἓν τῶν τοιούτων παιδίων κτλ.] Mt. ἓν παιδίον τοιοῦτο, Lc. τοῦτο τὸ παιδίον, i.e. this child regarded as the representative of its class, or rather of the class of disciples whom it symbolises. Cf. Orig. *in Mt.*: ἐὰν οὖν, ὅπερ παρὰ τὴν ἡλικίαν πάσχει τὰ παιδία...ἀπὸ λόγου, ὁ τοῦ Ἰησοῦ μαθητὴς ἐταπείνωσεν ἑαυτόν...μάλιστα δὲ τοὺς ὡς ὁ Λόγος ἀπέδειξε στραφέντας... ἀποδεκτέον καὶ μιμητέον κτλ. Chrys. παιδίον γὰρ ἐνταῦθα τοὺς οὕτως ἀφελεῖς φησὶ καὶ ταπεινοὺς καὶ ἀπερριμμένους παρὰ τοῖς πολλοῖς. He who recognises and welcomes such, because he sees in them the type of character which Christ Himself approved and exhibited (Mt. xi. 29, Phil. ii. 5 ff.), recognises and welcomes Christ Himself—is a true and loyal disciple. On δέχεσθαι see vi. 11, note; ἐπὶ τῷ ὀνόματί μου (cf. ix. 38 f., xiii. 6, and see Gal. iv. 14, Col. iv. 10, *Didache* 12 πᾶς δὲ ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου δεχθήτω), 'on the ground of My Name,' i.e. the act being based upon a recognition of his connexion with Me, cf. WM., p. 490. Other nearly equivalent phrases are διὰ τὸ ὄνομα (Jo. xv. 21, Mc. xiii. 13, Apoc. ii. 3), ὑπὲρ τοῦ ὀνόματος (Acts v. 40, ix. 16, xv. 26, 3 Jo. 7); cf. ἐν τῷ ὀνόματι (Mc. ix. 38, 1 Pet. iv. 14), διὰ τοῦ ὀνόματος (Acts iv. 30), εἰς τὸ ὄνομα (Acts viii. 16). For the absolute use of τὸ ὄνομα see Bp Westcott's note on 3 Jo. 7, and Lightfoot on Ign. *Eph.* 3. Δέξηται...δέχηται: the particular act of recognition is evidence of a state of heart to which Christ Himself is a welcome guest.

καὶ ὃς ἂν ἐμὲ δέχηται κτλ.] The action passes into a region beyond that of the visible order; to receive a lowly brother in Christ's Name is to receive Christ, and to receive Christ is to receive the Eternal Father in Whose Name He came. Cf. Mt. x. 40, Lc. x. 16, Jo. xii. 44, 45. Ὁ ἀποστείλας (ὁ πέμψας Jo. *l.c.*, see Bp Westcott, Add. Note on Jo. xx. 21), sc. ὁ πατήρ, Jo. v. 36, vi. 57, x. 36, xvii. 18, xx. 21; the Son is ὁ ἀπόστολος...τῆς ὁμολογίας ἡμῶν (Heb. iii. 1). Other references to the Mission of the Son in the Synoptists will be found in Mt. x. 40, xv. 24, Mc. i. 38 (note), xii. 6, Lc. iv. 18, 43, ix. 48, x. 16; the idea is in the background of the whole Ministry, which rests on ἐξουσία, and supports itself by faith and prayer.

[38]Ἔφη αὐτῷ ὁ Ἰωάνης Διδάσκαλε, εἴδαμέν τινα ἐν 38
τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύομεν
αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν. [39]ὁ δὲ Ἰησοῦς εἶπεν Μὴ 39
κωλύετε αὐτόν· οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν
ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογῆσαί
με· [40]ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν ὑπὲρ ἡμῶν ἐστιν. 40

38 εφη ℵBΔ syr$^{\text{pesh}}$ me] απεκριθη (δε) A(D)NXΓΠΣΦ αποκριθεις δε εφη C και αποκριθεις...ειπεν (λεγει) 69 (604) (b i k r vg syrr$^{\text{sin hel}}$ arm) | εν] επι U min$^{\text{pauc}}$ om AXΓΠΦ al min$^{\text{pl}}$ | και εκωλυομεν (εκωλυσαμεν ACNXΓΠ al min$^{\text{pl}}$)] pr ος ουκ ακουλουθει ημιν A(D)NXΓΠΣ al min$^{\text{pl}}$ a b c ff i k l q r vg syr$^{\text{hel}}$ go arm (om ℵBCLΔ min$^{\text{pauc}}$ f syrr$^{\text{sin pesh}}$ me) | om οτι ουκ ηκ. ημιν DX 1 13 28 69 604 al$^{\text{nonn}}$ latt$^{\text{vt (exc f) vg}}$ arm 39 Ιησους] αποκριθεις D 2$^{\text{pe}}$ a b ff i k | ουδεις] ου Γ | ποιει Δ arm | επι] εν 13 69 346 al$^{\text{pauc}}$ | om ταχυ F* 1 28 209 a b c d ff i k r$^{\text{vid}}$ syr$^{\text{sin}}$ arm 40 ημων bis ℵBCD 1 13 69 209 al$^{\text{mu (vid)}}$ k syr$^{\text{sin}}$ arm] υμων bis ADNΓΠΣΦ min$^{\text{sat mu}}$ a b c f ff i q vg syrr$^{\text{pesh hel (mg)}}$

38—40. THE USE OF THE NAME BY A NON-DISCIPLE (Lc. ix. 49—50).

ἔφη αὐτῷ ὁ Ἰωάνης] This is the only remark attributed by the Synoptists specifically to St John (cf. however x. 35 Ἰάκωβος καὶ Ἰωάνης, xiii. 3 Πέτρος καὶ Ἰάκωβος καὶ Ἰωάνης καὶ Ἀνδρέας), and it creates an impression of candour and conscientiousness not unworthy of the future θεολόγος. His words are a response (ἀποκριθείς, Lc.; cf. Mc. ix. 5) to the teaching just received. He and one or more of the other disciples, probably during their recent journey through northern Galilee, had prohibited a non-disciple from using the Master's Name for the purpose of exorcising demoniacs. Ought they rather to have welcomed him as a brother? For the use of the Lord's Name by non-Christian exorcists cf. Acts xix. 13 (where see Blass's note). Ἐκωλύομεν, the 'conative' imperf., Burton § 23. Οὐκ ἠκολούθει ἡμῖν (Lc. μεθ' ἡμῶν) is a frank confession of jealousy for the honour of the Apostolate. In the light of the Lord's words the action had begun to wear a different aspect to the mind of John.

39. μὴ κωλύετε αὐτόν κτλ.] The sincerity of the speaker saves him from censure; the Lord merely corrects the error. He does not say δέχεσθε αὐτόν, for the man's motive did not appear; but the attitude of His disciples towards such an one should have been at least neutral. Οὐδεὶς γάρ ἐστιν κτλ. (Mc. only): whatever his intention, the man is for the time (οὐ...ταχύ) practically committed to a course of action which at least cannot be unfriendly. For δύναμιν ποιεῖν see vi. 5. To work a miracle in Christ's name was not a test of moral character or proof of spiritual affinity to Him (Mt. vii. 22), as childlike trust and humility must always be; but it was a safeguard against open hostility (for κακολογεῖν cf. vii. 10, Acts xix. 9), and might be the beginning of better things: Euth. συνεχώρει δὲ καὶ τούτοις θαυματουργεῖν ἅμα μὲν εἰς βεβαίωσιν τοῦ κηρύγματος, ἅμα δὲ καὶ εἰς βελτίωσιν αὐτῶν δὴ τῶν θαυματουργούντων. Bede's use of this incident is interesting: "itaque in haereticis ac male catholicis non sacramenta communia...sed divisiones pacis detestari et prohibere debemus."

The Lord's answer finds a partial parallel in Num. xi. 28 f.

40. ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν κτλ.] Lc. gives ὑμῶν bis. An apparently opposite rule appears to be laid down

41 [41]Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν
ὀνόματι ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν ὅτι
42 οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. [42]καὶ ὃς ἂν
σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευ-

41 εν ονοματι ℵABC*LNXΓΠΣΦ min^{pl} syr^{sin}] εν τω ον. DHMΔ min^{mu} εν τω ον. τουτω arm^{vid} + μου ℵ*C^{3}DXΓΔΠ^{2} al min^{pl} latt syr$^{hcl (mg)}$ me go aeth (om μου ℵ$^{c.a}$ABC* KLNΠ* 1 al^{pauc} syrr$^{sin\ pesh\ hcl (txt)}$ arm) | απολεσει DE min^{nonn} 42 σκανδαλιζη D | των μικρων τουτων ℵABC^{*,2}DLM^{2}NΔΦ 1 604 al^{pauc} b c i ff q vg syr$^{pesh\ hcl}$ arm me go aeth] om τουτων EFGHKM*SUVXΓΠΣ min^{pl} f των μ. υμων (ut vid) a k | πιστευοντων] + εις εμε ABC^{2}LNXΓΠΣΦ min^{pl} c f q vg syrr$^{sin\ pesh\ hcl}$ arm go al (om εις εμε ℵΔ b ff i k*) πιστιν εχοντων C$^{*\ vid}$ D a d

in Mt. xii. 30 = Lc. xi. 23, ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. But these rules are in fact complementary (Gould); in the latter words the Lord refers to the relations of a man's inner life to Himself, whilst in this context He deals with outward conduct. Upon the latter, in our partial ignorance, the most hopeful construction should be put; the man who is not a declared enemy of the Christian brotherhood may be regarded as a friend. In the present case, indeed, there was presumptive evidence of something better than neutrality.

41—50. THE TEACHING RESUMED: ON THE CONSEQUENCES OF CONDUCT TOWARDS BRETHREN IN CHRIST (Mt. xviii. 6—9; cf. Mt. x. 42, Lc. xvii. 1, 2, xiv. 34).

41. ὃς γὰρ ἂν ποτίσῃ ὑμᾶς κτλ.] The thread of the teaching, broken off at *v.* 38 by John's question, is now resumed. The spiritual significance of help offered to a brother for Christ's sake is independent of the material value of the gift. A cup of water may be judged worthy of an eternal recompense. Victor: τοῦτο λέγει διὰ τοὺς ἔνδειαν ἴσως προφασιζομένους. For ποτίζειν τινά τι cf. Gen. xxiv. 17 πότισον με μικρὸν ὕδωρ, 1 Regn. xxx. 11, Job xxii. 7, Jer. xvi. 7 οὐ ποτιοῦσιν αὐτὸν ποτήριον. Ὕδατος, Mt. (x. 42), ψυχροῦ.

ἐν ὀνόματι ὅτι Χριστοῦ ἐστέ] The Vg. renders *in nomine meo, quia Christi estis*; and so Wycliffe, Rheims, A.V., whilst Tindale has "for my name's sake." But μου has no right to a place in the text (see vv. ll.); and ἐν ὀνόματι ὅτι κτλ. is nearly equivalent to διὰ τὸ Χριστοῦ εἶναι, on the score of your being Christ's. Χριστοῦ εἶναι is a Pauline phrase, Rom. viii. 9, 1 Cor. i. 12, iii. 23, 2 Cor. x. 7; Mt.'s εἰς ὄνομα μαθητοῦ is perhaps nearer to the original: cf. εἰς ὄνομα προφήτου, δικαίου Mt. x. 41. Οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ presents the recompense of eternity in a form appreciable by the Jewish mind, cf. Mt. v. 12, vi. 1 f., xx. 1 ff., 1 Cor. iii. 8 ff., Apoc. xxii. 12; for the nature and conditions of the μισθός see Mt. xxv. 34 f. κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ...ἐδίψησα καὶ ἐποτίσατέ με...ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

42. καὶ ὃς ἂν σκανδαλίσῃ κτλ.] The converse is equally true. A wrong done to a disciple however insignificant will bring incalculable evil upon the evil-doer. On σκανδαλίζειν see iv. 17, note. It is possible to be an innocent cause of stumbling; the Lord Himself was such, cf. vi. 3, 1 Cor. i. 23, 1 Pet. ii. 8. But He was careful to abstain from placing unnecessary stumbling-blocks in men's way (see Mt. xvii. 27, ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς), and it is this scrupulous regard for the infirmities of others that He enjoins

όντων, καλόν ἐστιν αὐτῷ μᾶλλον εἰ περίκειται μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν. [43]καὶ ἐὰν σκανδαλίσῃ σε ἡ χείρ σου, 43

42 περιεκειτο D | μυλος ονικος ℵBCDLΔ min$^{\text{omn}}$ *mola asinaria* vel *asinaricia* latt$^{\text{vt (exc q) vg}}$ syrr$^{\text{sin pesh}}$ arm go aeth] λιθος μυλικος ANXΓΠΣΦ min$^{\text{pl}}$ *lapis molaris* q syr$^{\text{hcl}}$ me$^{\text{vid}}$ μυλωνικος λιθος vel λ. μυλων. 13 28 69 258 346 2$^{\text{pe}}$ | περι] επι D min$^{\text{perpauc}}$ a d f i vg | εβληθη D 43 σκανδαλιση ℵBLΔ min$^{\text{pauc}}$ a f ff k vg] σκανδαλιζη (-ζει) ACDFG rell

(cf. Rom. xiv. 21, 1 Cor. viii. 13, 2 Cor. xi. 29), and the wilful or heedless creation of *σκάνδαλα* that He condemns. *Τῶν πιστευόντων* at length shews how *τὰ τοιαῦτα παιδία* (*v.* 37) are to be understood: the little ones (Zach. xiii. 7, usually in contrast with *οἱ μεγάλοι* Apoc. xi. 18, xiii. 16, xix. 5, 18, xx. 12, or in the phrase *ἀπὸ μικροῦ ἕως μεγάλου* 1 Regn. v. 9 etc., Heb. viii. 11) who believe, i.e. the lowliest, whether in their own eyes or in the eyes of men, or in the Church or even in the spiritual order, cf. Mt. xi. 11, Lc. vii. 28, *ὁ μικρότερος ἐν τῇ βασιλείᾳ τοῦ οὐρανοῦ* (*τοῦ θεοῦ*): the reference is here especially to the last type of *μικροί*, St Paul's *ἀδύνατοι* (Rom. xv. 1) or *ἀσθενεῖς*, *ἀσθενοῦντες τῇ πίστει* (Rom. xiv. 1, 1 Cor. viii. 10 ff., ix. 22).

καλόν ἐστιν αὐτῷ μᾶλλον] Mt. *συμφέρει αὐτῷ ἵνα*, Lc. (xvii. 2) *λυσιτελεῖ αὐτῷ εἰ*. For *καλὸν...μᾶλλον*, 'it were good...by comparison,' cf. Acts xx. 35, Gal. iv. 27 (Isa. liv. 1 LXX.); and for *καλὸν...εἰ*, Mt. xxvi. 24; for *ἐστίν* we should expect *ἦν*, as in Mt. *l.c.*, but the present brings the alternative before the reader more vividly: the man is seen, first at the moment when the weight is placed round his neck (*περίκειται*), then lying at the bottom of the sea (*βέβληται*); even under these circumstances he is in a better case. *Μύλος ὀνικός* Mt., Mc.; Lc. *λίθος μυλικός*. *Μύλος* in the LXX. is the handmill (רֵחַיִם, see Driver on Deut. xxiv. 6, and cf. Num. xi. 8) usually worked by women, especially female slaves (Exod. xi. 5, Jud. ix. 53, Mt. xxiv. 41); the upper stone is the *ἐπιμύλιον* (LXX., Deut. *l.c.*, Jud. *l.c.* (B), but the word is not used in the N.T.). Distinct from this handmill (*χειρομύλη*, *χειρομύλων*, Xen. al.) was the larger sort of mill, which was driven by an ass (Ovid, *fast.* vi. 318, "pumiceas vexat asella molas"), the רֵחַיִם שֶׁל חֲמוֹר of the Talmud (J. Lightfoot on Lc. xviii.). Since the millstone *ἐπιμύλιον* is also called *ὄνος* in classical Gk., it has been thought that *μύλος ὀνικός* may have the same sense here; but the conjecture is unnecessary. Cf. Orig. *εἰσὶ γὰρ καὶ μύλων διαφοραί, ὡς εἶναι τὸν μέν τινα αὐτῶν, ἵν' οὕτως ὀνομάσω, ἀνθρωπικόν, ἄλλον δὲ ὀνικόν*. The stone of an 'ass-mill' would be a *μύλος μέγας* (Apoc. xviii. 21), and this is to the point; the stone round the neck is heavy enough to render escape impossible. Schöttgen produces a parallel from *Kiddushim:* "even though a man had a millstone round his neck yet ought he to attend to the study of the Law." Instead of the simple *βέβληται* (Lc. *ἔρριπται*) *εἰς τὴν θάλασσαν*, Mt. has *καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης*. For an early instance of the use of this saying of Christ see Clem. *Cor.* 46.

43. *καὶ ἐὰν σκανδαλίσῃ σε ἡ χείρ σου κτλ.*] A man may place moral stumbling-blocks in his own path; the temptation may proceed not from without, but from some part of his own nature. As men submit to the loss of a bodily organ or limb in order to preserve the body as a whole, so it is their interest to sacrifice powers and functions of their spiritual nature

ἀπόκοψον αὐτήν· καλόν ἐστίν σε κυλλὸν εἰσελθεῖν
εἰς τὴν ζωήν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς
45 τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον. [45] καὶ ἐὰν ὁ

43 *αυτην*]+*et proice abs te* b (arm) | *ζωην*] + *αιωνιον* arm | *τας δυο*] om *τας* D | *απελθειν*] *βληθηναι* D min$^{\text{perpauc}}$ a f ff k | om *εις την γ.* syr$^{\text{sin}}$ | *εις το πυρ το ασβεστον*] *του πυρος* F *του π. του ασβεστου* syr$^{\text{hcl vid}}$ (om *το π. το ασβ.* ℵ$^{\text{c.a}}$LΔ 604 al$^{\text{perpauc}}$ syr$^{\text{pesh}}$) +(44) *οπου ο σκωληξ αυτων ου τελευτα και το πυρ ου σβεννυται* ADNXΓΠΣΦ al min$^{\text{pl}}$ latt$^{\text{vt pl vg}}$ syrr$^{\text{pesh hcl}}$ (go aeth) (om *v.* 44 ℵBCLΔ 1 28 118 251 2$^{\text{pe}}$ k syr$^{\text{sin}}$ arm me)

which have been found to be inevitable occasions of sin. Better to live under a sense of partial mutilation and incompleteness than to perish in the enjoyment of all one's powers. Origen: *ὁμοίως καὶ ἐπὶ τῆς ψυχῆς καλὸν καὶ μακάριον ἐπὶ τοῖς βελτίστοις χρῆσθαι τῇ δυνάμει αὐτῆς· εἰ δὲ μέλλομεν διά τινα μίαν ἀπολέσθαι, αἱρετώτερον ἀποβαλεῖν τὴν χρῆσιν αὐτῆς, ἵνα μετὰ τῶν ἄλλων δυνάμεων σωθῶμεν.* The words, he adds, may be applied in various ways: to the excision of an offending member of the Christian brotherhood, or to the surrender, for Christ's sake, of a friend or near kinsman. For *ἀποκόπτειν τὴν χεῖρα* see Deut. xxv. 12, Jud. i. 6. *Καλόν ἐστιν...ἤ*: cf. Ps. cxvii. (cxviii.) 8 f. *ἀγαθὸν...ἤ*, Hos. ii. 7 (9), *καλῶς ἤ* (טוֹב מִן). *Ἀπελθεῖν* and *εἰσελθεῖν* are in marked contrast; for the former cf. Mt. v. 30, xxv. 46. The issues of life are on the one hand an entrance into the higher life which is its proper end, and, on the other, a departure from it.

Κυλλός, used in class. Gk. of one who has a crushed or crippled limb, is employed here and apparently also in Mt. xv. 30 (*χωλούς, κυλλούς*) with special reference to the loss of a hand. *Τὴν ζωήν*, the higher life; the word is occasionally used in the N. T. for physical existence (Acts xvii. 25, 1 Cor. iii. 22, xv. 19 (*ἡ ζ. αὕτη*), 2 Pet. i. 3), but in the great majority of instances it means life in union with God (cf. Mt. vii. 14, Jo. iii. 36, v. 24, 40, vi. 53 etc., esp. 1 Jo. v. 11 f.), often more closely defined as *ζωὴ αἰώνιος*, *ἡ ὄντως ζωή* (1 Tim. vi. 19), *ἡ ζωὴ τοῦ θεοῦ* (Eph. iv. 18). In this context, it is instructive to note, *ἡ ζωή* corresponds to *ἡ βασιλεία τοῦ θεοῦ* (*v.* 47).

Γέεννα, גֵּי בְנֵי־הִנֹּם, גֵּי בֶן־הִנֹּם, גֵּי הִנֹּם, in the LXX. *φάραγξ Ὀνόμ, Ἑννόμ, Ἑννώμ* (Jos. xv. 8, 2 Esdr. xxi. 30 (ℵ$^{\text{c.a}}$)), *φ. υἱοῦ Ἑννόμ* (Jer. vii. 31, 32) or *πολυάνδριον υἱοῦ Ἑ.* (Jer. xix. 6), *Γαὶ Ὀννόμ* (Jos. xviii. 16, A), *Γαιβενθόμ* (B) or *Γαμβὲ Ἑννόμ* (A) (2 Chron. xxviii. 3), *Γεβανὲ Ἑννόμ* (2 Chron. xxxiii. 6), *Γαίεννα* (Jos. xviii. 16 B). In the O. T. the name denotes the ravine which, starting from the N.W. of Jerusalem, sweeps round the S.W. angle of the city, and then, taking a south-easterly course, meets the Kidron below the Pool of Siloam at the well now called Bir Eyûb (*Recovery*, p. 6). This valley is the traditional site (but see *ib.* p. 306 ff.) of the fire-worship which began in the reign of Ahaz (2 Chron. xxviii. 3, xxxiii. 6, Jer. vii. 31, xix. 2 ff.), and after its desecration by Josiah (2 Kings xxiii. 10) it became a common receptacle for the offal of the city, and, in the later development of Jewish thought, a symbol of the supposed place of future punishments (cf. Stanton, p. 325 ff.); the conception occurs already in Enoch xxvii. 1, *αὕτη ἡ φάραγξ κεκατηραμένη ἐστί*, cf. *ib.* xc. 24 ff., and the name is so used in the Talmud, e.g. *Aboth* i. 6, "[the sinner] desists from words of Torah, and in the end he inherits Gehinnom" (גיהנם, Dalman, p. 146). The N. T. form *γέεννα* (Mt. v. 22, 29, 30, x. 28, xviii. 9, xxiii. 15, 33, Mc. ix. 43, 45, 47,

πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλόν
ἐστίν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλόν, ἢ τοὺς δύο
πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν. [47]καὶ ἐὰν ὁ 47
ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν
σέ ἐστιν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν
τοῦ θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς
γέενναν. [48]ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ 48

45 σκανδαλιζη (-ζει) (ℵ)ABCDNΓΔΠ al min^{pl}] σκανδαλιση (-ει) (L) go* | την ζωην] + αιωνιον D (sic) latt$^{vt\,pl\,vg}$ arm | χωλον] pr κυλλον η ℵ | om εις την γεενναν 604 | γεενναν] + του πυρος F + του πυρος του ασβεστου c vg syr^{hcl} + εις το πυρ το ασβεστον ADNXΓΠΣΦ min^{pl} a f ff i go aeth + (46) οπου ο σκωληξ αυτων ου τελευτα και το πυρ ου σβεννυται ADNXΓΠΣΦ min^{pl} latt$^{vt\,pl\,(non\,k)\,vg}$ syrr$^{pesh\,hcl}$ (go aeth) 47 και ο οφθ. σου ει σκανδαλιζει σε D μονοφθ.] *quacumque parte corporis debilem* k | βληθηναι] απελθειν D min^{pauc} c i syr^{sin} | γεενναν] + του πυρος ACNXΓΠΣΦ min^{pl} f i l q r syrr$^{pesh\,hcl}$ go aeth + εις το πυρ το ασβεστον F 48 οπ. το πυρ ου σβ. και ο σκ. κτλ. c k | τελευτησει 1 a b c ff i q

Lc. xii. 5, James iii. 6) is used exclusively in the figurative sense, and only (as the references shew) in Synoptic reports of sayings of Christ, and by St James. It appears also in the Sibyllines (i. 103, ἐς γέενναν μαλεροῦ λάβρου πυρὸς ἀκαμάτοιο), and in the transliteration *gehenna* it occurs in the Latin version of 4 Esdr. (ii. 29, vii. 36, "clibanus gehennae ostendetur et contra eum iocunditatis paradisus": cf. Tert. *Apol.* 47, "gehennam...quae est ignis arcani subterraneus ad poenam thesaurus"..."paradisum...locum divinae amoenitatis recipiendis sanctorum spiritibus destinatum"), and has passed into the Latin Bible (O. L. and Vg.). From Anglo-Saxon times the word was rendered into English by the ambiguous "hell," used also for ᾅδης; even R. V. keeps "hell" here in the text.

τὸ πῦρ τὸ ἄσβεστον] The phrase appears to be based on Isa. lxvi. 24 (see below *v.* 48); cf. also 4 Regn. xxii. 17, Isa. i. 31, Jer. vii. 20; the ultimate reference is perhaps to the altar-fire Lev. vi. 9 (2), τὸ πῦρ τοῦ θυσιαστηρίου... οὐ σβεσθήσεται. Ἄσβεστος, a revived Homeric word, occurs as a variant in Job xx. 26 (ℵ$^{c.a\,mg}$ A), and also in Mt. iii. 12 = Lc. iii. 17. Here Mt. uses αἰώνιος as its equivalent. The fire which devours sin belongs to the eternal order and burns as long as sin remains to be consumed. For the repeated article see note on iii. 29.

47. καὶ ἐὰν ὁ ὀφθαλμός κτλ.] The eye is here the symbol of the lust which works through it (ἡ ἐπιθυμία τῶν ὀφθαλμῶν, 1 Jo. ii. 16). Ἔκβαλε αὐτόν: Mt. ἔξελε αὐτ. καὶ βάλε ἀπὸ σοῦ, expanding Mc.'s compressed thought—'tear it out and cast it away.' Such a wrench may be necessary in the moral nature; the love of visible beauty is a true and noble element in man, but if it becomes in any individual the occasion of sin, he must put it from him; better to enter life with no eye but for the spiritual and eternal beauty than to indulge the lower taste to the loss of all. Μονόφθαλμος, one of the Herodotean words (Herod. iii. 16, iv. 29) revived in the κοινή but condemned by the Atticists, Lob. *Phryn.* 136, μονόφθαλμον οὐ ῥητέον ἑτερόφθαλμον δέ. Τὴν βασιλείαν τοῦ θεοῦ answers to τὴν ζωήν (*v.* 43 note).

48. ὅπου ὁ σκώληξ αὐτῶν κτλ.] Cited from Isa. lxvi. 24, ὁ γὰρ σκώληξ αὐτῶν οὐ τελευτήσει (A, τελευτᾷ) καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται. The

49 πῦρ οὐ σβέννυται. [49]πᾶς γὰρ πυρὶ ἁλισθήσεται.
50 [50]καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν

48 *σβεσθησεται* a b c ff i k q 49 om *πας...αλισθησεται* D 64 65* a b c ff i | *πας ...αλισθ.*] *omnia autem substantia consumitur* k | *πας γαρ*] + *αρτος* 11 230 al$^{\text{perpauc}}$ *παν γαρ* arm$^{\text{vid}}$ | *πυρι*] pr *εν* ℵC min$^{\text{pauc}}$ | *αλισθησεται*] *δοκιμασθησεται* 46 52 g (*examinantur*) + *και πασα* (*πασα γαρ*) *θυσια αλι αλισθησεται* AC(D)NXΓΠΣΦ al latt$^{\text{vt pl vg}}$ syrr$^{\text{pesh hcl}}$ me go aeth (om ℵBLΔ 1 61 73 118 604 al$^{\text{nonn}}$ k syr$^{\text{sin}}$ arm) 50 *το αλας* bis ℵ$^{\text{c.a}}$ (1°, ℵ*) ABCDNXΓΠΣΦ min$^{\text{omn vid}}$] *το αλα* LΔ et 2°, ℵ* | *γενησεται* D

words have impressed themselves on more than one passage in Jewish writings outside the Canon; cf. Sir. vii. 17, *ἐκδίκησις ἀσεβοῦς πῦρ καὶ σκώληξ*: Judith xvi. 17, *Κύριος...ἐκδικήσει αὐτοὺς...δοῦναι πῦρ καὶ σκώληκας εἰς σάρκας αὐτῶν*. For the significance of such language as adopted by Christ cf. Thpht.: *αἰσθητὴν τιμωρίαν εἶπεν, ἐκφοβῶν ἡμᾶς διὰ τούτου τοῦ αἰσθητοῦ ὑποδείγματος...σκώληξ δὲ καὶ πῦρ κολάζοντα τοὺς ἁμαρτωλοὺς ἡ συνείδησίς ἐστιν ἑκάστου καὶ ἡ μνήμη τῶν πραχθέντων, ἥτις ὥσπερ σκώληξ καταδαπανᾷ καὶ ὡς πῦρ φλέγει.* Like the fire, the worm is undying: "the wounds inflicted on the man himself by his sins, the degradation and deterioration of his being, have no limitations [of time]." (Gould.) "*Σκώληξ*, animae" (Bengel).

The 'Western' and Syrian texts add these words as a refrain to *vv.* 43, 45; see app. crit. *supra*.

49. *πᾶς γὰρ πυρὶ ἁλισθήσεται*] 'Fire, I said, for with fire shall every man be salted.' The 'Western' gloss *πᾶσα γὰρ* (or *καὶ πᾶσα*) *θυσία ἁλὶ ἁλισθήσεται* rightly seeks an explanation in Lev. ii. 13 (*πᾶν δῶρον θυσίας ὑμῶν ἁλὶ ἁλισθήσεται*). The sacrificial salt was the symbol of a covenant-relation with God (בְּרִית מֶלַח, Num. xviii. 19, 2 Chron. xiii. 5). In the case of every disciple of Christ the salt of the covenant is a Divine Fire (Mt. iii. 11, *αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί*) which purifies, preserves and consummates sacrifice—the alternative to the Fire which consumes (Mt. iii. 12, Heb. xii. 29). Cf. Euth.: *πᾶς πιστὸς πυρὶ τῆς πρὸς θεὸν πίστεως ἢ τῆς πρὸς τὸν πλησίον ἀγάπης ἁλισθήσεται, ἤγουν τὴν σηπεδόνα τῆς κακίας ἀποβαλεῖ.* On the reading see WH., *Intr.* p. 101, *Notes*, p. 25: the traditional text is still defended by Burgon-Miller, *Causes of Corruption*, p. 275.

50. *καλὸν τὸ ἅλας κτλ.*] *Ἅλας* (*τό*) is the late form of *ἅλς* (*ὁ*); cf. Lev. ii. 13, Jud. ix. 45, 2 Esdr. vi. 9, vii. 22, Mt. v. 13, Lc. xiv. 34; the dat. *ἅλατι* occurs in Col. iv. 6; the nom. is also written *ἅλα* (cf. *γάλα*) in Sir. xxxix. 26 (B), and as a variant in each of the passages where *ἅλας* is found in the N. T.; cf. Blass, *Gr.*, p. 27, WH., *Notes*, p. 158. *Ἄναλος insulsus* is used here only in the LXX. and N. T., but it is Aquila's rendering for תָּפֵל in Ezech. xiii. 10, 11, 15, xxii. 28. In the parallel saying of Mt. v. 13 = Lc. xiv. 34, *μωρανθῇ* takes the place of Mc.'s *ἄναλον γένηται*. *Ἐν τίνι αὐτὸ ἀρτύσετε;* Mt. *ἐν τίνι ἁλισθήσεται;* *Ἀρτύειν ἅλατι* occurs in Col. iv. 6, where see Bp Lightfoot's note; Symm. gives *ἀνάρτυτος* for Aq.'s *ἄναλος* in Ezech. *ll. cc.*, and for *ἄνευ ἁλός* (LXX.) in Job vi. 6.

In its immediate reference to the Apostles the passage is well explained by Mr Latham (p. 360): "if the preserving principle embodied in the Apostles, and which was to emanate from them, should itself prove corrupt [? inoperative], then where could help be found? If they, the chosen ones, became selfish, if they wrangled about who should be greatest, then the fire which our Lord had come to τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

[1] Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς 1 X.
Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου, καὶ συνπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς.¶ ¶ i

50 αρτυσεται ACDHLNΣ 126 al^{mu} αρτυθησεται K 1 14 al^{pauc} d f syr^{pesh} arm me go aeth | εχετε] υμεις ουν εχ. 13 69 346 2^{pe} arm εχ. ουν υμεις 28 | αλα ℵ*A*BDLΔ ι 28 al^{pauc}] αλας ℵ$^{c.a}$A^{a}CNXΓΠΣΦ min^{pl} το αλας U 604 *panem* k X 1 ερχεται] ηλθεν N | και περαν ℵBC*L me] om και C^{2}DGΔ 1 13 28 69 124 209 604* 2^{pe} al^{nonn} latt syrr$^{sin\,pesh}$ arm go aeth^{vid} δια του περαν ANXΓΠΦ al min^{pl} του περαν Σ | συνπορευονται (συμπ. LNXΓΠΣΦ min^{pl}) παλιν οχλοι] συνερχεται π. ο οχλος D 2^{pe} a b c ff i k q (r) (arm) | και ως ειωθει] ως ει. και D b ff i | om παλιν 2° k syr^{sin} | εδιδασκεν] pr εθεραπευσεν και syr^{sin}

send upon earth was clearly not burning in them, and whence could it be kindled afresh?" For a wider application cf. Victor: εἴτις οὖν χάριτος ἀξιωθεὶς καὶ κενὴν ταύτην ποιήσει, οὗτος ἂν εἴη ἐν ᾧ οἱ ἅλες ἐμωράνθησαν.

ἔχετε ἐν ἑαυτοῖς ἅλα κτλ.] 'Keep the seasoning power, the preserving sacrificial Fire, within your own hearts, and as a first condition of its presence there, be at peace with your brethren.' Thus the discourse reverts to the point from which it started (*v.* 33). Disputes about precedence endangered the very existence of the new life. For εἰρηνεύειν in this sense cf. Rom. xii. 18, 2 Cor. xiii. 11, 1 Thess. v. 13.

X. 1. DEPARTURE FROM GALILEE; JOURNEYS IN JUDAEA AND PERAEA (Mt. xix. 1—2).

1. καὶ ἐκεῖθεν ἀναστὰς ἔρχεται] This phrase (which corresponds to the Hebrew וַיָּקָם [מִשָּׁם] וַיֵּלֶךְ, Gen. xxii. 3, Num. xxii. 14, &c.) seems to be used for the commencement of a considerable journey, cf. vii. 24. On the present occasion the Lord is finally quitting Galilee (Mt. μετῆρεν ἀπὸ τῆς Γαλειλαίας) and Capernaum (ix. 33); His face is henceforth turned towards Jerusalem (Lc. ix. 51, xvii. 11). The departure followed soon after the teaching recorded in ix. 35—50, Mt. xviii. 1—35; cf. Mt. xix. 1, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους. The incident of the στατήρ seems also to have occurred during this interval (Mt. xvii. 24 ff.).

εἰς τὰ ὅρια τῆς Ἰουδαίας καί κτλ.] These words cover the whole interval between the end of the Galilean Ministry and the final visit to Jerusalem. The time was spent partly in Judaea, partly beyond the Jordan. It seems to have included a journey to Jerusalem in September for the Feast of Tabernacles (Jo. vii. 14), and another in December for the Feast of the Dedication (Jo. x. 22), a retreat to Bethany beyond the Jordan (Jo. x. 40), a visit to Bethany on the Mount of Olives (Jo. xi. 1 ff.), a second retreat to "Ephraim" (? Ophrah) "near the wilderness" (Jo. xi. 54), ending in the last journey through Jericho. Τὰ ὅρια τ. Ἰ., not the frontier only (as Origen *in Mt.* οὐκ ἐπὶ τὰ μέσα, ἀλλ' οἱονεὶ τὰ ἄκρα), but the region as a whole; cf. vii. 24. Καὶ πέραν: Mt. omits καί, and is followed by the 'Western' text of Mc.; the R. T. (διὰ τοῦ π.) is perhaps an attempt to extract sense from the clause denuded of καί.

συνπορεύονται πάλιν ὄχλοι] As in Galilee before the departure to the North (iii. 7 f., 20, iv. 1, v. 21, vi. 33, 54 f.), and even under Mt. Hermon

2 [2]*Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτόν*
Εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι; πειράζοντες
3 *αὐτόν.* [3]*ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Τί ὑμῖν*

2 om *προσελθοντες οι Φ.* D a b k syr$^{\text{sin}}$ | *Φαρισαιοι* ΑΒLΓΔΠΦ min$^{\text{pl}}$ c ff] pr *οι* ℵCNVXΣ min$^{\text{sat mu}}$ | *επηρωτων* (*επηρωτησαν* ΑΝΧΓΠΣΦ min$^{\text{pl}}$ q$^{\text{vid}}$)] pr *πειραζοντες* arm (cf. syr$^{\text{sin}}$ Or) | om *πειρ. αυτον* arm

(ix. 14 f.). *Ὄχλοι*: Mc. uses the sing. elsewhere but the pl. occurs repeatedly in Mt., Lc. With the return of the *ὄχλος*, the Lord reverted to His old methods of teaching; chiefly, no doubt, as St Luke's account of this period (Lc. ix. 31 ff.) suggests, employing the parable as the vehicle of instruction. *Ὡς εἰώθει*: cf. Lc. iv. 16, *κατὰ τὸ εἰωθὸς αὐτῷ*. The Gospels reveal certain habits of thought and action which invest the Lord with a true human character. The reading of D and a few O. L. texts, which refers *ὡς εἰώθει* to the *ὄχλος*, looks like a correction and renders *ὡς εἰ.* otiose, for it is implied in *πάλιν*. *Ἐδίδασκεν* (cf. vi. 34)—the teaching continued throughout the period, whenever opportunities offered themselves. Mt. refers only to the miracles which incidentally accompanied the teaching (*καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ*).

2—12. QUESTION OF DIVORCE (Mt. xix. 3—9: cf. Mt. v. 31—32; Lc. xvi. 18).

2. *προσελθόντες Φαρισαῖοι ἐπηρώτων κτλ.*] With the resumption of the public teaching the Pharisees return to the attack (cf. vii. 5, viii. 11; Victor: *ὢ τῆς ἀνοίας· ᾤοντο ἐπιστομίζειν αὐτὸν διὰ τῶν ζητημάτων, καίτοι γε ἤδη λαβόντες τεκμήριον τῆς δυνάμεως*). But their present attitude marks an advance; for the first time they venture to test the Teacher's orthodoxy by a leading question (*πειράζοντες αὐτόν*: cf. Mc. viii. 11). *Φαρισαῖοι* (anarthrous), individual members of the party; cf. ix. 14, *γραμματεῖς*. *Οἱ Φ.* occurs elsewhere in Mc. quite constantly, and has been substituted here in the R.T. The reference to the Pharisees is strangely omitted by D and a few good O. L. authorities.

εἰ ἔξεστιν ἀνδρὶ γυν. ἀπολῦσαι] The question appears to have been already answered during the Galilean Ministry (Mt. v. 31, 32) on an occasion when probably no Pharisees were present. They may have heard a rumour as to His view of the matter and wished to verify it, but it is unlikely that they hoped to draw Him in a moment of forgetfulness into a denial of His earlier teaching (Euth.: *ἐνόμισαν ὅτι ἐπελάθετο...ἐὰν μὲν εἴπῃ ὅτι ἔξεστιν ἀντιθήσουσιν ὅτι Καὶ πῶς προλαβὼν ἐδίδαξας ὅτι οὐκ ἔξεστιν;* cf. Jerome *in Mt.*). Rather they expected a negative reply, and were prepared to turn it to their own purposes. It might be used to excite the anger of Antipas, who had put away his first wife and married again (cf. vi. 17, note); more probably their intention was simply to place Him in apparent opposition to Moses, who had permitted divorce. Mt.'s addition, *κατὰ πᾶσαν αἰτίαν*, turns the edge of the question, leaving an escape from the alternative of an unconditional 'yea' or 'nay': cf. the exception he allows in xix. 11 (*μὴ ἐπὶ πορνείᾳ*).

3. *ὁ δὲ ἀποκριθεὶς εἶπεν κτλ.*] The Lord anticipates the appeal to Moses, and asks for the Mosaic ruling upon the point. Since they recognised the authority of Moses, He will go to Moses in the first instance (cf. vii. 10). Mt., whose source seems to have missed this point, almost inverts the order of the dialogue, and places *τί Μωυσῆς ἐνετείλατο* in the mouth of the Pharisees, as an objection to the Lord's appeal to Gen. i. 27. For

ἐνετείλατο Μωυσῆς; [4]οἱ δὲ εἶπαν Ἐπέτρεψεν Μωυσῆς 4
βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι. [5]ὁ 5
δὲ Ἰησοῦς εἶπεν αὐτοῖς Πρὸς τὴν σκληροκαρδίαν
ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· [6]ἀπὸ δὲ 6
ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς·

4 γραψαι] δουναι 61 b δουναι γραψαι D *dare scriptum* c d ff q r$^{\text{vid}}$ (syr$^{\text{sin}}$) | απολυσαι] + αυτην N   5 ο δε Ι.] και αποκριθεις ο Ι. ADNXΓΠΣΦ min$^{\text{omn vid}}$ latt$^{\text{vt pl vg}}$ syrr$^{\text{sin pesh hel}}$ arm go aeth | εγραψεν] επετρεψεν ΝΣΦ syr$^{\text{sin}}$ + Μωυσης D (90) al$^{\text{pauc}}$ (b) c (f) k syr$^{\text{sin}}$ | ταυτην] + απολυσαι τας γυναικας υμων aeth   6 om κτισεως D min^{2} b ff q syrr$^{\text{sin pesh}}$ | αυτους] om D min^{2} b f ff k* go aeth + ο θεος ADNXΓΠΣΦ min$^{\text{omn vid}}$ a b f k q vg syrr arm go aeth

M. ἐνετείλατο cf. Deut. vi. 6, Jos. iv. 12.

4. ἐπέτρεψεν Μωυσῆς κτλ.] They refer to Deut. xxiv. 1 LXX., *γράψει αὐτῇ βιβλίον ἀποστασίου καὶ δώσει εἰς τὰς χεῖρας αὐτῆς καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ.* The words, as the context shews, are simply permissive, the general purpose of the passage being to provide against a certain contingency which might follow the divorce. They recognise the validity of the husband's act, but do not create the situation. Βιβλίον ἀποστασίου (= סֵפֶר כְּרִיתֻת, Aq. β. ἀποκοπῆς, Symm. β. διακοπῆς), Vg. *libellus repudii*, "a libel of forsakinge" (Wycliffe), "a testimoniall of devorsement" (Tindale), occurs again in Isa. l. 1, Jer. iii. 8; on the history of the word ἀποστ. see Kennedy, *Sources*, p. 121; unlike the Hebrew term it stamps the divorced wife as a deserter, cf. the classical ἀποστασίου δίκη (Dem. 790. 2, 940. 15). For γράψαι Mt. has δοῦναι; both acts were essential to a valid divorce. For a specimen of a Jewish 'bill of divorce' see J. Lightfoot on Mt. v. 31.

5. ὁ δὲ Ἰησοῦς κτλ.] The Lord does not deny that 'Moses' permitted divorce; command it he did not. The commandment (τὴν ἐντολὴν ταύτην) consisted of "regulations tending to limit it and preclude its abuse" (Driver). No such regulations would have been necessary but for the σκληροκαρδία which had been innate in the Hebrew people from the first (cf. Ezek. iii. 7, πᾶς ὁ οἶκος Ἰσραὴλ... σκληροκάρδιοι). The purpose of the legislation of Deut. *l.c.* was to check this disposition, not to give it head; and for the Pharisees to shelter themselves under the temporary recognition of a necessary evil was to confess that they had not outgrown the moral stature of their fathers (τὴν σκλ. ὑμῶν). Σκληροκαρδία (עָרְלַת לֵבָב), Aq. ἀκροβυστία καρδίας, Vg. *duritia cordis*, occurs in Deut. x. 16, Jer. iv. 4, Sir. xvi. 10; in 'Mc.' xvi. 14 it goes along with ἀπιστία. With this history the word must be taken to mean a condition of insensibility to the call of God, and not only the want of consideration for a fellow-creature which the present context suggests. But incapacity for comprehending this Divine love (Rom. ii. 4, 5) implies the absence of an unselfish love for men, and both result from the withering up of the moral nature under the power of a practical unbelief.

6. ἀπὸ δὲ ἀρχῆς κτίσεως κτλ.] From the temporary permission of divorce under the Deuteronomic law the Lord appeals to the principle enunciated in the original constitution of man. Cf. Hort, *Jud. Christianity*, p. 33; Victor: διὰ τῶν πραγμάτων ὑμῖν ἐξ ἀρχῆς ὁ θεὸς ἐνομοθέτησε τὰ ἐναντία...

7 [7]ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα
8 αὐτοῦ καὶ τὴν μητέρα, [8]καὶ ἔσονται οἱ δύο εἰς σάρκα
9 μίαν. ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σάρξ. [9]ὃ οὖν
10 ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω. [10]καὶ εἰς

7 ενεκεν] pr και ειπεν DNΣ 13 28 69 124 346 2$^{\text{pe}}$ al$^{\text{pauc}}$ b c ff q arm | om αυτου DM*N | μητερα] + αυτου ℵ(D)M min$^{\text{pauc}}$ a b c f ff syrr$^{\text{sin pesh}}$ me go aeth (om ABCLNXΓ ΔΠΣΦ min$^{\text{pl}}$ k q vg syr$^{\text{hcl}}$ arm) | ad fin vers add και προσκολληθησεται προς την γυναικα (vel τη γυναικι) αυτου (AC)D(LN)XΓ(Δ)Π(Σ)Φ min$^{\text{fere omn}}$ latt$^{\text{exc fort k}}$ syrr$^{\text{pesh hcl}}$ (arm) me aeth (om ℵB 48$^{\text{ev}}$ syr$^{\text{sin}}$ go) 8 σαρξ μια ℵACFKM^{2}UΓΠΦ 604 al$^{\text{nonn}}$
9 om ουν D ff k* 10 εις την οικιαν ℵBDLΔ min$^{\text{pauc}}$ b] εν τη οικια ACNXΓΠΣΦ min$^{\text{pl}}$ a f ff$^{\text{vid}}$ k q r vg me go

εἰ δὲ Μωσέα προβάλλῃ, ἐγὼ δὲ λέγω σοι τὸν Μωσέως δεσπότην. With ἀπὸ ἀρχῆς κτίσεως comp. xiii. 19 ἀπ' ἀρχῆς κτ. ἣν ἔκτισεν ὁ θεός, Rom. i. 20 ἀπὸ κτίσεως κόσμου, 2 Pet. iii. 4 (where the exact phrase occurs again). Κτίσις is (1) the act of creation, (2) the totality of created things (cf. e.g. Sap. xix. 6, Judith ix. 12, xvi. 14, 3 Macc. ii. 2, 7, vi. 2, Rom. viii. 19 ff., Col. i. 15, 23 (cf. Lightfoot)), (3) a creature (Rom. viii. 39), 2 Cor. v. 17 (?), Heb. iv. 13. The senses run one into the other, so that it is sometimes difficult to decide between them, but (1) appears to predominate here. On the other hand in Apoc. iii. 14, where Christ speaks of Himself as ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ, (2) is to be preferred.

ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς] A verbal citation from Gen. i. 27, LXX. The subject of the verb is ὁ θεός (Gen. *l.c.*); Mt. supplies ὁ κτίσας.

7—8. ἕνεκεν τούτου κτλ.] Another nearly verbal citation from the LXX. (Gen. ii. 24), omitting καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, which however is supplied by Mt., and finds a place in a great majority of the MSS. and versions of Mc. The passage is cited again in 1 Cor. vi. 16 (partly), and in Eph. v. 31 (cf. Ps. Clem. 2 Cor. 14), where there are some interesting variants.

8. καὶ ἔσονται οἱ δύο κτλ.] On εἶναι εἰς (הָיָה לְ) see WM., p. 229; BDB., p. 226. Ὥστε with ind. introduces an actual consequence which follows from the foregoing words, as in ii. 28, Rom. vii. 12, xiii. 2, 1 Cor. iii. 7, xi. 27. Μία σάρξ: cf. 1 Cor. vi. 16, ἓν σῶμα. But in the intention of the Creator the union is not carnal or corporeal only; Origen *in Mt.*: ὅπου γε ὁμόνοια καὶ συμφωνία καὶ ἁρμονία ἀνδρός ἐστι πρὸς γυναῖκα, τοῦ μὲν ὡς ἄρχοντος τῆς δὲ πειθομένης τῷ Αὐτός σου κυριεύσει, ἀληθῶς ἐστιν εἰπεῖν τῶν τοιούτων τὸ Οὐκέτι εἰσὶ δύο.

9. ὃ οὖν ὁ θεὸς συνέζευξεν κτλ.] Tindale: "what GOD hath cuppled, let not man separat." In Genesis the words ἕνεκεν τούτου κτλ. are ascribed to Adam, not to the Creator (Mt. ὁ κτίσας...εἶπεν). But they point to a Divine purpose already revealed in the creation of mutually complementary sexes and in the blessing pronounced upon their union (Gen. i. 27 f.), and these constitute a Divine sanction that renders lawful wedlock indissoluble at the discretion of the individual (ἄνθρωπος, cf. Jo. iii. 4). For συνζευγνύναι cf. Ezech. i. 11, 23, Jos. *ant.* i. 19. 10; and for χωρίζειν in this sense, 1 Cor. vii. 10 ff. This verse was introduced into the English Form of Matrimony in 1548, but it had previously stood in the Gospel of the *Ordo sponsalium*.

For a perverse use of this passage by certain Gnostics of the second century see the letter of Ptolemaeus to Flora in Epiph. *haer.* 33. 3 ff.

10. καὶ εἰς τὴν οἰκίαν κτλ.] The

τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν. [11] καὶ λέγει αὐτοῖς Ὃς ἂν ἀπολύσῃ τὴν 11
γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν·

10 οι μαθηται] + αυτου ADNXΓΠΣΦ min^{pl} b f ff^{vid} q vg syrr go aeth + κατ ιδιαν c k | περι τουτου ABCLMNXΓΔΣ 604 al^{nonn} a syrr$^{sin\ pesh}$ me aeth] π. τουτων ℵ π. του αυτου EFGHSUVΠΦ min^{pl} b f q vg syr^{hcl} arm^{vid} go π. του αυτ. λογου (vel π. τουτου) D (c) f (ff) k om K min^{s} | επηρωτησαν ADNXΓΠΣΦ min^{pl} latt^{vid} 11—12 ord mut syr^{sin} 11 om επ αυτην 1 28 2^{pe} al^{pauc} syrr$^{sin\ pesh}$ arm

incident was at an end, so far as the Pharisees were concerned; but it led afterwards to a private conversation between the Lord and the Twelve (cf. vii. 17, ix. 28). Mt. overlooks the change of surroundings, and represents the Lord as still addressing the Pharisees (λέγω δὲ ὑμῖν). *Εἰς τὴν οἰκίαν*, when they had entered the house (cf. ix. 33, and WM., p. 517) where they were lodging, probably in one of the villages on the road to Jerusalem (Lc. ix. 51 f., x. 38, xiii. 22). *Πάλιν...ἐπηρώτων*, they repeated the question which had been put by the Pharisees. The answer was explicit and authoritative, as that of a Master speaking to an inner circle of disciples.

11. ὃς ἂν ἀπολύσῃ κτλ.] Of simple divorce the Lord has spoken sufficiently; it is a dissolution of a Divinely constituted union. He deals now with the case of marriage after divorce, and pronounces it to be adultery. *Μοιχᾶται ἐπ' αὐτήν*, Vg. *adulterium committit super eam*, "commits adultery in reference to her," sc. τὴν ἀπολελυμένην (not, as Victor, ἐπὶ δευτέραν ἣν ἐπεισάγει). Μοιχᾶσθαι is used by the LXX. (Jer.^{6} Ezech.^{3}) absolutely or with the acc. of the object and with either of the guilty parties for subject (Jer. xxxvi. (xxix.) 23; Ezech xvi. 32); in the N. T., outside the present context (Mt., Mc.), it is used only in Mt. v. 32^{b}, the ordinary practice being to write μοιχεύειν of the man, and μοιχεύεσθαι (pass.) of the woman (Mt. v. 28, 32), as in class. Gk.; the LXX. uses μοιχεύεσθαι (mid.) of the man in Lev. xx. 10 *bis*. On the construction (ὃς ἂν (or ἐὰν) ἀπολύσῃ... μοιχᾶται) see Burton, § 312, and for ἐπ' αὐτήν cf. vi. 34, ix. 22, xiv. 48.

In both v. 32 and xix. 9, Mt. qualifies ὃς ἂν ἀπολύσῃ τ. γ. αὐτοῦ by adding παρεκτὸς λόγου πορνείας or μὴ ἐπὶ πορνείᾳ. Assuming that these words formed part of the Lord's judgement on one at least of the occasions when it was pronounced, He allows a solitary exception to the indissolubility of marriage, viz. in the case of unfaithfulness. Πορνεία, though it is to be distinguished from μοιχεία when the two are named in the same context (vii. 21), can scarcely in this connexion refer to an act of sin committed before marriage; the word is used as in Hos. ii. 5 (7) ἐξεπόρνευσεν ἡ μήτηρ αὐτῶν, Am. vii. 17 ἡ γυνή σου ἐν τῇ πόλει πορνεύσει. This then is the only ἄσχημον πρᾶγμα (Deut. xxiv. 1) which still justifies, under the law of Christ, the use of divorce. Whether in such a case Christ's words in Mt. permit or tolerate re-marriage is a question of much difficulty, which belongs to the interpretation of the first Gospel; but this would certainly seem to be a natural inference from the words as they have reached us. The post-Christian history of the subject is treated by H. M. Luckock, *History of Marriage* (1894), and O. D. Watkins, *Holy Matrimony* (1895); for contemporary and later Jewish opinion upon the conditions of a lawful divorce comp. Jos. *ant.* iv. 8. 23, J. Lightfoot on Mt. v., Edersheim, *Life*, ii., p. 332 ff., Schürer II. ii. 123, Driver on Deut. *l. c.*

12 [12]*καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον, μοιχᾶται.*

13 [13]*Καὶ προσέφερον αὐτῷ παιδία ἵνα αὐτῶν ἅψη-*

12 *εαν αυτη...αλλον*] *εαν γυνη εξελθη απο του ανδρος και αλλον γαμηση* D (13) 28 (69) 124 346 2$^{\mathrm{pe}}$ a b (c ff) arm | *αυτη απολυσασα*] *γυνη απολυση...και* ΑΝΧΓΠΣΦ min$^{\mathrm{pl}}$ f (k) vg syrr$^{\mathrm{sin\ pesh}}$ go | *γαμηση αλλον*] *γαμηθη αλλω* AC^{2}ΝΧΓΠΣΦ min$^{\mathrm{pl}}$ | *μοιχαται*] (*similiter*) *et qui dimissam* (*a viro*) *ducit moechatur* (a) b f (ff g)

12. *καὶ ἐὰν αὐτὴ ἀπολύσασα κτλ.*] Mc. only. The divorce of the husband by the wife was possible under both Greek and Roman law (see Plutarch, *Alc.* 8, Gaius i. 127, cited by Stanley on 1 Cor. vii. 13, and other reff. in Wetstein *ad loc.*); and St Paul (1 Cor. *l. c.* *γυνή...μὴ ἀφιέτω τὸν ἄνδρα*) distinctly recognises the legal right of Christian women at Corinth to leave their husbands on the mere point of incompatibility of religious belief, though he prohibits them from using this right. J. Lightfoot (on 1 Cor.) quotes a Rabbinical opinion that the same privilege was conceded to married women by Jewish custom; on the other hand Josephus (*ant.* xv. 7. 10), writing of Salome, says quite positively: *πέμπει ... γραμμάτιον ἀπολυομένη τὸν γάμον οὐ κατὰ τοὺς Ἰουδαίους νόμους.* In any case it is unnecessary to regard this view as "derived from an Hellenic amplification of the tradition" (Meyer), a hypothesis which is excluded by the general character of the second Gospel. In His private instruction to the Apostles, as Peter remembered, the Lord completed His teaching by a reference to the practice of the Pagan and Hellenised circles which must have been already familiar to the Twelve, and with which they would shortly be called to deal. For the sequel see Mt. xix. 10—12.

13—16. Blessing of Children (Mt. xix. 13—15, Lc. xviii. 15—17).

13. *καὶ προσέφερον αὐτῷ παιδία*] This incident follows with singular fitness after the Lord's assertions of the sanctity of married life. Mt. regards the sequence as strictly chronological (*τότε προσηνέχθησαν κτλ.*), and Mc. appears to locate the arrival of the children at the house where the Lord delivered to the Twelve His judgement on marriages after divorce (cf. x. 10, 17). Lc., whose narrative here rejoins that of Mt. and Mc., has no note of time or place, for Lc. xvii. 11 cannot be taken as a guide; but the fact that from this point the three Synoptists proceed in almost unbroken order to the history of the Passion may suggest that these events belong to the last journey from Ephraim to Jericho and Jerusalem. *Προσφέρειν* is repeatedly used of the ministry of friends who brought their sick to the Lord, Mt. iv. 24, viii. 16, ix. 2 (Mc. ii. 4), 32, xii. 22, xiv. 35; young children needed the same service, and now at length received it. It was a sign of the growing reverence for the great Rabbi when even infants (*καὶ τὰ βρέφη*, Lc.) were brought to Him for His blessing. *Παιδίον*, though used of a child twelve years old (v. 39, 42), can be applied to infants eight days old (Gen. xvii. 12); whilst the *βρέφος* may be the unborn fetus (Lc. i. 41, 44), the babe in its cradle (Lc. ii. 12, 16) or at the breast (4 Macc. iv. 25), or the child who is learning his first lessons at his mother's knee (2 Tim. iii. 15). Those who were brought to Jesus were doubtless of various ages, from the infant in arms to the elder children still under the mother's care. The Lord Himself had passed through all the stages of human immaturity (Iren. ii. 22. 4), and this group of children with their

ται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. [14]ἰδὼν δὲ ὁ 14
Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς Ἄφετε τὰ
παιδία ἔρχεσθαι πρὸς μέ, μὴ κωλύετε αὐτά· τῶν γὰρ

13 επετιμησαν ℵBCLΔ] επετιμων ADNXΓΠΣΦ min$^{\text{omn vid}}$ latt | αυτοις ℵBCLΔ c k me] τοις προσφερουσιν (αυτα) ADNX(Γ)ΠΣΦ min$^{\text{fere omn}}$ a b f ff q vg syrr$^{\text{sin pesh hcl}}$ arm go aeth 14 και]+επιτιμησας 1 13 28 69 124 346 2$^{\text{pe}}$ syr$^{\text{sin hcl (mg)}}$ (arm) | παιδια] παιδαρια D* | μη] pr και ℵACDLM^2 1 13 al$^{\text{sat mu}}$ latt syrr$^{\text{sin pesh hcl}}$ arm go aeth

friends would recall His own experience at Nazareth. The youngest were not too young for His benediction; Tertullian's "veniant ergo dum adolescunt, veniant dum discunt, dum quo veniant docentur" (*de bapt.* 18) strikes a false note which has been taken up and exaggerated in later times. Contrast Victor: τὸ τῆς φρονήσεως ἐνδεὲς οὐ κωλυτικὸν τῆς προσόδου.

ἵνα αὐτῶν ἅψηται] Similarly Lc. (ἅπτηται); Mt. ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται—a commentary on the briefer original. On the conjunctive cf. WM., p. 358 ff. The custom of laying on of hands with prayer upon children for the purpose of benediction finds its archetype in Gen. xlviii. 14, 15. Such benedictions, it seems, were commonly obtained by parents for their children from the ἀρχισυνάγωγοι (Buxtorf *de synag.* p. 138); and here was One greater than any local synagogue-ruler. But perhaps the purpose of the friends was simply to secure a blessing by contact with the wonder-working Prophet (i. 41, viii. 22, cf. iii. 10, v. 28, vi. 56). Cf. Orig. *in Mt.*: τάχα δὲ καὶ...τὸ βούλημα τῶν προσφερόντων τοιοῦτον ἦν, διαλαβόντων ὅτι οὐχ οἷόν τε ἦν, ἁψαμένου Ἰησοῦ βρεφῶν ἢ παιδίων καὶ δύναμιν διὰ τῆς ἁφῆς ἐναφιέντος αὐτοῖς, σύμπτωμα ἢ δαιμόνιον ἤ τι ἅψασθαι οὗ φθάσας ὁ Ἰησοῦς ἥψατο. Bengel [ἵνα]...ἅψηται: "modestum petitum."

οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς] Vg. *comminabantur*; Wycliffe, "thretenyden to men offringe"; Tindale, "rebuked"; cf. ix. 38 f., x. 48 f. The Lord, who was in the house, was approached through the Twelve or one or more of the senior members of that body (cf. Jo. xii. 21 f.); and they discouraged the attempt as idle or, more probably, as derogatory to the Master's dignity. Victor: τίνος δὲ ἕνεκεν ἀπεσόβουν τὰ παιδία οἱ μαθηταί; ἀξιώματος ἕνεκεν. Thpht.: νομίζοντες ἀνάξιον τοῦτο εἶναι τοῦ χριστοῦ.

14. ἰδὼν δὲ ὁ Ἰησοῦς κτλ.] From the house Jesus saw what was happening, and His indignation was roused (ἠγανάκτησεν, Mc. only). Indignation is attributed to Him on no other occasion, but it is recognised by St Paul (2 Cor. vii. 11) as under certain circumstances a Christian feeling; cf. 4 Macc. iv. 21, ἀγανακτήσασα ἡ θεία δίκη. That the nature of His kingdom should still be misunderstood and His work hindered by the Twelve was just cause for indignant surprise. Bengel: "ἠγανάκτησε[ν]...propter impedimentum amori suo a discipulis oblatum."

ἄφετε τὰ παιδία κτλ.] 'Let the children come to Me, hinder them not.' Both in Mt. (ἄφετε...καὶ μὴ κωλύετε ἐλθεῖν) and Lc. (ἄφετε...ἔρχεσθαι...καὶ μὴ κ.) the words assume a later form; in Mc. we hear the Lord's indignant call, as it startles the disciples in the act of dismissing the party. With μὴ κωλύετε cf. ix. 39 n. The children are regarded as themselves coming and being hindered; cf. the Office for Public Baptism: "we call upon Thee for this infant that he, coming, &c." Τῶν γὰρ τοιούτων κτλ. Origen: τοιούτων ὁποῖά ἐστι

15 τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [15]ἀμὴν λέγω
ὑμῖν Ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς
16 παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. [16]καὶ ἐναγκαλισά-
¶ L μενος αὐτὰ κατευλόγει, τιθεὶς¶ τὰς χεῖρας ἐπ' αὐτά.

15 ου μη...αυτην] ου μη εις αυτ. εισελευσεται D 16 εναγκαλισαμενος] προσκαλεσαμενος D *convitans* b *convocans* c d f ff q r syr^{sin} | κατευλογει ℵBC(L)NΔ 2^{pe} al^{nonn}] ευλογει ADEHK*MSUVX(Γ)ΠΣΦ min^{pl} | τιθεις τας χειρας επ αυτα] ετιθει τ. χ. επ αυτα και (ante κατευλ. vel ευλ.) D b c ff k q arm

τὰ παιδία. Victor: οὐ γὰρ 'τούτων' εἶπεν ἀλλὰ 'τῶν τοιούτων,' ἐπειδὴ πρόσεστι καὶ τὸ τῆς φρονήσεως ἐνδεὲς τοῖς παισίν...ἵνα τῇ προαιρέσει ταῦτα ἐργαζώμεθα ἃ τῇ φύσει τὰ παιδία ἔχει. Cf. Ambrose *in Lc.*: "non aetas praefertur aetati; alioquin obesset adolescere"; Jerome *in Mt.*: "*talium*, ut ostenderet non aetatem regnare sed mores." That this teaching is latent in the words the next verse shews; but it is their immediate purpose to assign a reason (γάρ) for the Lord's command. To exclude children from the kingdom of God is to exclude those who of all human beings are naturally least unfitted to enter it.

15. ἀμὴν λέγω ὑμῖν κτλ.] The Lord confirms with His solemn ἀμήν (cf. iii. 28, note) the final lesson of His ministry in Galilee. Mt., who has preserved the words on that occasion (Mt. xviii. 3), omits them here; but the repetition was clearly necessary under the circumstances. Δέχεσθαι elsewhere has for its object a person (ἐμέ, ὑμᾶς, ix. 37), a message (τὸν λόγον, Lc. viii. 13, Acts xi. 1, Jas. i. 21), or a gift (2 Cor. vi. 1, xi. 4); the kingdom embraces all these; to receive it is to receive Christ, the Gospel, and the grace of the Spirit. Δέξηται: Bengel, "offertur enim." For the phrase εἰσελθεῖν εἰς τὴν βασ. τ. θεοῦ cf. ix. 47, x. 23, 25, Jo. iii. 5; with ὡς παιδίον cf. Ps. cxxx. (cxxxi.) 2, ὡς ἀπογεγαλακτισμένον, and for an early Christian use of the words see Herm. *Sim.* ix. 29, οἱ πιστεύσαντες...ὡς νήπια βρέφη εἰσιν, οἷς οὐδεμία κακία ἀναβαίνει ἐπὶ τὴν καρδίαν, οὐδὲ ἔγνωσαν τί ἐστι πονηρία, ἀλλὰ πάντοτε ἐν νηπιότητι διέμειναν.

16. ἐναγκαλισάμενος κτλ.] He had already called them to Him (Lc. προσεκαλέσατο), and as they came up in succession, each was taken in His arms and blessed (κατευλόγει). For ἐναγκαλισάμενος see ix. 36, note; the repetition of the characteristic act would perhaps recall to the minds of the disciples the forgotten teaching of the last days at Capernaum. Κατευλογεῖν, ἅπ. λεγ. in the N. T., occurs in Tob. xi. 1, 17, and in Plutarch; as in καταγελᾶν (v. 40), and καταφιλεῖν (xiv. 45), the force of κατά seems to be intensive—He blessed them fervently, in no perfunctory way, but with emphasis, as those who were capable of a more unreserved benediction than their elders. Instead of the mere touch for which the friends had asked, He laid his hands on them (τιθεὶς τὰς χεῖρας ἐπ' αὐτά, Mt. ἐπιθεὶς τὰς χ. αὐτοῖς) with the words of blessing. "Plus fecit quam rogatus erat" (Bengel): cf. the Gelasian collect (Wilson, p. 228): "abundantia pietatis tuae et merita supplicum excedis et vota."

In the N. African Church this incident seems to have been urged in support of Infant Baptism as early as the time of Tertullian (cf. *v.* 13, note). Mt. xix. 13 ff. occurs as the Gospel of the Baptismal Office in an *ordo* of the 12th century (Muratori, i., p. 44), and was used as such in the English Church

[17] *Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;* 17

17 *προσδραμων εις* (*πρ. τις* 604)] *ιδου τις πλουσιος προσδρ.* AK(M)Π 13 28 69 124 2^pe al^nonn (syr^hel (mg)) arm | *γονυπετων* D 28 69 124 346 | *αυτον*] + *λεγων* 13 69 124 346 2^pe al^pauc a b c k syrr arm me go Clem Al

until 1548, when the more impressive and suggestive narrative of Mc. was substituted by Cranmer and his colleagues.

17—22. THE RICH MAN WHO WANTED BUT ONE THING (Mt. xix. 16—22, Lc. xviii. 18—23).

17. *ἐκπορευομένου αὐτοῦ εἰς ὁδόν*] Mt. (xix. 15) *ἐπορεύθη ἐκεῖθεν*. The incident occurred when the Lord had left the house, and was beginning His journey again. For *εἰς ὁδόν* cf. vi. 8, note.

προσδραμὼν εἷς κτλ.] He was an *ἄρχων* (Lc.) and yet a *νεανίσκος* (Mt.). *Ἄρχων* is a term of some latitude; it is used by Mt. (ix. 18) for an *ἀρχισυνάγωγος* (Mc.) or *ἄρχων τῆς συναγωγῆς* (Lc.), and by Lc. for a chief Pharisee (xiv. 1, cf. Syr.^cu. in xviii. 18); in Acts iv. 5 *τοὺς ἄρχοντας* = *τ. ἀρχιερεῖς*; Jo. (e.g. iii. 1, vii. 26 ff.) apparently understands by it any member of the great Sanhedrin. The word passed into Rabbinic (ארכונא, ארכונטס, Dalman, p. 148) as a general term for a great man or prince (cf. Westcott on Jo. iii. 1). If it is used by Lc. here in this looser sense no difficulty arises from the youth of this *ἄρχων*; his large property (*v.* 22) sufficiently accounts for his local eminence, not to urge that *νεανίσκος* is a relative term which may be used of any age between boyhood and middle life (Lob., *Phryn.*, p. 213; cf. Diog. Laert. 8. 10). *Προσδραμών* (Mt. *προσελθών*), cf. ix. 15; for *εἷς* (Mt., Mc.) = *τις* (Lc.) cf. Mt. viii. 19, ix. 18, Apoc. viii. 13, ix. 13, xix. 17 (WM., p. 145, BDB., s.v. אֶחָד (3)). *Γονυπετήσας αὐτόν*: cf. i. 40, note. The *ἀρχισυνάγωγος* (v. 22) also prostrated himself; but the homage paid by this *ἄρχων* is more remarkable because he is not a suppliant for material help. In his eagerness to obtain spiritual advice he shews no less zeal than if he had sought the greatest of temporal benefits.

διδάσκαλε ἀγαθέ, τί ποιήσω] Similarly Lc. (*δ. ἀ., τί ποιήσας...*); Mt., who throughout the story follows another tradition, changes the point of both question and answer (*διδάσκαλε, τί ἀγαθὸν ποιήσω...τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ;*). Cf. Orig. *in Mt.* t. xv.: *ὁ μὲν οὖν Ματθαῖος ὡς περὶ ἀγαθοῦ ἔργου ἐρωτηθέντος τοῦ σωτῆρος...ἀνέγραψεν· ὁ δὲ Μᾶρκος καὶ Λουκᾶς φασι τὸν σωτῆρα εἰρηκέναι Τί με λέγεις ἀγαθόν;* The change seems to be due to the shifting of the place of the adjective in the original—רַבִּי הַטּוֹב מַה has become רַבִּי מַה הַטּוֹב (cf. Delitzsch *ad loc.*, and Resch, *Paralleltexte zu Lc.*, p. 494). Resch endeavours to shew that both forms of the answer may have sprung from מַה תֹּאמַר לִי הַטּוֹב; see also J. T. Marshall, *Exp.* III. iv. p. 384, vi. 88, where the corresponding Aramaic is given. *Ἀγαθέ* is probably sincere, not a fulsome compliment, still less intended for irony. But it implies an imperfect standard of moral goodness, since the speaker regarded the Lord as a merely human teacher; cf. Ambrose: "in portione dixit bonum, non in universitate."

ἵνα ζωὴν αἰώνιον κληρ.] No more appropriate question could have been put to our Lord; Clem. Al. *quis dives* 6 *ἠρώτηται...ἐρώτημα καταλληλότατον αὐτῷ, ἡ ζωὴ περὶ ζωῆς, ὁ σωτὴρ περὶ σωτηρίας*. It was put moreover by an earnest enquirer; contrast Lc. x. 25, where the same question is

18 [18]ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τί με λέγεις ἀγαθόν; οὐδεὶς
19 ἀγαθὸς εἰ μὴ εἷς ὁ θεός. [19]τὰς ἐντολὰς οἶδας Μὴ

18 *εις ο θεος*] pr *μονος* D (b) *solus deus* a ff + *ο πατηρ* Clem Al Or arm$^{\text{codd}}$
19 *μη φον. μη μοιχ. μη κλεψ.* ℵ$^{\text{a}}$ (om *μη μοιχ.* ℵ*) BCΔ min$^{\text{perpauc}}$ syr$^{\text{sin}}$ me] *μη μοιχ. μη φον. μη κλεψ.* ΑΝΧΠΣΦ min$^{\text{pl}}$ a b d ff q r$^{\text{vid}}$ vg syr$^{\text{hcl}}$ arm go aeth Clem Al *μη μοιχ. μη κλεψ. μη φον.* syr$^{\text{pesh}}$ *μη μοιχ. μη πορνευσης μη κλεψ.* D k *μη μοιχ. μη κλεψ. μη πορν.* Γ *μη φον. μη μοιχ. μη πορν. μη κλεψ.* c | om *μη φον.* 1 118 209 300 f

asked by a *νομικός* as a test of orthodoxy (*ἐκπειράζων αὐτόν*). *Κληρονομεῖν* (יָרַשׁ, sometimes נָחַל) *τὴν γῆν* (cf. Mt. v. 5) is a phrase which runs through the O.T.; but a more spiritual conception of the inheritance of the just finds a place in the later books, e.g. Sir. iv. 13 (*κλ. δόξαν*), xxxvii. 26 (*κλ. πίστιν*), Pss. Sal. xii. 8 (*κλ. ἐπαγγελίας*), xiv. 7 (*κλ. ζωὴν ἐν εὐφροσύνῃ*). The use of the term *ζωὴ αἰώνιος* first appears in connexion with the hope of the Resurrection, cf. Dan. xii. 2 (חַיֵּי עוֹלָם), Pss. Sal. iii. 16, Enoch xxxvii. 4, xl. 9, lviii. 3, 2 Macc. vii. 9. In adopting these words into its creed the Gospel transfigured their meaning; Christ had *ῥήματα ζωῆς αἰωνίου* (Jo. vi. 68) unknown to the Pharisees. But the words themselves, it is important to remember, are of O.T. growth, and were familiar to the Pharisaic Scribes.

18. *τί με λέγεις ἀγαθόν;*] The emphasis is on *ἀγαθόν*, not on the pronoun. The Lord begins by compelling the enquirer to consider his own words. He had used *ἀγαθέ* lightly, in a manner which revealed the poverty of his moral conceptions. From that word Christ accordingly starts; Clem. Al. *l.c.* *κληθεὶς δὲ ἀγαθός, ἀπ' αὐτοῦ πρώτου τοῦ ῥήματος τούτου τὸ ἐνδόσιμον λαβὼν ἐντεῦθεν καὶ τῆς διδασκαλίας ἄρχεται, ἐπιστρέφων τὸν μαθητὴν ἐπὶ τὸν θεὸν τὸν ἀγαθὸν καὶ πρῶτον καὶ μόνον ζωῆς αἰωνίου ταμίαν, ἣν ὁ υἱὸς δίδωσιν ἡμῖν παρ' ἐκείνου λαβών.* The man is summoned to contemplate the absolute *ἀγαθωσύνη* which is the attribute of GOD, and to measure himself by that supreme standard. Viewed in this light the words are seen not to touch the question of our Lord's human sinlessness or of His oneness with the Father; on the other hand they are consistent with the humility which led Him as Man to refrain from asserting His equality with God (Phil. ii. 6): cf. Athan. *c. Arian.* iii. 7, *εἰ...ὁ υἱὸς οὐχ ἑαυτὸν ἀλλὰ τὸν πατέρα ἐδόξασε, λέγων μὲν τῷ προσερχομένῳ Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός...ποία ἐναντιότης;* Hilary surely misreads the Lord's words when he says: "nomine bonitatis abstinuit...quod congrua in eum severitate iudex esset usurus." Only the supremely Good can be the perfect Judge. To Christ both characters belong, but this was not the moment for revealing Himself in either. See next note.

οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός] Mt. *εἷς ἐστιν ὁ ἀγαθός.* Justin (*dial.* 101), Marcion, the Clementines (*hom.* xviii. 3), and Ephrem (*ev. conc. exp.*), add in Mt. *ὁ πατήρ (μου) ὁ ἐν τοῖς οὐρανοῖς*, and *ὁ πατήρ* is read by Origen (*in Jo.* t. i. 46 &c.); see WH., *Notes*, p. 14. Ephrem's commentary is interesting: "et tu, Domine, nonne es bonus...et adventus tuus nonne erat adventus bonitatis? Sed 'ego,' ait, 'non a meipso veni.' Et opera tua nonne sunt bona? 'Pater meus,' ait, 'qui est in me, ipse operatur haec opera.'" Similarly Bengel: "non in se requiescebat, sed se penitus ad Patrem referebat." On the other hand Ambrose rightly pleads: "si a Deo filius non excipitur, utique nec a bono Christus excipitur...cum bonus Pater, utique

φονεύσῃς, μὴ μοιχεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, μὴ ἀποστερήσῃς, τίμα τὸν πατέρα σου καὶ defraud.
τὴν μητέρα. [20]ὁ δὲ ἔφη αὐτῷ Διδάσκαλε, ταῦτα 20

19 om μη αποστερ. B*ΚΔΠ 1 28 69* 118 209 al$^{\text{nonn}}$ syr$^{\text{sin}}$ arm Clem Al | μητερα] +σου ℵ*CFNΣ 28 124 238 al$^{\text{nonn}}$ a b c f syrr$^{\text{sin pesh}}$ me go aeth   20 ο δε εφη ℵBΔ me] ο δε αποκριθεις ειπεν ADNXΓΣΦ min$^{\text{fere omn}}$ latt syrr (arm) go (Clem Al) και αποκρ. εφη C | om διδασκαλε ΚΠ 1 209 al$^{\text{pauc}}$ Clem Al

et ille bonus qui omnia habet quae Pater habet"—"bonus ex bono," as Ephrem well says. For Gnostic perversions of this text see Iren. i. 20. 2, Hipp. *haer.* v. 7, vii. 31, Clem. *hom.* *l.c.*, Epiph. *haer.* 33. 7. On the relation of the doctrine of the Divine goodness to the harder facts of life see Origen *in Mt. ad loc.* For O. T. anticipations of the Lord's saying cf. 1 Sam. ii. 2, Ps. cxviii. 1 ff.

19. τὰς ἐντολὰς οἶδας κτλ.] Having fixed the standard of goodness the Lord proceeds to rehearse the Divine precepts which to the Jew were the highest expression of the θέλημα ἀγαθόν (Rom. xii. 2). Mt. paraphrases εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρει τὰς ἐντολάς, and makes the enumeration which follows an answer to a second question (ποίας;). The Lord cites only the commandments which regulate man's duty to his neighbour, probably because they admit of a relatively simple application to the conduct of life. He cites these in the order vi., vii., viii., ix. (x.), v. (Mt., Mc.) or, according to Lc., vii., vi., viii., ix., v.; Mc.'s order (on the vv. ll. cf. WH., *Notes*, p. 25) is that of cod. A and of the M. T. in Exod. xx. and Deut. v., whilst Lc.'s agrees with that of cod. B in placing vii. before vi. (cf. Rom. *l.c.*, Jas. ii. 11, Philo. *de x orac.* 10, *de spec. legg.* iii. 2, and on the other hand, Jos. *ant.* iii. 5. 5). Μὴ ἀποστερήσῃς (Mc. only) seems to be derived from Exod. xxi. 10, Deut. xxiv. 14 (A), cf. Sir. iv. 1, Jos. *ant.* iv. 8. 38; but it may be intended here to represent the tenth commandment, while summing up the sins committed against vi.—ix.; on the class. use of ἀποστερεῖν see Field, *ot. Norv. ad l.* The fifth commandment is reserved to the last place, possibly in order to emphasise its importance in view of its practical abrogation by the oral law (vii. 10 ff.). Mt. adds the summary of the Second Table from Lev. xix. 18 (cf. Mc. xii. 31). The form μὴ φονεύσῃς κτλ. (Mc., Lc.) occurs also in Jas. ii. 11; Mt.'s οὐ φονεύσεις follows the LXX. (Exod., Deut.).

20. ταῦτα πάντα ἐφυλαξάμην] Mt., Lc. ἐφύλαξα. In the LXX. both voices are used in this connexion, with perhaps a preference for the mid. (cf. Gen. xxvi. 5, Exod. xx. 6, Deut. xxvi. 18, 3 Regn. ii. 3, viii. 61 (act.); Lev. xviii. 4, Deut. iv. 2, 1 Chron. xxviii. 7, 2 Esdr. xx. 29 (30), Ps. cxviii. (cxix.) 4 ff. (mid.)). The N. T. elsewhere uses φυλάσσειν only in this sense (Lc. xi. 28, Jo. xii. 47, Acts vii. 53, xvi. 4, xxi. 24, Rom. ii. 26, Gal. vi. 13, &c.). Ἐκ νεότητός μου: Lc., ἐκ νεότητος, Mt., who calls the man a νεανίσκος, omits these words. The phrase ἐκ (or ἀπὸ) νεότητος with or without the pronoun following is frequent in the LXX., e.g. Gen. viii. 21 (ἐκ ν. αὐτοῦ = מִנְּעֻרָיו), 1 Regn. xii. 2, Ps. lxx. (lxxi.) 17; in the N. T. it is used again in Acts xxvi. 4.

The young man is relieved by the Lord's answer. If the eternal inheritance could be secured on so simple a condition as the keeping of the Decalogue, it was his already. He had thought perhaps (as his ποίας; seems to shew) of the precepts of the Hala-

14—2

πάντα ἐφυλαξάμην ἐκ νεότητός μου. [21] ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ Ἕν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς

20 εφυλαξαμην ℵBCNXΓΔΠΣΦ] εφυλαξα AD 28 Clem Al Or εποιησα 1 209 2^{pe} arm | μου]+τι ετι υστερω KMNΠΣ 13 28 69 124 346 2^{pe} al^{nonn} a c syr^{hcl} arm 21 αυτω 2°]+ει θελεις τελειος ειναι KMNΠΣ(Φ) 13 28 69 124 346 2^{pe} al^{nonn} syr^{hcl} (arm) me aeth (Clem Al) | σε ℵBCMΔΠ* 28 al^{pauc}] σοι ADNXΓΠ^{2}ΣΦ min^{pl} Clem Al Or pr ετι ℵ min^{nonn} me | δος] διαδος k (*distribue*) Clem Al

chah. Something more than the letter of the Torah must surely be necessary; what was it? (Mt. τί ἔτι ὑστερῶ;). The deeper meaning and larger requirements of the Law were yet hidden from him.

21. ὁ δὲ Ἰ. ἐμβλέψας αὐτῷ κτλ.] Mc. only; Mt. has merely ἔφη αὐτῷ, Lc., ἀκούσας...εἶπεν αὐτῷ. Ἐμβλέπειν (viii. 25, x. 27, xiv. 67, Lc. xxii. 61) is to fix the eyes for a moment upon an object,—a characteristically searching look turned upon an individual; cf. περιβλέπεσθαι (iii. 5, x. 23), which describes a similar look carried round a circle. Ἠγάπησεν αὐτόν. The look revealed that which attracted love, such as the Lord entertained for a genuine, however imperfect, disciple; cf. Jo. xiii. 1, 23, 34; xv. 9, 12. Tindale's endeavour to weaken the force of ἠγ. by translating "Jesus... favoured him" is unnecessary; still less can we adopt the rendering "caressed him" which Field (*ot. Norv. ad l.*), though with some hesitation, suggests; the Lord loved in the man what He saw to be good and of God. Cf. Godet: "ce regard d'amour était en même temps un regard plein de pénétration par lequel Jésus discerna les bonnes et les mauvaises qualités de ce cœur, et qui lui inspira la parole suivante." On the distinction between ἀγαπᾷν and φιλεῖν (Jo. xi. 3, 36, xx. 2) see Trench, *syn.* 12, Westcott on Jo. v. 20, xi. 3.

ἕν σε ὑστερεῖ] Lc. ἔτι ἕν σοι λείπει. Clem. Al. *q. d.* 10: ἕν σοι λείπει· τὸ ἓν τὸ ἐμόν, τὸ ἀγαθόν, τὸ ἤδη ὑπὲρ νόμον, ὅπερ νόμος οὐ δίδωσιν, ὅπερ νόμος οὐ χωρεῖ, ὃ τῶν ζώντων ἴδιόν ἐστιν (cf. Lc. x. 41). For ὑστερεῖν in this sense see Jo. ii. 3, and for the acc. of the person, cf. Ps. xxii. (xxiii.) 1 οὐδέν με ὑστερήσει (לֹא אֶחְסָר), lxxxiii. (lxxxiv.) 12; the construction ὑστερῶ τι (Sir. li. 24, Mt. xix. 20, 2 Cor. xii. 11) or τινός (Lc. xxii. 35, Rom. iii. 23, &c.) is more usual in the N. T. Mt. represents the enquirer as asking τί ἔτι ὑστερῶ; and for ἕν σε ὑστερεῖ in the Lord's reply substitutes εἰ θέλεις τέλειος εἶναι. One thing was wanting to perfect the man's fitness for the inheritance of eternal life.

ὕπαγε, ὅσα ἔχεις πώλησον κτλ.] The sale and distribution of his property were the necessary preparations in his case for the complete discipleship which admits to the Divine kingdom. Euth.: ἐπεὶ τὰ ὑπάρχοντα...ἐμπόδια ἦσαν τοῦ ἀκολουθῆσαι,· κελεύει ταῦτα πωλῆσαι. The words are not a general counsel of perfection, but a test of obedience and faith which the Lord saw to be necessary in this particular case. The demand of the Divine Lover of souls varies with the spiritual condition of the individual; for one equally great see Gen. xii. 1, Heb. xi. 8 ff. Whether this precept led to the sacrifices described in Acts ii. 44 f., iv. 34 ff. cannot now be known; the *Life of St Anthony* relates its effect on the great Egyptian hermit: chancing one day to hear Mt. xix. 21 read in the Gospel for the day, ὡς δι' αὐτὸν γενομένου τοῦ ἀναγνώσματος ἐξελθὼν εὐθὺς ἐκ τοῦ κυριακοῦ τὰς μὲν κτήσεις ἃς

[τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ
δεῦρο ἀκολούθει μοι. [22] ὁ δὲ στυγνάσας ἐπὶ τῷ 22

21 πτωχοις ABNXΓΔΣ 604 al$^{\text{mu}}$ arm go Clem Al] pr τοις ℵCDΦ 1 2$^{\text{pe}}$ al$^{\text{mu}}$ | μοι] + αρας τον σταυρον (σου) A(G)NXΓΠΣΦ et ante δευρο 1 13 28 69 al$^{\text{pauc}}$ a syrr$^{\text{sin posh}}$ aeth Ir item pro δευρο arm 22 στυγνασας] εστυγνασεν...και D b c ff q | τω λογω] pr τουτω D 28 69 124 346 2$^{\text{pe}}$ a b c f ff k q syrr$^{\text{sin posh}}$

εἶχον ἐκ προγόνων...ταύτας ἐχαρίσατο τοῖς ἀπὸ τῆς κώμης...τὰ δὲ ἄλλα ὅσα ἦν αὐτοῖς πωλήσας...δέδωκε τοῖς πτωχοῖς, τηρήσας ὀλίγα διὰ τὴν ἀδελφήν. The destitute poor (πτωχοί) were a numerous class in Palestine in the first century (cf. xii. 42, xiv. 5 ff., Lc. xvi. 20, Jo. xiii. 29, Jas. ii. 2 f.), and one for which no regular provision was made. The G. acc. to the Hebrews is eloquent on this point (Origen *in Mt.* xv. 14): "ecce multi fratres tui, filii Abrahae, amicti sunt stercore, morientes pro fame, et domus tua plena est multis bonis et non egreditur omnino aliquid ex ea ad illos."

The self-sacrifice which the Lord imposed on this wealthy enquirer asserts in principle the duty of the rich to minister to the poor; the particular form which their ministry must take varies with the social conditions of the age. Of the form embodied in this precept it is probably safe to say Ὁ δυνάμενος χωρεῖν χωρείτω. See Clem. Al. *q. d.* 13 ff. for some weighty remarks upon the question of a voluntary poverty. While discouraging the abandonment of wealth in a general way, he admits that there are cases in which it may be expedient: § 24 ἀλλ' ὁρᾷς σεαυτὸν ἡττώμενον ὑπ' αὐτῶν καὶ ἀνατρεπόμενον; ἄφες, ῥίψον, μίσησον, ἀπόταξαι, φύγε (adding a reference to Mt. v. 29).

καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ] In contrast with θησαυροὶ ἐπὶ τῆς γῆς (Mt. vi. 19), cf. Lc. xii. 33 f.; compare the remarkable parallel in Mt. xiii. 44, and the imagery of Apoc. iii. 17 f.

καὶ δεῦρο ἀκολούθει μοι] See ii. 14, note. The final test of character, proposed to all candidates for eternal life; cf. Jo. x. 27, xii. 26. This essential condition is not necessarily involved in even the greatest sacrifice of outward things; cf. Jerome: "multi divitias relinquentes Dominum non sequuntur."

22. ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ] Mc. only: Mt. ἀκούσας ... τὸν λόγον τοῦτον, Lc. ἀκούσας...ταῦτα. As he heard the sentence, his brow clouded over, the lighthearted optimism of his mood broke down. Στυγνάζειν is used of the saddening of either the face of nature (Mt. xvi. 3, 'Western' text) or the human face (Ezech. xxvii. 35, xxviii. 19 (A), xxxii. 10); the dark and stormy night is στυγνή (Sap. xvii. 5); the στυγνός is the sombre, gloomy man who broods over unwelcome thoughts (Isa. lvii. 17, Dan. ii. 12 στυγνὸς γενόμενος καὶ περίλυπος, LXX.). In the last passage the effect is partly due to anger (Th. ἐν θυμῷ καὶ ὀργῇ), but usually it is the result of disappointment or grief, and that is clearly what is intended here; cf. Vg. *contristatus in verbo*; Wycliffe: "he was ful sorie in the word." The answer did not exasperate, but it gave him pain which was visible on his countenance: ἀπῆλθεν λυπούμενος (Mt., Mc.), περίλυπος γενόμενος (Lc.). His hopes were dashed; the one thing he yet wanted was beyond his reach; the price was too great to pay even for eternal life. For the time the love of the world prevailed. Yet it is unnecessary with Origen and Jerome to characterise his sorrow as that of the world (2 Cor. vii. 10); rather it may have been the birth-pangs of a spirit struggling for release. His riches were indeed as

λόγῳ ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα
πολλά.
23 [23] Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθη-
ταῖς αὐτοῦ Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς
24 τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. [24] οἱ δὲ μαθηταὶ
ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς
πάλιν ἀποκριθεὶς λέγει αὐτοῖς Τέκνα, πῶς δύσκολόν

22 κτηματα] χρηματα D 116 b f ff k q syr$^{\text{sin}}$ Clem Al | πολλα] + και αγρους b k Clem Al   23 λεγει] ελεγεν ℵ*C | οι τα χρ. εχοντες] οι πεποιθοτες επι (? τοις) χρημασιν syr$^{\text{sin}}$ | τα χρ.] om τα C   24 tot vers post 25 transpos D 235 a b ff om r | τεκνια ΑΝΣ 1 al$^{\text{pauc}}$ latt$^{\text{vid exc q}}$ om EGKΠ min$^{\text{vix mu}}$ c k

thorns (Jerome) which threatened to choke the seed of the word (iv. 7, 19), but the end of the struggle is not revealed.

ἦν γὰρ ἔχων κτήματα πολλά] Probably estates, lands; cf. Acts i. 18 (*ἐκτήσατο χωρίον*), iv. 34 (*κτήτορες χωρίων ἢ οἰκιῶν*), v. 1, 3 (*ἐπώλησεν κτῆμα, ἀπὸ τῆς τιμῆς τοῦ χωρίου*); in Acts ii. 44 *κτήματα* are apparently distinguished from the vaguer *ὑπάρξεις*. On *ἦν...ἔχων* see Burton, § 432. Cf. Bede: "inter pecunias habere et pecunias amare multa distantia est. multi enim habentes non amant, multi non habentes amant."

23—27. THE RICH AND THE KINGDOM OF GOD (Mt. xix. 23—26, Lc. xviii. 24—27).

23. *καὶ περιβλεψάμενος κτλ.*] When the man was gone the Lord's eye swept round the circle of the Twelve (iii. 5, note), as He drew for them the lesson of the incident. So Mc. only; Lc., *ἰδὼν δὲ αὐτὸν εἶπεν*. Πῶς δυσκόλως, Mc., Lc.; *ἀμὴν λέγω ὑμῖν ὅτι... δυσκόλως*, Mt. *Δύσκολος* and *δυσκόλως* occur in the N. T. only in this context; the LXX. use *δύσκολος* in Jer. xxix. 9 (xlix. 8), *δυσκολία* in Job xxxiv. 30; cf. *εὔκολος* in 2 Regn. xv. 3. The rarity of this class of words in Biblical Gk. renders the occurrence of *δυσκόλως* here in the three Synoptists the more significant. With *πῶς δ.*, 'with what difficulty,' comp. *πῶς παραχρῆμα*, Mt. xxi. 20, *πῶς συνέχομαι*, Lc. xii. 50. *Οἱ τὰ χρήματα ἔχοντες*, 'they who have money'; cf. *v.* 22 *ἦν ἔχων κτήματα*. The wider word which is preferred here includes all property whether in coin or convertible into it (cf. Arist. *eth.* iv. 1 *χρήματα δὲ λέγομεν πάντα ὅσων ἡ ἀξία νομίσματι μετρεῖται*); for the former sense of *χρήματα* cf. Job xxvii. 17 (*τὰ χρ.* = כֶּסֶף), 2 Macc. iii. 7, 4 Macc. iv. 3, Acts iv. 57 (*τὸ χρῆμα*), viii. 18 ff., xxiv. 26: for the latter, 2 Chron. i. 11, 12 (נְכָסִים), Sir. v. 1, 8, &c. *Εἰς τ. βασιλείαν κτλ.*; cf. *v.* 15, note. For a partial parallel to the saying see Sir. xxxiv. (xxxi.) 8, 9.

24. *οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπί κτλ.*] Mc. only. The Twelve were thrown into consternation (for *θαμβεῖσθαι* see i. 27 n.) at (i. 22) this last remark. What manner of kingdom was this which men must become as children to enter (*v.* 15), and which men of substance could scarcely enter at all? Their surprise was probably expressed in words, perhaps by Peter; cf. *Ev. sec. Hebr.* ap. Orig.: "conversus dixit Simoni discipulo suo sedenti apud se 'Simon fili Ioanne, facilius est &c.'"

τέκνα, πῶς δύσκολόν ἐστιν κτλ.] For *τέκνα*, which occurs here only (cf. Jo. xiii. 33, *τεκνία*) in reference to the Twelve, see ii. 5 n. The Lord, in

ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν· [25]εὐκο- 25
πώτερόν ἐστιν κάμηλον διὰ τρυμαλιᾶς ῥαφίδος διελ-
θεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

24 *εστιν*] + *τους πεποιθοτας επι* (*τοις*) *χρημασιν* ACDNXΓΠΣΦ al min$^{\text{pl}}$ b f q vg syrr$^{\text{sin pesh hcl}}$ arm me$^{\text{edd}}$ Clem Al (om ℵBΔ k me$^{\text{codd}}$) 25 *ευκοπωτερον...εισελθειν*] *τ*[*αχ*]*ειον καμηλος δια τρυμαλιδος ρ. διελευσεσθαι η πλουσιος εις τ. βασ. τ. θ.* D (a) | *τρυμαλιας* (*τρηματος* ℵ* *τρυπηματος* 13 69 al)] pr *της* BEGHSVXΦ min$^{\text{pl}}$ me Clem Al | *ραφιδος* (*βελονης* 13 69 al Clem Al)] pr *της* BEFHSVXΓΦ min$^{\text{pl}}$ Clem Al | *διελθειν* BC(D)KΠ 1 69 124 al$^{\text{sat mu}}$ b c f ff q vg syrr$^{\text{pesh hcl (text)}}$ arm me aeth] *εισελθειν* ℵAΝXΓΔΣΦ min$^{\text{pl}}$ a k syrr$^{\text{sin hcl (mg)}}$ go (Clem Al) | om *εισελθειν* (D) a ff k syr$^{\text{sin}}$ Clem Al

sympathy with their growing perplexity, adopts a tone of unusual tenderness. Yet He repeats His hard saying (*πάλιν*), and this time removes the qualifying reference to the rich: 'it is hard to enter in any case, though specially hard for such.' Euth.: *ἐστὶ δὲ τὸ πῶς βεβαιωτικόν, ἀντὶ τοῦ ἀληθῶς.* On the 'Western' addition, "inserted to bring the verse into closer connexion with the context by limiting its generality," see WH., *Notes*, p. 26; and cf. Prov. xi. 28 for its probable source.

25. *εὐκοπώτερόν ἐστιν κτλ.*] For *εὐκοπώτερόν ἐστιν* see ii. 9, note. *Διὰ τρυμαλιᾶς ῥαφίδος*: Mt. *διὰ τρήματος* (al. *τρυπήματος*) *ῥ.*, Lc. *διὰ τρήματος βελόνης.* *Τρυμαλιά*, a late and rare word, is a perforation, e.g. *πέτρας* Jud. (vi. 2), xv. 8, 11 B (A has *μάνδρα*, *σπήλαιον*, or *ὀπή*), Jer. xiii. 4, xvi. 16, xxix. (xlix.) 16; *τρῆμα*, *τρύπημα* are classical words of the same general meaning. Of *ῥαφίς* and *βελόνη* Phrynichus says: *β. καὶ βελονοπώλης ἀρχαῖα, ἡ δὲ ῥαφὶς τί ἐστιν οὐκ ἂν τις γνοίη.* Nevertheless, as Rutherford shews (*N. Phr.* p. 174 f.), *ῥαφίς* is the older word, and reappears in late Gk. In both cases Mc. has used the colloquial word; in both Lc. prefers the forms of literary Gk., while Mt. retains *ῥαφίς*, but excludes *τρυμαλιά*. In the MSS. naturally the forms are interchanged.

Similar sayings in reference to the elephant are quoted from Rabbinical writings by J. Lightfoot and Schöttgen *ad loc.* The exact metaphor occurs in the Koran (Plummer), and in proverbs current among the Arabs (Bruce), but it is possibly borrowed from the Gospels. Celsus (Orig. *c. Cels.* vi. 16) held that the words *ἄντικρυς ἀπὸ Πλάτωνος εἰρῆσθαι, τοῦ Ἰησοῦ παραφθείραντος τὸ Πλατωνικόν*, referring to Plat. *legg.* 743 A *ἀγαθὸν δὲ ὄντα διαφερόντως καὶ πλούσιον εἶναι διαφερόντως ἀδύνατον.* The general similarity and the essential difference of the two sayings are worthy of remark. The attempts to soften the proverb which Christ uses, either by taking *κάμηλον* (v. l. *κάμιλον*, cf. WH., *Notes*, p. 151) for a ship's cable (schol. *οὐ τὸ ζῷον λέγει ἀλλὰ τὸ παχὺ σχοινίον ᾧ δεσμοῦσι τὰς ἀγκύρας*, cf. Thpht., Euth., Arm.), or explaining *ῥαφίς* as a narrow wady, or a gate through which a camel can scarcely pass, misses the point of the simile, which is intended to place the impossibility in the strongest light (*v.* 27). To contrast the largest beast of burden known in Palestine with the smallest of artificial apertures is quite in the manner of Christ's proverbial sayings: cf. iv. 31 f., Mt. xxiii. 24. Origen in his reply to Celsus *l.c.* rightly compares with the saying as a whole Mt. vii. 14 (cf. Lc. xiii. 24 *στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν*). It is remarkable at how many points the present context recalls the language or the teaching of the 'Sermon on the Mount' (cf. e.g. *vv.* 17, 19, 21).

26 [26]οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς αὐτόν
27 Καὶ τίς δύναται σωθῆναι; [27]ἐμβλέψας αὐτοῖς ὁ
Ἰησοῦς λέγει Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ
28 παρὰ θεῷ· πάντα γὰρ δυνατὰ παρὰ θεῷ. [28]ἤρξατο
λέγειν ὁ Πέτρος αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα

26 om *περισσως* F | *προς αυτον* ℵBCΔ me] *πρ. εαυτους* ADM^{2}NXΓΠΣΦ min$^{\text{fere omn}}$ latt syrr arm go aeth *πρ. αλληλους* M* 27 *αδυνατον*] pr *τουτο* C^{3}DNΣ min$^{\text{pauc}}$ b c syrr$^{\text{sin pesh}}$ arm + *εστιν* D min$^{\text{pauc}}$ a b c f ff k q vg arm | om *αλλ ου π. θ.* r | *παντα γαρ δυν. παρα θεω* (*τω θεω* AKΠΣΦ min$^{\text{mu}}$)] *παρα δε τω θεω δυνατον* D 157 a ff (k) om Δ 1 69 209 736* al$^{\text{nonn}}$ l arm$^{\text{zoh}}$ (Clem Al) | *γαρ*] *δε* r 28 *ηρξατο*] pr *και* D min$^{\text{vix mu}}$ latt$^{\text{vt pl vg}}$ + *δε* KNΠΣ min$^{\text{sat mu}}$ f

26. *οἱ δὲ περισσῶς ἐξεπλήσσοντο κτλ.*] Their astonishment now passed all bounds and broke out into a cry of despair. Ἐξεπλήσσοντο, cf. i. 22, vi. 2, vii. 37. Καὶ τίς Mc., Lc., = τίς ἄρα Mt.; cf. WM., p. 345, and Holtzmann *ad loc.*: "das *καί* nimmt den Inhalt der vorhergehenden Rede auf"; another ex. may be seen in Jo. ix. 36. "Who can be saved if the rich are excluded?" The Twelve have not yet grasped the special difficulties of the rich, who seem from their position to have the first claim to admission into the Kingdom. If they are excluded, they ask, who can dare to hope? Σωθῆναι = *εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ* (*vv.* 24, 25), or *εἰς ζωὴν αἰώνιον* (*v.* 17); for this higher sense of *σώζειν* cf. viii. 35, xiii. 13, [xvi. 16]. On *δύναται* Jerome well remarks: "ubi difficile ponitur non impossibilitas praetenditur."

27. *ἐμβλέψας αὐτοῖς*] Mt., Mc.; the second *ἐμβλέψας* (cf. *v.* 21, note) is wanting in Lc. In the words which follow His searching look, He does not retreat from His position, though He reveals the true ground of hope. The saying is based on Gen. xviii. 14 *ἀδυνατήσει παρὰ τῷ θεῷ ῥῆμα*; cf. Job xlii. 2, Zech. viii. 6. Παρά (dat.), *penes*, as in Mt. vi. 1, viii. 10, Rom. ii. 11, ix. 14; in Lc. i. 37 *παρὰ τοῦ θεοῦ* introduces another thought, that the power proceeds from God. 'The power of God converts impossibilities into facts.' The Western text of Mc. (cf. WH., *Notes*, p. 26) limits the saying to the particular case; Lc. expresses its general truth in the epigrammatic form *τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν*. In Lc., as Plummer notes, an incident follows (xix. 1 ff.) which proves that the salvation of the rich is "possible with God." On the apparent limitation of God's power by His goodness and righteousness cf. the remark of Euth.: *φασὶ δέ τινες ὅτι ἐὰν πάντα δυνατὰ τῷ θεῷ, δυνατὸν ἄρα τῷ θεῷ καὶ τὸ κακόν· πρὸς οὓς λέγομεν ὅτι τὸ κακὸν οὐκ ἔστι δυνάμεως ἀλλ' ἀδυναμίας.*

28—31. THE REWARD OF THOSE WHO LEAVE ALL FOR CHRIST'S SAKE (Mt. xix. 27—30, Lc. xviii. 28—30).

28. *ἤρξατο λέγειν ὁ Πέτρος*] Mt. *τότε ἀποκριθεὶς ὁ Π. εἶπεν.* The conversation which follows arose out of the previous incident (*ἀποκρ.*, cf. ix. 5), yet it struck a new note. It was Peter who characteristically broke in with this fresh question (Mt., Mc., Lc.); cf. Clem. Al. *q. d. s.* 2 *ταχέως ἥρπασε καὶ συνέβαλε τὸν λόγον.* The call *δεῦρο ἀκολούθει μοι* reminded him that the sacrifice required from the rich man and withheld had been actually made by himself and his brother. Victor, Euth.: *ποῖα πάντα, ὦ μακάριε Πέτρε; τὸν κάλαμον, τὸ δίκτυον, τὸ πλοῖον, τὴν τέχνην, ταῦτά μοι πάντα λέγεις; ναί, φησίν, ἃ εἶχον καὶ ὅσα εἶχον.* Ἀφήκαμεν πάντα (cf.

καὶ ἠκολουθήκαμέν σοι. [29] ἔφη ὁ Ἰησοῦς Ἀμὴν λέγω 29
ὑμῖν, οὐδεὶς ἔστιν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς ἢ
ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν
ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου, [30] ἐὰν μὴ λάβῃ ἑκα- 30

28 ηκολουθηκαμεν BCD] ηκολουθησαμεν ℵΑΝΧΓΔΠΣΦ min$^{\text{omn vid}}$ Clem Al | σοι] + τι αρα εσται ημιν ℵ min^{2} b 29 εφη ο Ι. ℵΒΔ me] και αποκριθεις (vel αποκρ. δε) ο Ι. ειπεν A(CDEFGHK)M(N)SUVΧΓΠ^{2}ΣΦ 604 al$^{\text{vix mu}}$ a b c f ff (k) q r vg syrr$^{\text{sin pesh (hcl)}}$ arm go (aeth) (Clem Al) | οικιαν] οικιας FM min^{2} syrr$^{\text{sin pesh}}$ aeth om D b | om η αδελφας go | η πατερα η μητερα ℵΑΝΧΓΠΣ min$^{\text{pl}}$ b vg$^{\text{edd codd pl}}$ syrr arm aeth | om η πατερα D a ff k | η τεκνα] pr η γυναικα ACNΧΓΠΣΦ min$^{\text{pl}}$ f q syrr go aeth | εμου] του ε. ονοματος arm$^{\text{codd}}$ | om ενεκεν 2° AB*S* min$^{\text{mu}}$ c k 30 εαν] ος αν D ος ου 28 2$^{\text{pe}}$ (k) | απολαβη ℵ 1 (Clem Al) | εκατοντ.] + μετα διωγμων k

i. 18, 20, ii. 14): Lc., as if to soften the tactless frankness of the speech, ἀφέντες τὰ ἴδια. Mc.'s ἠκολουθήκαμεν "we followed, and are following still" is changed into the aor. in Mt., Lc. It may be hoped that τί ἄρα ἔσται ἡμῖν; (Mt. only) was left unspoken; that it was in the speaker's mind, the Lord's answer shews.

29. ἔφη ὁ Ἰησοῦς] Though Peter only spoke, the Lord addresses the Twelve, whose thoughts He had interpreted (εἶπεν αὐτοῖς, Mt., Lc.; λέγω ὑμῖν, Mt., Mc., Lc.). The first part of the answer is preserved by Mt. only (*v.* 28, cf. Lc. xxii. 28 ff.), and affects the Twelve only; the common tradition related only what was of importance to all believers.

οὐδεὶς ἔστιν ὃς ἀφῆκεν κτλ.] The sacrifices contemplated embrace all the material possessions included under the three heads of home, relatives, and property; the sacrifice in life is not at present in view, since none of the Twelve have been called to that as yet. Lc. adds γυναῖκα immediately after οἰκίαν, and omits ἀγρούς. Of the Twelve, as we know, Simon Peter had left house and wife (i. 29 f.), the sons of Zebedee their father, and Levi at least a lucrative occupation; cf. *Act. Thom.* ad fin. ἔπιδε ἐφ' ἡμᾶς Κύριε, ὅτι τὴν ἰδίαν κτῆσιν κατελείψαμεν διὰ σέ κτλ. Ἢ...ἢ...ἤ: cf. *v.* 30 καί...καί...καί: "quae relinquuntur disiunctive enumerantur; quae retribuuntur, copulative" (Bengel). Ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου: Mt., ἕνεκεν τοῦ ἐμοῦ ὀνόματος, Lc., ἕνεκεν τοῦ βασιλείας τοῦ θεοῦ. Mc.'s phrase has already occurred in viii. 35, where Mt., Lc. have simply ἕνεκεν ἐμοῦ: perhaps it is an expansion of the original ἕνεκεν ἐ. which was characteristic of Peter's Roman preaching; references to 'the Gospel,' rare in Mt. and altogether wanting in Lc., are fairly frequent in Mc. (i. 1, 14, 15, viii. 35, x. 29, xiii. 10, xiv. 9, [xvi. 15]). Victor: ἀδιάφορον δὲ τὸ λέγειν 'ἕνεκα τοῦ ἐμοῦ ὀνόματος,' ἢ 'ἕνεκα τοῦ εὐαγγελίου,' ὡς ὁ Μᾶρκος, ἢ 'ἕνεκα τῆς βασιλείας τοῦ θεοῦ,' ὡς ὁ Λουκᾶς· τὸ γὰρ ὄνομα τοῦ χριστοῦ δύναμίς ἐστι τοῦ εὐαγγελίου καὶ τῆς βασιλείας.

30. ἐὰν μὴ λάβῃ κτλ.] 'Without receiving'; for the construction cf. iv. 22. The rough but forcible phrase οὐδεὶς ἔστιν ὅς...ἐὰν μὴ λάβῃ is avoided by Mt. (πᾶς ὅστις...λήμψεται) and corrected by Lc. (οὐδεὶς ἔστιν ὅς...ὃς οὐχὶ μὴ λάβῃ). Ἑκατονταπλασίονα (2 Regn. xxiv. 3, Lc. viii. 8, cf. 1 Chr. xxi. 3 ἑκατονταπλασίως) is softened by Mt., Lc. into πολλαπλασίονα. On the reading of D in Mt. (ἑπταπλασίονα) see Nestle, *Philol. sacr.*, p. 24. Νῦν ἐν τῷ καιρῷ τούτῳ: ἐν τῷ κ. τ., Lc.; Mt. omits both this and the corresponding ἐν τῷ αἰῶνι τῷ ἐρχ. For καιρός see i. 15, note; ὁ καιρὸς οὗτος for ὁ αἰὼν οὗτος is unique, but ὁ νῦν κ. is a Pauline phrase (Rom.

*τονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ
ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρα[ς] καὶ τέκνα καὶ*
§ L *ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι§ τῷ ἐρχομένῳ*
31 *ζωὴν αἰώνιον.* [31] *πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι,
καὶ οἱ ἔσχατοι πρῶτοι.*

30 om *νυν* D 255 406 a k q syr$^{\text{sin}}$ | *οικιας*] pr *ος δε αφηκεν* D a b ff | om *οικιας ...διωγμων* ℵ* c k | *και μητερας* BEFGH(N)SUVΔ min$^{\text{pl vid}}$ vg syr$^{\text{pesh}}$ arm$^{\text{zoh}}$ me] pr (vel add) *και πατερας* NΣ 736* al$^{\text{nonn}}$ me$^{\text{edd}}$ *και μητερα* ℵ$^{\text{a}}$ACD min$^{\text{pauc}}$ (a b) f ff q syr$^{\text{sin}}$ arm$^{\text{codd}}$ *και μητερα και πατερα* ℵ$^{\text{c}}$KMXΠ min$^{\text{sat mu}}$ 604 l go aeth | *και τεκνα*] pr *και γυναικα* 218 220 736* p$^{\text{scr}}$ | *διωγμων*] + *εις που* Clem Al | *αιωνιον*] + *λημψεται* D a b c ff k + *κληρονομησει* syr$^{\text{sin}}$ 31 *δε*] *γαρ* syr$^{\text{sin}}$ arm | *οι εσχατοι*] om *οι* ℵADK LMVΔΠ min$^{\text{mu}}$ me go

iii. 26, viii. 18, xi. 5, 2 Cor. viii. 13, cf. *ὁ κ. ὁ ἐνεστηκώς*, Heb. ix. 9, Westcott); here, as contrasted with *ὁ αἰὼν ὁ ἐρχ.*, *ὁ κ. οὗτος* seems to be the present season, the era of the Advent, the opportunity of sacrifice, beyond which spreads the yet limitless age of the realised Kingdom. Mc. alone specifies the present rewards, and he describes them in the terms of the sacrifice. *Πατέρας* is omitted, possibly for the reason mentioned in Mt. xxiii. 9, but *μητέρας* (if we accept that reading) suffices to shew that the relations enumerated in *v.* 30 are not to be understood literally. Yet when Origen thinks only of the recompenses of "Paradise," he loses sight of a distinction which the Lord's promise certainly recognises (*ἐν τῷ καιρῷ τούτῳ, ἐν τῷ αἰῶνι τῷ ἐρχομένῳ*); and the promise was used with still less reason by the Millenarians (Jerome *in Mt.*). Without doubt the relations which the Lord offers "now in this time" in place of those which have been abandoned for His sake are the spiritual affinities which bind the members of the family of GOD (cf. iii. 34 f.). Victor appositely quotes 1 Tim. v. 2 (he might have added Rom. xvi. 13, Gal. iv. 19): *ὥσπερ γὰρ ἀδελφοὺς δίδωσι τοὺς οὐκ ἀδελφοὺς καὶ γονεῖς τοὺς οὐ γονεῖς καὶ τέκνα τὰ οὐ τέκνα.* For the remarkable text of D and other 'Western' authorities see WH., *Notes*, p. 26.

As for *οἰκίαι* and *ἀγροί*, see 1 Cor. iii. 22 f. That even in this life the compensations of sacrifice are an hundredfold was matter of common experience in the age of the confessors. *Μετὰ διωγμῶν*: Mc. only; but cf. iv. 17, where Mt. confirms *ἢ διωγμοῦ*: even in the Sermon persecution is already foretold (Mt. v. 10 ff.). Not simply "in the midst of persecutions" (WM., p. 472), Thpht. *τουτέστι διωκόμενοι*; *μετά* adds an element which was to temper the compensations of the present, and warns against dreams of unbroken peace (Bengel: "ne discipuli sperarent felicitatem externam"). The qualifying clause is entirely in the manner of Christ, cf. Jo. xv. 20, xvi. 33. *Ὁ αἰὼν ὁ ἐρχόμενος* = *ὁ αἰὼν ὁ μέλλων*, Mt. xii. 32, *ὁ αἰὼν ἐκεῖνος*, Lc. xx. 35, the age which is to follow the *παρουσία*. *Ζωὴν αἰώνιον*: cf. the question of *v.* 18, to which the Lord looks back; Mt. makes the reference more distinct by adding *κληρονομήσει*.

31. *πολλοὶ δὲ ἔσονται πρῶτοι κτλ.*] A saying which occurs also in Mt. xx. 16, Lc. xiii. 30; Lc. omits it here. As it stands it is a rebuke to the spirit which is impelled to the sacrifice by the mere hope of the reward. How much need there was of the warning, the experience of Judas Iscariot and of Simon Peter himself

32 [32]Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἰεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο· οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ

32 om *και ην πρ. αυτ. ο Ι.* k | *προσαγων* D | *και εθαμ. οι δε ακ. εφοβουντο* ℵBC*LΔ 2$^{\text{po}}$] *και εθαμβ. και ακ. εφοβ.* ΑΝΧΓΠ al min$^{\text{pl}}$ f q vg syrr go *και εθαμβ. οι ακ. και εφοβ.* arm *και εθαμβ. οι ακ.* c (ff) k om 604* om *οι δε ακ. εφοβ.* D min$^{\text{pauc}}$ a b | *τ. δωδεκα*] + *κατ ιδιαν* arm$^{\text{vid}}$

was to shew. Bede: "vide enim Iudam de Apostolo in apostatam versum...vide latronem in cruce factum confessorem. et quotidie videmus multos in laico habitu constitutos magnis vitae virtutibus excellere, et alios a prima aetate spiritali studio servientes, ad extremum otio torpentes flaccescere." The Lord's words have a lesson for each successive age of the Church.

32—34. The Passion foretold for the third and last time (Mt. xx. 17—19, Lc. xviii. 31—34).

32. *ἦσαν δὲ ἐν τῇ ὁδῷ κτλ.*] The issue of the journey (*v.* 17) now becomes apparent; the road leads to Jerusalem, and to the Cross. *Ἀναβαίνοντες* (Mt. *μέλλων ... ἀναβαίνειν*); the verb is used of any ascent (Gen. xxxv. 3 *εἰς Βαιθήλ*, Num. xxi. 33 *ὁδὸν τὴν εἰς Βασάν*, Jos. viii. 1 *εἰς Γαί*, 3 Regn. xxii. 12 *εἰς Ῥεμμὰθ Γαλαάδ*), but especially of journeys to Jerusalem (4 Regn. xvi. 5, 2 Esdr. i. 3, 3 Macc. iii. 16, Jo. ii. 13, v. 1, xi. 55, Acts xi. 2, xxv. 1, 9, Gal. ii. 1), which stands near the highest point of the backbone of Palestine, and cannot be approached from any quarter without an ascent. *Ἰεροσόλυμα*: so Mc., Jo.$^{\text{ev.}}$, Josephus always; *Ἰερουσαλήμ* occurs once in Mt. (xxiii. 27), thrice in the Apocalypse (iii. 12, xxi. 2, 10), and predominates in Lc. and Paul; for the distinction which seems to regulate St Paul's choice see Lightfoot on Gal. iv. 25. *Ἰερουσαλήμ* is archaic, and suggests the associations of O.T. history; *Ἰεροσόλυμα*, the Greek equivalent, was the geographical name in common use. For the breathing see WH., *Intr.*, p. 313.

ἦν προάγων...ἐφοβοῦντο] Mc. only. For *προάγων* see vi. 45, x. 32, xi. 9, xiv. 28, xvi. 7; the acc. is frequent after *προάγειν* and *προέρχεσθαι* (cf. 2 Macc. x. 1, Mt. ii. 9); but the gen. with or without *ἐνώπιον* is also used (Judith x. 22, Lc. i. 17). The Lord walked in advance of the Twelve with a solemnity and determination which foreboded danger (cf. Lc. ix. 51 *τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ*), "more intrepidi ducis"; see Jo. x. 4. His manner struck awe into the minds of the Twelve, who were beginning at length to anticipate an impending disaster (*ἐθαμβοῦντο*, cf. i. 27, x. 24); whilst the rest of the company (*οἱ δὲ ἀκολουθοῦντες*, cf. vv. ll.), the crowd who usually hung upon the Lord's footsteps (cf. x. 1, 46), or His fellow-travellers on their way to the Passover, were conscious of a vague fear (*ἐφοβοῦντο*). There was risk of a real panic, and the Lord therefore checks His course, till the Twelve have come up to Him.

καὶ παραλαβὼν πάλιν τοὺς δ.] He admitted them again to His company; for *παραλαβεῖν* in this sense cf. iv. 36, v. 40, ix. 2, xiv. 33. Mt. adds *κατ' ἰδίαν*—the words that follow were not intended for the crowd (*οἱ ἀκολουθοῦντες*), but for the Twelve only. Thpht.: *μυστήριον γὰρ ὂν τὸ πάθος τοῖς οἰκειοτέροις ἔδει ἀποκαλυφθῆναι.* *Ἤρξατο αὐτοῖς λέγειν*: cf. vi. 2, note. The subject was not a new one, but it had been dropped for a while, and it

§ i 33 μέλλοντα αὐτῷ συμβαίνειν, §[33]ὅτι Ἰδοὺ ἀναβαίνομεν
εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθή-
σεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν· καὶ
κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν
34 τοῖς ἔθνεσιν, [34]καὶ ἐμπαίξουσιν αὐτῷ καὶ ἐμπτύσουσιν
αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν,
καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.

33 *παραδιδοται* K | *και τοις γραμμ.*] om *τοις* CDEFGKMNSUVXΓΠ min$^{\text{sat mu}}$ om *κ. τ. γρ.* ℵ* | *θανατου* D* 34 *και εμπαιξ. αυτω κ. εμπτυσ. αυτω*] *ad inridendum* k | *και μαστιγ. αυτον κ. εμπτυσ. αυτω* ANXΓΠΣΦ min$^{\text{pl}}$ syrr arm go om *και εμπτυσ. αυτω* 28 min$^{\text{nonn}}$ om *και μαστ. αυτον* D min$^{\text{pauc}}$ ff g k | *αποκτενουσιν*] *crucifigent* k | *μετα τρεις ημερας* ℵBCDLΔ (a) b (c) ff i k (q) syr$^{\text{hcl (mg)}}$ me] *τη τριτη ημερα* ANXΓΠΣΦ min$^{\text{omn vid}}$ f vg syrr$^{\text{sin pesh hcl (txt)}}$ arm aeth Or

was in sharp contrast to the hopes of reward which were uppermost in the minds of the Twelve (x. 28 ff.). With *τὰ μέλλ. αὐτῷ συμβαίνειν* cf. Lc. xxiv. 14, *περὶ πάντων τῶν συμβεβηκότων τούτων.* The phrase is frequent in the LXX. (cf. e.g. Gen. xlii. 4, 29, xliv. 29, Job i. 22, Esth. vi. 13, 1 Macc. iv. 26).

33—34. *ἰδοὺ ἀναβαίνομεν κτλ.*] Their destination was self-evident (*ἰδού*), and there was always risk involved in a journey to Jerusalem (Jo. xi. 8 ff.); but the Twelve had still to learn that this particular journey was to end in the Master's death (*καὶ ὁ υἱός κτλ.*). The third and final prediction of the Passion which follows is far more explicit than the first or the second (Mc. viii. 31 ff., ix. 31), and indeed anticipates every important stage in the history. Six successive steps are clearly enumerated, and in their actual order—(1) the betrayal (*παραδοθήσεται τοῖς ἀρχ. κτλ.*), (2) the sentence of the Sanhedrin (*κατακρινοῦσιν*), (3) the handing over of the Prisoner to the Roman power (*παραδώσουσιν τοῖς ἔθνεσιν*), (4) the mockery and its details (*ἐμπαίξουσιν…ἐμπτύσουσιν…μαστιγώσουσιν*), (5) the Crucifixion (*ἀποκτενοῦσιν*, Mc., Lc.; cf. Mt. *σταυρῶσαι*), (6) the Resurrection (*ἀναστήσεται*, Mc., Lc.; Mt. *ἐγερθήσεται*). The Resurrection finds a place in all three predictions; of the other details only (2), (5) are distinctly announced in the earliest prediction, and (1), (5) in the second. Lc. prefaces the whole series by a reference to the Prophets (*τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν*, cf. Lc. xxiv. 44). For the construction *κατακρίνειν θανάτῳ* cf. Dan. iv. 34^a (LXX.), WM., p. 263. *Τὰ ἔθνη* (or anarthr., *ἔθνη*) = הַגּוֹיִם, Wycliffe, "hethene men"; cf. Ps. ii. 1, 8, Isa. lx. 2, Ezech. iv. 13, Sir. x. 15 f., Bar. ii. 13, 1 Macc. ii. 18, Rom. ii. 14 (SH.), 24, Gal. i. 6, ii. 12, 1 Tim. iii. 16. The Lord speaks as a Jew to Jews; that He was to be delivered to a heathen power, was no small aggravation of His sentence and of the national sin (cf. xii. 8, Acts iii. 13).

34. *ἐμπαίξουσιν αὐτῷ κτλ.*] See xv. 19, 20, Jo. xix. 1, and cf. Isa. l. 6, *Ev. Petr.* 3 *ἐνέπτυον αὐτοῦ ταῖς ὄψεσι…καί τινες αὐτὸν ἐμάστιζον.* The formidable punishment of scourging was kept by Pilate in his own hands, the mockery was left to the Procurator's soldiers, but in both cases Gentiles were the agents; over the mockery He was to sustain at the hands of the High Priest's servants (xiv. 65) and from the chief priests themselves (xv. 31)

[35] Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάνης 35
οἱ [δύο] υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ Διδάσκαλε,
θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσῃς ἡμῖν. [36] ὁ 36
δὲ εἶπεν αὐτοῖς Τί θέλετε [μὲ] ποιήσω ὑμῖν; [37] οἱ δὲ 37
εἶπαν αὐτῷ Δὸς ἡμῖν ἵνα εἷς σου ἐκ δεξιῶν καὶ εἷς ἐξ

35 οι δυο υιοι BC me] om δυο ℵDEFGHLSVΓΔΠ^2 min$^{\text{pl}}$ om οι δυο AKMNUXΠ*Σ min$^{\text{sat mu}}$ go | αιτησωμεν (-σομεν ℵ^{c}Δ)] ερωτησωμεν D 1 2$^{\text{pe}}$ 36 tot vers om k | om τι θελετε D ; om θελετε a b i | με ποιησω ℵ^{c}B arm ποιησω CD ποιησαι με ANX ΓΠΣΦ min$^{\text{pl}}$ go με ποιησαι ℵ$^{\text{c.b vid}}$ L ποιησαι Δ min^4

the Lord mercifully draws a veil. The order of the R. T. (vv. ll.) is probably based on the supposed order of the events (cf. Jo. *l.c.*). *Μετὰ τρεῖς ἡμέρας* = *τῇ τρίτῃ ἡμέρᾳ* Mt., *τῇ ἡμ. τῇ τρ.* Lc.; see viii. 31, note. Lc. adds that this third prediction, like the second (Mc. ix. 32), failed to reach the understandings of the Twelve, notwithstanding its explicitness (*αὐτοὶ οὐδὲν τούτων συνῆκαν...ἦν τὸ ῥῆμα κεκρυμμένον...οὐκ ἐγίνωσκον τὰ λεγόμενα*).

35—45. PETITION OF THE SONS OF ZEBEDEE. TEACHING BASED ON THE INCIDENT (Mt. xx. 20—28; cf. Lc. xxii. 25 f.).

35. *καὶ προσπορεύονται αὐτῷ κτλ.*] Mt. again (cf. xix. 27) fixes the sequence by beginning the sentence with *τότε*. The occasion was peculiarly inopportune, but there is nothing psychologically improbable in this; cf. ix. 30—34. The incident is wanting in Lc. Mt. agrees with Mc. in the dialogue, but represents the mother of James and John (i.e. Salome, Mt. xxvii. 56, Mc. xv. 41) as the actual petitioner; she was in the company (Mc. *l.c.*), and though the sons were certainly to some extent responsible (Mt. xx. 20, 22), it is more than probable that maternal ambition prompted their application to our Lord. The recent promise of Mt. xix. 28 would have suggested it; and her near relationship to the Lord (see Bp Westcott's note on Jo. xix. 25) may have inspired her with some hope of success. *Προσπορεύεσθαι* is *ἅπ. λεγ.* in the N. T., but fairly frequent in the LXX. (cf. e.g. Exod. xxiv. 14, 1 Esdr. xx. 28 (29), Sir. xii. 14).

Ἰάκωβος καὶ Ἰωάνης] The usual order, probably that of seniority (i. 19, note); Lc. however inverts it occasionally (viii. 51, ix. 28, Acts i. 13), in view of the later pre-eminence of John. Mt. uses the phrase *οἱ [δύο] υἱοὶ τοῦ Z.* without the personal names here and in xxvi. 37, xxvii. 56; cf. Jo. xxi. 2. Of Zebedee (cf. i. 19) no notice is taken after the parting from his sons; he may have died in the interval, or remained indifferent to the new movement.

λέγοντες αὐτῷ Διδάσκαλε κτλ.] According to Mt., Salome approaches with her sons, prostrates herself, and intimates that she has a request to make (*προσκυνοῦσα καὶ αἰτοῦσά τι ἀπ' αὐτοῦ*). Mc., who has for once lost the pictorial details, preserves the words, putting them, however, into the lips of the sons. Both the homage offered and the terms of the petition (cf. vi. 23) suggest that the Lord is approached in the character of a King, who can gratify the desires of His subjects without limitation, as indeed in another sense He afterwards declared Himself able to do (Jo. xiv. 13, 14, xv. 16, xvi. 23, 24).

36. *τί θέλετε [μὲ] ποιήσω ὑμῖν;*] Mt. *τί θέλεις;* On *θέλ. ποιήσω* (without *ἵνα*) cf. vi. 25, note, WM., p. 256. The Lord will not grant the prayer until the thing desired has been specified.

37. *δὸς ἡμῖν ἵνα κτλ.*] Mt. *εἰπὲ ἵνα*

38 ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου. [38] ὁ δὲ Ἰησοῦς
εἶπεν αὐτοῖς Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν
τὸ ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ βάπτισμα ὃ ἐγὼ

37 *αριστερων* BLΔ] *ευωνυμων* ℵACDNXΓΠΣΦ min$^{\text{omn vid}}$ + (vel pr) *σου* (ℵ)AC(L) NXΓΠΣΦ min$^{\text{pl}}$ a f vg syrr me go aeth | om *καθισωμεν...σου* k | *δοξη*] *βασιλεια της δοξης* 13 69 124 346 38 *ειπεν*] pr *αποκριθεις* D 1 13 28 69 124 346 2$^{\text{pe}}$ a b ff i k q syr$^{\text{sin}}$ arm | *η*] *και* AC^{3}XΓΠΣΦ min$^{\text{pl}}$ syrr$^{\text{pesh hcl (txt)}}$ go aeth | om *ο εγω βαπτιζομαι* syr$^{\text{sin}}$

καθίσωσιν οὗτοι οἱ δύο υἱοί μου κτλ. Ἐκ *δεξιῶν...ἐξ ἀριστερῶν* (Mt. *εὐωνύμων*), next to the King on either hand. The right hand was the place of honour (2 Regn. xvi. 6, 3 Regn. ii. 19, 1 Esdr. iv. 29, Ps. cix. (cx.) 1, Sir. xii. 12, Acts vii. 55 f., Rom. viii. 34); and next to it, the immediate left (Jos. *ant.* vi. 11. 9 *παρακαθισθέντων αὐτῷ* (*τῷ βασιλεῖ*) *τοῦ μὲν παιδὸς Ἰωνάθου ἐκ δεξιῶν, Ἀβενήρου δὲ τοῦ ἀρχιστρατήγου ἐκ τῶν ἑτέρων*). Ἐκ in this phrase denotes the direction—'starting from' the right hand (or the left); WM., p. 459. The petition was a bold attempt to raise afresh the question *τίς μείζων* (ix. 34) which the Lord had already dismissed. Ἐν *τῇ δόξῃ σου*: cf. Mt. xix. 28 *ἐπὶ θρόνου δόξης αὐτοῦ*. Ephrem thinks that the idea was suggested by the vision of the Transfiguration in which the Lord appeared in glory between Moses and Elijah.

38. *οὐκ οἴδατε τί αἰτεῖσθε*] So also Mt., who agrees with Mc. (Bede) in representing the answer as addressed to the two and not to the mother. Jerome: "mater postulat et Dominus discipulis loquitur, intelligens preces eius ex filiorum descendere voluntate." With *αἰτεῖσθε* following *αἰτήσωμεν* (*v.* 35) cf. vi. 22 ff. (*αἴτησον... αἰτήσῃς ... αἰτήσωμαι ... ᾐτήσατο*); the middle perhaps calls attention to the self-seeking which inspired the request and was its deepest condemnation—for *ἡ ἀγάπη οὐ ζητεῖ τὰ ἑαυτῆς*. But the petition displayed ignorance (*οὐκ οἴδατε*: cf. Thpht., *ὑμεῖς γὰρ νομίζετε αἰσθητὴν εἶναι τὴν ἐμὴν βασιλείαν καὶ αἰσθητὴν τὴν καθέδραν αἰτεῖσθε*) as well as lack of love; of the latter the Lord had already spoken at length; the former He proceeds to expose.

δύνασθε πιεῖν κτλ.] The imagery of the petition is sustained in this question. The cup belongs to the royal banquet at which the King sits between His most honoured guests, cf. Gen. xl. 11 f., 2 Regn. xii. 3, 2 Esdr. xii. 1, Esth. 1. 7. But by an easy transition the Lord passes in thought to another set of associations which connects the wine-cup with the allotted share of joy or suffering which is the portion of men and of nations in the course of their life (Ps. xxii. (xxiii.) 5, lxxiv. (lxxv.) 9, cxv. 4 (cxvi. 13), Isa. li. 17 ff., Lam. ii. 13, iv. 21, Ezech. xxiii. 31 ff.). What this cup was in the present case both the brethren afterwards learnt in Gethsemane (xiv. 36). Ὃ *ἐγὼ πίνω*: the drinking of the cup was coextensive with the incarnate life on earth, but the Passion is of course chiefly in view (Mt. *ὃ ἐγὼ μέλλω πίνειν*). Hilary: "de calice sacramenti passionis interrogat."

ἢ τὸ βάπτισμα...βαπτισθῆναι] Mc. only. The royal baths in which the Herods delighted may possibly be in view, though *βάπτισμα* and *βαπτίζομαι* are preferred to *λουτρόν* and *λούομαι*, in order to bring the imagery into line with the thought which is in the Lord's mind. Of a 'baptism' which awaited Him He had already spoken to the Twelve (Lc. xii. 50), and He now reminds the two of it. The metaphorical use of *βαπτίζεσθαι* is common in the later Gk., e.g. Isa. xxi. 4 *ἡ ἀνομία με βαπτίζει*, Jos. *B. J.* iv. 3. 3 *ὃ δὴ* (a false hope) *ἐβάπτισεν τὴν πόλιν*, Plut. *Galb.* 21 *ὀφλήμασι βεβαπτισμένος*: and the metaphor

βαπτίζομαι βαπτισθῆναι; [39]οἱ δὲ εἶπαν αὐτῷ Δυνά- 39
μεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Τὸ ποτήριον ὃ ἐγὼ
πίνω πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι
βαπτισθήσεσθε· [40]τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ 40

39 δυνομεθα B* | το μεν ποτ. AC^{3}DNXΓΠΣΦ min$^{\text{omn vid}}$ | om ο εγω βαπτ. k　40 η] και ACNXΓΠΣΦ min$^{\text{pl}}$ k syrr arm aeth

itself is among the most usual in the O. T.; the sufferer is regarded as plunged and half-drowned in his grief or loss, e.g. Ps. xviii. 16, xlii. 7, lxix. 1 ff., cxxiv. 4 f. A reference to the cleansing virtue of the Cross communicated to the soul in Baptism (Thpht.: *βάπτισμα, ὡς καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενον*) is perhaps unnecessary; nor need we suppose an anticipation of St Paul's thought *εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν* (Rom. vi. 3). For the construction *βάπτισμα ὃ βαπτίζομαι* cf. Jo. xvii. 26, Apoc. xvi. 9 (WM., p. 281 f.).

39. *δυνάμεθα*] A lighthearted and eager reply, which reveals the absence even in a disciple like John of any clear understanding of the Master's repeated warnings, and at the same time the loyalty of the men who were ready to share the Master's lot, whatever it might be. This trustful *δυνάμεθα* however falls short of the meaning of the Lord's *δύνασθε*, which had reference to spiritual power (ix. 23, x. 27); it is a mere profession of moral courage at the best. Contrast St Paul's *πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με* (Phil. iv. 13).

πίεσθε, βαπτισθήσεσθε] This then they shall do, since they have strength for it; they shall share the Master's cup and baptism. The promise was fulfilled in the case of both brothers, but in singularly different ways. James, as Origen already points out (*in Mt.* t. xvi. 6), fell under the sword of Herod Agrippa I. (Acts xii. 2); John was condemned by the Emperor to exile in Patmos (Apoc. i. 9). Both suffered with Christ, one as a martyr, the other as a confessor; one by an early death, the other throughout a long life. The Lord's words are thus seen to assign to these two no more than He assigns to all disciples (Mc. viii. 34, Rom. viii. 17, 2 Tim. ii. 11 ff.). Yet it was natural that in an age of persecution the words should be felt to be peculiarly applicable to martyrdom strictly so called, and this application is early and widespread; cf. Polyc. *mart.* 14 *εὐλογῶ σε ὅτι κατηξίωσάς με...τοῦ λαβεῖν με μέρος ἐν ἀριθμῷ τῶν μαρτύρων ἐν τῷ ποτηρίῳ τοῦ Χριστοῦ σου.* Cyril. Hier. *cat.* iii. 10 *τὸ μαρτύριον γὰρ οἶδε βάπτισμα καλεῖν ὁ σωτήρ, λέγων Δύνασθε κτλ.* Victor: *τουτέστιν 'μαρτυρίου καταξιωθήσεσθε καὶ ταὐτὰ πείσεσθε ἅπερ ἐγώ.'* The passage was regarded as investing martyrdom with a baptismal character, cf. the treatise *De rebapt.* 14 "homines non solum aqua verum etiam sanguine suo proprio habere baptizari, ita ut et solo hoc baptismate baptizati fidem integram et dignationem sinceram lavacri possint adipisci." For examples of the abuse of the Lord's words by Gnostic sects of the second century, see Iren. i. 21. 2, Hipp. *haer.* v. 8. The story of St John's being compelled by Domitian to drink a cup of poison (Tisch. *act. App. apocr.*, p. 269) is possibly a realistic attempt to shew that the words received in his case a literal fulfilment.

40. *τὸ δὲ καθίσαι κτλ.*] The Lord disclaims the right to dispose in an arbitrary manner of the higher rewards of the Kingdom. Cf. Thpht.: *ὡσπερανεὶ βασιλεὺς δίκαιος προεκάθητο*

εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.
41 [41] καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ
42 Ἰακώβου καὶ Ἰωάνου. [42] καὶ προσκαλεσάμενος αὐτοὺς
ὁ Ἰησοῦς λέγει αὐτοῖς Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν

40 ευωνυμων] + μου min$^{\text{vix mu}}$ syrr$^{\text{sin pesh}}$ aeth | δουναι] + υμιν c f (k) vg$^{\text{edd codd pl}}$ aeth | αλλ οις] αλλοις a b d ff k aeth αλλω syr$^{\text{sin}}$ | ητοιμασται] + υπο του πατρος μου ℵ$^{*\text{c.b}}$Φ 1 209 al$^{\text{perpauc}}$ a syr$^{\text{hcl (mg)}}$ + υπο του π. 604   41 οι λοιποι δεκα D a b c ff q syr$^{\text{hier}}$ me | ηρξαντο αγανακτειν] ηγανακτησαν A 1 al$^{\text{pauc}}$ q vg$^{\text{sixt}}$ | Ιακ. κ. Ιωαν.] των δυο αδελφων A 91   42 οιδατε] pr ουκ 13 69 108 124 127

ἀγῶνός τινος, εἶτα προέλθοιεν αὐτῷ τινες φίλοι αὐτοῦ καὶ εἴποιεν Δὸς ἡμῖν τοὺς στεφάνους, εἶπεν ἂν Οὐκ ἔστιν ἐμὸν τὸ δοῦναι, ἀλλ' εἴ τις ἀγωνίσεται καὶ νικήσει, ἐκείνῳ ἡτοίμασται ὁ στέφανος. Euth.: *οὐκ ἔστιν ὅπερ εἶπεν ἀδυναμίας, ἀλλὰ δικαιοσύνης.* Yet in some sense He could not give what was asked, seeing that it belonged to Another to determine whose it should be. Christ is indeed the appointed Distributor of all eternal rewards (2 Tim. iv. 8, Apoc. xxii. 12), but He will distribute them in accordance with the Father's dispositions. This, which is implied in *οἷς ἡτοίμασται*, is expressed by Mt., who adds *ὑπὸ τοῦ πατρός μου*—a form of words frequent in Mt. (vii. 21, x. 32 f., xi. 27 &c.) and Lc. (ii. 49, x. 22, xxii. 29, xxiv. 49), but not found in Mc. For *ἑτοιμάζειν* (*προετοιμ.*) in reference to Divine preparations see Ps. vii. 14, xxii. (xxiii.) 5, Mt. xxv. 34, 41, Lc. ii. 31, Rom. ix. 23, 1 Cor. ii. 9, Eph. ii. 10, 2 Tim. ii. 21, Heb. xi. 16; it is used, as the exx. shew, either of persons or things, but chiefly, as here, of the latter. *Οἷς ἡτοίμασται* involves an *ἐκλογή*, but on what the selection turns does not appear. The *ἀλλά* which precedes does not contrast those to whom the Lord reserves the right of giving the reward with others to whom it is not His to give—which would have been expressed rather by *εἰ μή*—but those who shall receive with those who shall not; i.e. the true complement of the sentence is *δοθήσεται*, not *ἐμόν ἐστιν δοῦναι*. In the sense which is here in view the Son does not give to any.

41. *καὶ ἀκούσαντες κτλ.*] If the rest of the Twelve were not present, the report naturally reached them; and it at once revived the spirit of jealousy which had been checked by the teaching of ix. 35 ff., and went far to create a new group in the Apostolate (*οἱ δέκα*, Mt., Mc.). Hitherto Peter, James and John had formed a recognised triumvirate; now Peter joins and probably leads the other nine in their indignation. The bitter feeling was perhaps not expressed in the presence of the two—both Mc. and Mt. use *ἀγανακτεῖν περί*, not *ἀγ. κατά* (Sap. v. 22)—but it threatened the harmony and spiritual life of the Apostolate, and called for immediate correction. Euth. (*in Mt.*): *οὕτω πάντες ἦσαν ἀτελεῖς, μήπω τοῦ θείου πνεύματος ἐπιφοιτήσαντος αὐτοῖς.*

42. *καὶ προσκαλεσάμενος κτλ.*] On *προσκαλεῖσθαι* see iii. 13, note. The Lord called the ten to him, and without referring to the circumstances, pointed out that neither ambition nor jealousy had any place in the brotherhood of the Son of Man. The tone of His words is singularly gentle; the occasion (for there had been great provocation) called for definite teaching rather than for censure.

οἴδατε ὅτι οἱ δοκοῦντες κτλ.] He begins with matters within their cognisance (cf. x. 19). They knew enough of the Gentile world to be aware that

τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι
αὐτῶν κατεξουσιάζουσιν αὐτῶν. [43] οὐχ οὕτως δέ 43
ἐστιν ἐν ὑμῖν· ἀλλ᾽ ὃς¶ ἂν θέλῃ μέγας γενέσθαι ἐν ¶ N
ὑμῖν, ἔσται ὑμῶν διάκονος, [44] καὶ ὃς ἂν θέλῃ ἐν ὑμῖν 44
εἶναι πρῶτος, ἔσται πάντων δοῦλος· [45] καὶ γὰρ ὁ υἱὸς 45

42 *κ. οι μεγαλοι αυτων*] *κ. οι βασιλεις* ℵC$^{*\text{ vid}}$ *κ. οι μεγ.* Σ om *κ. οι μεγ. αυτ. κατεξ. αυτ.* syr$^{\text{sin}}$　43 om *δε* D syr$^{\text{sin}}$ arm | *εστιν* ℵBC*DLΔ latt$^{\text{vt pl vg}}$] *εσται* AC^{3}NXΓΠΣΦ min$^{\text{omn vid}}$ q arm me go | *εσται*] *εστω* ℵCXΔ 69 2$^{\text{pe}}$ al$^{\text{pauc}}$ | *υμιν διακ.* 604　44 *εν υμιν ειναι πρωτος* ℵBCLΔ 28 al$^{\text{pauc}}$ latt me] *υμων γενεσθαι πρ.* AC^{3}(D)XΓΠ(Σ)Φ min$^{\text{pl}}$ go aeth | *εσται*] *εστω* min$^{\text{pauc}}$ | *παντων*] *υμων* D 2$^{\text{pe}}$ al$^{\text{perpauc}}$ a aeth

the sort of greatness which they desired was just that which the Gentiles sought. Οἱ *δοκοῦντες ἄρχειν*, 'those who are regarded as rulers,' Mt. *οἱ ἄρχοντες*; for Mc.'s unusual phrase cf. Gal. ii. 2, 6, 9, with Lightfoot's note, and see 3 Macc. v. 6 *οἱ πάσης σκέπης ἔρημοι δοκ. εἶναι*, 22 *τοῖς ταλαιπώροις δοκοῦσιν*, 4 Macc. xiii. 14 *μὴ φοβηθῶμεν τὸν δοκοῦντα ἀποκτενεῖν*, and esp. Sus. 5 (LXX. and Th.) *οἳ ἐδόκουν κυβερνᾷν τὸν λαόν*. The Master did not fail to recognise the Empire and other institutions of society as facts belonging to the Divine order of things (xii. 17), but He denied that the power of such a ruler as Tiberius was a substantial dignity; it rested on a reputation which might be suddenly wrecked, as indeed the later history of the Empire clearly proved. Τῶν *ἐθνῶν*, see *v.* 33, note (Thpht.: *τὸ ἁρπάζειν τὴν τιμὴν καὶ τῶν πρωτείων ἐρᾷν ἐθνικόν ἐστιν*). As good Jews the disciples would shrink from following Gentile precedent (cf. Mt. vi. 32). Οἱ *μεγάλοι αὐτῶν*, the great men of the heathen world, the officials and other persons in authority or influence (*οἱ μεγιστᾶνες*, vi. 21). These Gentile magnates exercise arbitrary rule over their subjects and inferiors, whether as lords paramount (*κατακυριεύουσιν*, Mt., Mc., Vg. *dominantur*) or as subordinates (*κατεξουσιάζουσιν*, Mt., Mc.). For *κατακυριεύειν* see Gen. i. 28, ix. 1, Ps. ix. 26, 31 (x. 5, 10), cix. (cx.) 2, Acts xix. 16, and esp. 1 Pet. v. 3, where there is possibly a reminiscence of the Lord's saying; of *κατεξουσιάζειν* no other example is quoted, but *ἐξουσιάζειν* occurs in Lc. xxii. 25, 1 Cor. vi. 12, vii. 4 *bis*, and both verbs doubtless carry the sense of *ἐξουσία* ('derived authority,' cf. i. 22, note).

43—44. *οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν*] Another order prevails in the new Israel, whose standards of greatness are wholly unlike those of the Gentile world. Jesus had already inaugurated these new conditions of social life—the true reading is *ἐστίν*, not *ἔσται* (see app. crit.)—both by example (*v.* 45), and precept (ix. 35). The latter He now repeats with some amplification. Service is henceforth to precede greatness, preeminence can only be secured by a true *servus servorum Dei*. Comp. 1 Cor. ix. 19, 2 Cor. iv. 5, Clem. R. 1 *Cor.* 48, and for the necessary safeguard of a Christian ambition, see Gal. v. 13; the *δουλεία* which ennobles is that of disinterested love, based on absolute submission to God and Christ, and consistent with a true *ἐλευθερία*. That the Kingdom of God admits of degrees of spiritual greatness is taught also in Mt. v. 19 (*ἐλάχιστος...μέγας κληθήσεται ἐν τῇ βασ. τῶν οὐρανῶν*).

45. *καὶ γὰρ ὁ υἱός*] On *καὶ γάρ*, Vg. *nam et*, see WM., p. 560. The law of service is recommended by the example of the Head of the race;

τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

even the Son made its fulfilment the purpose of His life, when He took upon Him the *μορφὴ δούλου*. For *ἦλθον* in reference to the Lord's entrance into the world cf. i. 38, ii. 17; it is used also of the Baptist (ix. 11 ff., Jo. i. 7) regarded as a Divine messenger. The purpose of the Lord's advent was to minister (Lc. xxii. 27, Rom. xv. 8); His life as a whole was a ministry (*διακονῆσαι*, not *διακονεῖν*); if He received the services of others (as of angels, i. 13, women, xv. 41), it was not for this end He came. Nothing could more clearly mark the contrast between the Kingdom which is not of this world (Jo. xviii. 36) and earthly kingdoms as they existed in the days of Christ. The pass. *διακονεῖσθαι* occurs again in 2 Cor. iii. 3, viii. 19 f., but in connexion with the service rendered; for its use with reference to the person who receives service cf. Blass, *Gr.* p. 180.

καὶ δοῦναι τὴν ψυχήν κτλ.] Vg. *et daret vitam suam redemptionem pro multis;* Wycliffe: "and ȝeue his lyf aȝen biyinge for manye" (Tindale, Cranmer, &c. "for the redemption of many"; A.V., R.V., "a ransom for many"). The ministry of the Son of Man culminates in the sacrifice of His life. He had required this supreme service from His disciples (viii. 35), and He will be the first to render it. Yet His sacrifice is to be doubly unique. The disciple may lose his life (*ἀπολέσει τὴν ψυχὴν αὐτοῦ*), the Master only can give it in the fullest sense (Jo. x. 18, Gal. i. 4, 1 Tim. ii. 6, Tit. ii. 14). Further, whilst the disciple parts with his life for the sake of Christ and the Gospel, the Master gives it as a *λύτρον ἀντὶ πολλῶν*—His Death is to be a supreme act of service to humanity. For a full discussion of *λύτρον* and its cognate words see Westcott, *Hebrews*, p. 295 f. *Λύτρον*, which occurs in the LXX. fairly often (Exod.^{2}, Lev.^{5}, Num.^{8}, Prov.^{2}, Is.^{1}), and in various senses answering to מְחִיר, גְּאֻלָּה, פִּדְיוֹן, כֹּפֶר, is used in the N.T. only in this context (Mt., Mc.); *ἀντίλυτρον*, which is a variant for *λύτρωσις* in Ps. xlviii. (xlix.) 9, appears in 1 Tim. ii. 6, also in reference to the Sacrifice of Christ. In certain cases the Law provided *λύτρα τῆς ψυχῆς* (or λ. *περὶ ψυχῆς*), a price for a life which had been dedicated or lost (Exod. xxi. 30, xxx. 12; cf. Num. xxxv. 31 f.). The Lord contemplates a *λύτρον* which is *ψυχὴ ἀντὶ ψυχῆς* (Lev. xxiv. 18), His own *ψυχή* (xiv. 34) given as a ransom for the *ψυχαί* of men. The idea was not unfamiliar to the later Jews, cf. 2 Macc. vii. 37, 38, 4 Macc. i. 11, and esp. xvii. 22 ...*ὥσπερ ἀντίψυχον γεγονότας τῆς τοῦ ἔθνους ἁμαρτίας· καὶ διὰ τοῦ αἵματος τῶν εὐσεβῶν ἐκείνων καὶ τοῦ ἱλαστηρίου θανάτου αὐτῶν ἡ θεία πρόνοια τὸν Ἰσραὴλ προκακωθέντα διέσωσεν*: something of this kind was probably in the mind of Caiaphas, Jo. xi. 50, and the disciples may have understood the Lord to say that He was about to offer Himself as a victim for the redemption (Lc. ii. 38, xxiv. 21) of Israel. *Ἀντὶ πολλῶν*: St Paul writes *ἀντὶ πάντων* (1 Tim. *l.c.*); St John, *περὶ ὅλου τοῦ κόσμου* (1 Jo. ii. 2). For the present the Lord is content with the less definite statement, which if it does not involve, certainly does not exclude the other. Jerome's comment "non dixit...'pro omnibus,' sed 'pro multis,' id est, pro his qui credere voluerint" is quite unwarranted; cf. Rom. v. 12, 15, 18. *Ἀντί* belongs to the imagery of the *λύτρον*, cf. viii. 37 *ἀντάλλαγμα τῆς ψυχῆς*, and Mt. v. 38, xvii. 27; elsewhere *ὑπέρ* is used in this connexion (xiv. 24, Jo. xi. 50 f., xvii. 19, xviii. 14, Rom. v. 8, xiv. 15, 1 Cor. i. 13, xv. 3, 2 Cor. v.

[46] Καὶ ἔρχονται εἰς Ἰερειχώ· καὶ ἐκπορευομένου 46

46 ερχεται D min^{3} syr$^{\text{sin}}$ a b ff g i r Or$^{\text{bis}}$ | Ιερειχω (1°) B^{2} (om και ερχ. εις Ι. B*) CFL] Ιεριχω ℵADXΓΔΠΣΦ min$^{\text{omn vid}}$ | εκπορευομενου...ικανου] *cum turba magna* k

15, Gal. i. 4, ii. 20, Eph. v. 2, 25, 1 Thess. v. 10, 1 Tim. *l.c.*, Tit. ii. 14, Heb. ii. 9, x. 12, 1 Pet. ii. 21, iii. 18, 1 Jo. iii. 16), or even *περί* (1 Jo. ii. 2, and as a variant in several of the passages cited for *ὑπέρ*). For an early expansion of *λύτρον ἀντὶ πολλῶν* see the beautiful passage in *Ep. ad Diogn.* ix. 2.

46—52. Passage through Jericho. Blind Bartimaeus restored to Sight (Mt. xx. 29—34, Lc. xviii. 35—43).

46. *καὶ ἔρχονται εἰς Ἰερειχώ*] If the modern et-Taiyibeh is the site of Ephraim (Jo. xi. 54), the place of the Lord's last retirement (see note on x. 1), a road still "marked by Roman pavement" (G. A. Smith, *H. G.*, p. 269 n.) led straight from the spot to Jericho. The traveller from Ephraim who reached Jericho by this road would enter through a gate on the N. side of the city, and in order to proceed to Jerusalem, he would cross to the west gate: cf. *ἔρχονται εἰς* (Mc.), *ἐκπορευόμ. ἀπό* (Mt., Mc.), *εἰσελθὼν διήρχετο* (Lc.). Jericho is mentioned in the Gospels only here and in the parable of Lc. x. 30 ff., but the Lord and His disciples had doubtless passed through it before, perhaps more than once, when journeying to Jerusalem; the journey to Bethany from Peraea (Jo. x. 40, xi. 1, 7, 17) must at least have led Him past the town. Now however He enters with a crowd of followers (Lc. xviii. 36), as a great Rabbi on His way to the Passover; and His passage through the city bears the character of an ovation.

The Jericho of our Lord's time (LXX. (B) and N.T. Ἰερειχώ, WH., *Notes*, p. 155; Josephus, Ἰεριχοῦς or Ἰεριχώ, gen. *-οῦς*, represented by the modern *er Riha*) was about five miles W. of the Jordan and fifteen E. of Jerusalem, near the mouth of the *Wady Kelt*, and more than a mile south of the site of the ancient town. The fertility of the climate and soil, described in glowing terms by Jos. *B. J.* viii. 3, attracted Herod the Great and Archelaus, who adorned it with public buildings and a palace. Under the Procurators it seems to have been held by a Roman garrison (*B. J.* ii. 18. 6). Yet the town was not given over to a Hellenistic population like the cities of Decapolis, or the neighbouring Phasaelis; Priests and Levites from Jerusalem found their way thither (Lc. x. 31 f.), and the Lord, who seems never to have entered Tiberias, did not hesitate to be a guest at a house in Jericho (Lc. xix. 5). His arrival there marks another distinct stage in the journey to the Cross; by publicly entering Jericho He places Himself in the power of the Procurator and the Great Sanhedrin.

καὶ ἐκπορευομένου αὐτοῦ κτλ.] Similarly Mt. Both Mt. and Mc. omit the striking story of Zacchaeus (Lc. xix. 2—10), which appears to have had no place in the common tradition. Further, they both differ from Lc. with regard to the time and place of the miracle (Lc. *ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰερειχώ*, cf. xix. 1). Augustine's suggestion (*de cons. ev.* ii. 126) "duo similia similiterque miracula fecisse Iesum" is not recommended to the modern student by the alternative "mentiri evangelium"; the trustworthiness of the Gospels is now seen to be maintained and not impeached by a frank recognition of their independence in details. In the present instance the statement of Mc., which is in every way fuller and more precise, is probably to be pre-

αὐτοῦ ἀπὸ Ἰερειχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ
ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτιμαῖος, τυφλὸς
47 προσαίτης, ἐκάθητο παρὰ τὴν ὁδόν. [47]καὶ ἀκούσας
ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν ἤρξατο κράζειν καὶ

46 *απο Ιερειχω* ℵBCL (*απο Ιεριχω* ΑΧΓΔΠΣΦ min$^{\text{omn vid}}$)] *εκειθεν* D a b f ff i q r$^{\text{vid}}$ go Or$^{\text{bis}}$ | *και* 3°] *μετα* D a b f ff i l r arm go | *ο υιος*] om *ο* ΑΧΓΠΦ min$^{\text{pl}}$ go | om *ο υιος Τιμ. Βαρτ.* k | *τυφλος* ℵBDLΔ 124 al$^{\text{pauc}}$ me go Or] pr *ο* ΑCΧΓΠΣΦ min$^{\text{pl}}$ | *προσαιτης* ℵBLΔ k me] *προσαιτων* (post *οδον*) AC^{2} (om C*) ΧΓΠΣΦ min$^{\text{fere omn}}$ *επαιτων* (item post *οδ.*) D 2$^{\text{pe}}$: *mendicans* a b c d f ff q vg syrr go aeth 47 *εστιν ο Ν.* B | *Ναζαρηνος* BLΔ 1 118 209 a b c f k vg Or] *Ναζωραιος* ℵAC(E)Χ(Γ)ΠΣΦ min$^{\text{pl}}$ q* go

ferred to that of Lc. Ὄχλου ἱκανοῦ: Mt. ἠκολούθησεν αὐτὸν (cf. Mc. x. 32) ὄχλος πολύς. Ἱκανός = πολύς, here only in Mc., is frequent in Lc. (Ev.^{6}, Acts^{16}), and occurs occasionally in the later books of the LXX., chiefly 1—3 Macc.; the word was used in this sense by the comic poets, and in colloquial and the later literary Greek.

ὁ υἱὸς Τιμαίου Βαρτιμαῖος] Mc. only. Βαρτιμαῖος (Bengel's "proparoxytonon ut ipsum Τίμαιος" rests upon the assumption that Βαρτ. is compounded of Βάρ, Τίμαιος) is clearly a patronymic analogous to Βαρθολομαῖος, = (?) בַּר טִמְאַי. It would be in Mc.'s manner to add the interpretation, i.e. to write Βαρτ. ὅ ἐστιν υἱὸς Τιμαίου (cf. iii. 17, vii. 11, 34, xiv. 36); the position of the explanatory words before the patronymic is unusual, yet cf. *v.* 48, υἱὲ Δ. Ἰ. Both the Sinaitic Syriac and the Peshitta read "Timaeus son of Timaeus" (ܛܝܡܝ ܒܪ ܛܝܡܝ), as if Mc. had written Τίμαιος Βαρτιμαῖος or Τ. ὁ υἱὸς Τιμαίου. See Nestle, *Marg.* p. 83 ff. Bengel is doubtless right in saying: "notus Apostolorum tempore Bartimaeus"; similarly Victor: ὀνομαστὶ δεδήλωκεν ὁ Μᾶρκος...ὡς ἐπιφανῆ τότε ὄντα. Cf. v. 22, xiv. 3, xv. 21.

τυφλὸς προσαίτης] Προσαίτης is a late word (Plutarch, Lucian), found also in Jo. ix. 8; Lc. uses ἐπαιτεῖν here and in xvi. 3, and αἰτεῖν ἐλεημοσύνην in Acts iii. 2. Παρὰ τὴν ὁδόν: cf. πρὸς τὴν θύραν τοῦ ἱεροῦ Acts *l. c.* Probably he had his seat on the high road just outside the wall, so as to attract the attention of all who passed in and out of the gate. Mt., who agrees with Mc. against Lc. as to the locality, differs from both in representing two men as subjects of the miracle (ἰδοὺ δύο τυφλοὶ...ἀνέβλεψαν); cf. Mt. viii. 28 δύο δαιμονιζόμενοι, where Mc. has ἄνθρωπος and Lc. ἀνήρ τις; in ix. 27 Mt. records another miracle in which two blind men are healed. See note on v. 2. Thpht., following Aug., suggests: ἐνδέχεται δὲ δύο μὲν εἶναι τοὺς ἰαθέντας, τὸν δὲ ἐπιφανέστερον αὐτῶν τοῦτον εἶναι τὸν παρὰ τῷ Μάρκῳ μνημονευόμενον. This is possible, but in such cases the student may well be content to note the apparent discrepancy in the two traditions. If he must harmonise, he will be wise to follow Tatian (Hill, *Diatess.*, p. 167), in constructing his narrative on the basis of Mc. See the curious fusion of this narrative with that of Jo. ix. in *Ev. Nicod.* c. vi.

47. ἀκούσας ὅτι Ἰησοῦς ὁ Ν. ἐστιν] The tramp of many feet (Lc. ὄχλου διαπορευομένου) told him that something unusual was happening; and in answer to his enquiries (Lc. ἐπυνθάνετο τί εἴη τοῦτο) he learnt that Jesus was passing (Mt. παράγει, Lc. παρέρχεται). Ὁ Ναζαρηνός, Lc. ὁ Ναζωραῖος: on

λέγειν Υἱὲ Δαυεὶδ Ἰησοῦ, ἐλέησόν με. [48]καὶ ἐπετί- 48
μων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον
ἔκραζεν Υἱὲ Δαυείδ, ἐλέησόν με. [49]καὶ στὰς ὁ Ἰησοῦς 49
εἶπεν Φωνήσατε αὐτόν. καὶ φωνοῦσι τὸν τυφλὸν
λέγοντες αὐτῷ Θάρσει, ἔγειρε· φωνεῖ σε. §[50]ὁ δὲ 50 § W^{g}

47 *υιε*] *υιος* DK 69 409 Or *ο υιος* AM*ΧΓΠ al min$^{\text{pl}}$ 49 *φωνησατε αυτον* ℵBCLΔ min$^{\text{pauc}}$ k syr$^{\text{hcl (mg)}}$ me] *αυτον φωνηθηναι* ADΧΓΠΣΦ min$^{\text{pl}}$ latt$^{\text{vt pl vg}}$ (syrr$^{\text{pesh hcl (txt)}}$ arm) aeth | *και φωνουσι τον τυφλον λεγ. αυτω*] *οι δε λεγουσιν τω τυφλω* D (2$^{\text{pe}}$) o (b ff) i q | *θαρσει*] *θαρρων* (vel *θαρσ.*) 1 13 28 69 209 346 | *εγειραι* U 736 al$^{\text{nonn}}$ *εγειρου* 1 13 28 69 209 346

the distribution of the two forms in the N. T. see i. 24, note, and on the origin of the latter form cf. Dalman, p. 141 note. *Ἤρξατο κράζειν*: Mt. *ἔκραξαν*, Lc. *ἐβόησεν* (but *ἔκραζεν* later on).

υἱὲ Δαυείδ κτλ.] *Κύριε, υἱὲ Δ.* Mt., *Ἰησοῦ, υἱὲ Δ.* Lc. Cf. Mt. ix. 27, xv. 22; in Mc., Lc. *υἱὸς Δαυείδ* as an appellative occurs here only. Bengel: "magna fides, quod caecus filium Davidis adpellat quem ei Nazoraeum praedicabat populus." The use of the term reminds the reader that the Lord is now on Judaean soil. Once indeed the identification of Jesus with the Son of David had been suggested in Galilee (Mt. xii. 23), but the cry does not seem to have been taken up. At Jerusalem all Jews thought of David as their father, and of Messiah as the Son of David in an especial sense (xi. 10, xii. 35, Jo. vii. 42); for the sources of the latter belief see note on xii. 35.

The petition "O Son of David," &c. in the English Litany of 1544, had been used in some mediaeval devotions (Blunt, *Ann. PB.*, p. 234), but the corresponding versicle in the third Sarum Litany for St Mark's Day had *Fili Dei vivi* and not *Fili David.* The *Kyrie eleison* of both East and West is due to the Psalter of the LXX. (Ps. vi. 2, ix. 13, &c.) rather than to the present context.

48. *ἐπετίμων αὐτῷ πολλοί*] The remonstrance came, Lc. says, from the crowd in front (*οἱ προάγοντες*, cf. xi. 9), i.e. the man began his litany before Jesus Himself had reached the spot. The cry spoilt the harmony of the triumph. Why should this beggar force his misery on the attention of the great Prophet? Victor: *οὐκ ἐπιτρέποντες τῷ τυφλῷ βοᾶν, ὥσπερ ἐπὶ βασιλέως παριόντος.* Cf. x. 13. The indignant *σιώπα* (Mt., Mc., *σίγα* Lc.), was general (*πολλοί*, Mc., *ὁ ὄχλος*, Mt.). But it seemed only to add vigour to the reiterated *ἐλέησον* (*πολλῷ μᾶλλον ἔκραζεν* Mc., Lc., *μεῖζον ἔκραξαν*, Mt.).

49. *στὰς ὁ Ἰ. εἶπεν Φωνήσατε*] Mt. *στὰς...ἐφώνησεν*, Lc. *σταθεὶς...ἐκέλευσεν...ἀχθῆναι.* On *στάς*, *σταθείς*, see iii. 24 f. The procession was stopped, and the call was passed on to the front till it reached Bartimaeus. Reproofs were at once changed into words of encouragement, which Mc. alone preserves. *Θάρσει*, Vg. *animaequior esto*; cf. Gen. xxxv. 17, Exod. xiv. 13, xx. 20, 3 Regn. xvii. 13 (=אַל תִּירָא), &c., Mt. ix. 2, 22, xiv. 27 (Mc. vi. 50), Jo. xvi. 33, Acts xxiii. 11. St Paul (2 Cor.^{5}) and Heb.^{1} write *θαρρεῖν*, and this form occurs also in Prov. i. 21 (*θαρροῦσα*), xxxi. 11 ℵ (*θαρρεῖ*), Bar. iv. 21 B (*θαρρεῖτε*), 27 B (*θαρρήσατε*), 4 Macc. xiii. 11, xvii. 4 (*θάρρει*). In view of the last four references it is precarious to lay stress on the circumstance that in the N. T. *θαρσ.* is limited to the imperative.

50. *ὁ δὲ ἀποβαλὼν...ἀναπηδήσας...*

§ ⌝ ἀποβαλὼν τὸ §ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς
51 τὸν Ἰησοῦν. [51]καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν
¶ ⌝ Τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν¶ αὐτῷ
52 ῾Ραββουνεί, ἵνα ἀναβλέψω. [52]καὶ ὁ Ἰησοῦς εἶπεν
αὐτῷ ῞Υπαγε, ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς
ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

50 *αποβαλων*] *αποβαλλων* Δ *επιβαλων* 2$^{\text{pe}}$ syr$^{\text{sin vid}}$ | *αναπηδησας* ℵBDLM$^{\text{mg}}$Δ 2$^{\text{pe}}$ al$^{\text{perpauc}}$ latt syr$^{\text{hcl (mg)}}$ me go Or] *αναστας* ACM$^{\text{txt}}$ΧΠΣΦ⌝ min$^{\text{pl}}$ syrr$^{\text{sin pesh hcl (txt)}}$ arm aeth om Γ | *προς τ.* I.] *προς αυτον* D min$^{\text{pauc}}$ latt$^{\text{vt pl vg}}$ 51 *ποιησω*] pr *ινα* 604 al$^{\text{pauc}}$ b c | *ραββουνει* B (*ραββουνι* ℵACE^{2}FHKLMSUXΓΠΣΦ min$^{\text{mu}}$ *ραββονι* 604* al$^{\text{pauc}}$ f vg aeth) syr$^{\text{hcl}}$ arm (Or)] *κυριε ραββει* D a b ff i *ραββι* 38 k q syr$^{\text{pesh}}$ *κυριε* 409 52 *ηκολουθησαν* 121 346 409 al$^{\text{vix mu}}$ r$^{\text{vid}}$ *ηκολουθησε* 604$^{\text{corr}}$ | *αυτω* 2°] *τω Ιησου* M$^{\text{(txt et mg 2)}}$ΧΓΠΣΦ min$^{\text{pl}}$ syr$^{\text{hcl (txt)}}$ go Or | om *εν τη οδω* 736*

πρὸς τὸν Ἰ.] Mc. only. The *ἱμάτιον* is thrown aside in his haste; cf. 4 Regn. vii. 15 *ἰδοὺ πᾶσα ἡ ὁδὸς πλήρης ἱματίων...ὧν ἔρριψεν Συρία ἐν τῷ θαμβεῖσθαι αὐτούς*, Heb. xii. 1 *ὄγκον ἀποθέμενοι πάντα...τρέχωμεν*: the point is missed in the tame *ἐπιβαλών* of the Syr.$^{\text{sin.}}$ and one of the cursive MSS. (vv. ll.). Ἀναπηδᾷν is *ἅπ. λεγ.* in the N. T., but occurs in 1 Regn. xx. 34 (קוּם), xxv. 10, Tob.^{4} Esth.^{1}; cf. Acts iii. 8, *ἐξαλλόμενος ἔστη*. He was led by friendly hands (Lc. *ἐκέλευσεν... ἀχθῆναι*).

51. *τί σοι θέλεις ποιήσω;*] For the construction see x. 36, note, and for *τί ποιήσω* cf. xv. 12. Obvious as was the meaning of the *ἐλέησον*, the Lord will have the want specified.

ῥαββουνεί, ἵνα ἀναβλέψω] Mt. Κύριε, *ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν*, Lc. Κύριε, *ἵνα ἀναβλ.* Mc. alone preserves the Aramaic original of the *κύριε*: cf. ix. 5, note. The form *ῥαββουνεί* appears again in Jo. xx. 16, where see Westcott's note; on the broadening of the second vowel cf. Dalman, p. 140 n. The Syriac versions have ܪܒܘܠܝ (sin.), ܪܒܝ (pesh.), ܪܒܘܢܝ (hcl.); Syr.$^{\text{sin.}}$ has ܪܒܘܠܝ again in Jo. *l.c.*, Syr.$^{\text{cu.}}$ is unfortunately wanting in both passages. The English versions before Rheims and A. V. render "Master." Ἵνα *ἀναβλέψω*, sc. *θέλω* or *θ. ποιήσῃς*: cf. vi. 25, note; for *ἀναβλέπειν* 'to recover sight' see Tob. xi. 8 (ℵ), xiv. 2, Isa. xlii. 18 (=hiph. of נבט), and in the N. T., Mt. xi. 5, Jo. ix. 11 ff., Acts ix. 12 ff. To give *ἀνάβλεψις* to the blind was a prerogative of the Son of David (Is. lxi. 1, Lc. iv. 18, vii. 22). To *ἀναβλέψω* Tatian and Syr.$^{\text{cu. (Mt., Lc.)}}$ add "that I may see Thee"; cf. Hill, *Diatess.*, p. 167 n.

52. *ὕπαγε, ἡ πίστις σου σέσωκέν σε*] Lc. *ἀνάβλεψον κτλ.* Mt., who omits the words, adds the customary sign: *σπλαγχνισθεὶς...ἥψατο τῶν ὀμμάτων.* The eulogistic *ἡ π. σου κτλ.* seems to have been reserved for cases of more than ordinary faith; see Mt. ix. 22, Mc. v. 34, Lc. vii. 50. In such passages *σῴζειν* probably includes the deeper sense; see v. 34, note. All the Evangelists note that the cure was immediate (Mc. *εὐθύς*, Mt. *εὐθέως*, Lc. *παραχρῆμα*)—a contrast to the method employed in more than one other case of blindness (viii. 23 f., Jo. ix. 6 ff.). Ephrem: "o felicem mendicum qui manum extendens ut ab homine obolum acciperet, dignus habitus est ut donum a Deo acciperet."

καὶ ἠκολούθει κτλ.] Bartimaeus, no longer blind or a beggar, joins the crowd of followers "in the way," i.e. on the road to Jerusalem (Bengel).

XI. 1 [1] *Καὶ ὅτε ἐγγίζουσιν εἰς Ἰεροσόλυμα εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει*

XI 1 *εγγιζουσιν*] *ηγγιζεν* (vel *ηγγισεν*) DE min^{pauc} b c ff i k q | *Ιερουσαλημ* ΑΧΓΠΦ min^{pl} me go | *εις Βηθφαγη* (*Βηθσφ.* B^{3}FUΓΣ 604 al^{nonn}) *και* (+ *εις* ℵC *εις* syr^{sin}) *Βηθανιαν* ℵ(Α)BC(L)ΧΓΔΠ(Σ)Φ min$^{fere\ omn}$ f q syrr$^{(sin)\ pesh\ hcl}$ arm (me) go aeth] *και εις Βηθανιαν* D a b ff i (k) (r) vg Or *εις Βηθσφαγη* y^{scr} the | *το ελαιων* B k (*montem eleon*) r *το καλουμενον ελ.* Σ | *αποστελλει*] *απεστειλεν* FH 1 al^{perpauc} a b c f k** syrr$^{sin\ pesh}$ go aeth *επεμψεν* C

Lc. adds *δοξάζων τὸν θεόν*: possibly in the words of some well-known Psalm (cf. cxlv. (cxlvi.) 8), which may have been taken up by the crowd (Lc. *πᾶς ὁ λαὸς ἔδωκεν αἶνον τῷ θεῷ*). For an admirable homiletic use of the story see Orig. *in Mt.*, *εἴθε καὶ ἡμεῖς...παρ' αὐτὴν καθεζόμενοι τῶν γραφῶν τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, διὰ τῆς ἡμετέρας ἀξιώσεως στήσαιμεν αὐτόν, καὶ εἴποιμεν ὅτι θέλομεν ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν* [cf. Ps. cxix. 18]· *ὅπερ ἐὰν εἴπωμεν ἀπὸ διαθέσεως ὀρεγομένης τοῦ βλέπειν...σπλαγχνισθήσεται ὁ σωτὴρ ἡμῶν...καὶ ἁψαμένου αὐτοῦ φεύξεται μὲν τὸ σκότος καὶ ἡ ἄγνοια, εὐθέως δὲ οὐ μόνον ἀναβλέψομεν, ἀλλὰ καὶ ἀκολουθήσομεν αὐτῷ.*

XI. 1—11. SOLEMN ENTRY INTO THE PRECINCT OF THE TEMPLE (Mt. xxi. 1—11, Lc. xix. 29—45, Jo. xii. 1, 12—19).

1. *ἐγγίζουσιν εἰς Ἰεροσόλυμα*] The road from Jericho (cf. Lc. x. 30) up the Wady Kelt has brought the party to the East slope of the Mount of Olives, within three miles of Jerusalem; for *ἐγγίζειν εἰς* cf. Tob. vi. 6, 10 (ℵ), Lc. xviii. 35; the dat. is also used, Acts ix. 3, x. 9. According to Jo. the time was *πρὸ ἓξ ἡμερῶν τοῦ πάσχα*, i.e. probably Nisan 8, the eve of the Sabbath (cf. Lewin, *fast. sacr.* p. 230; Westcott on Jo. xii. 1).

εἰς Βηθφαγὴ καὶ Βηθανίαν] Mt. *εἰς Βηθφαγή*. More exactly, the spot they approached was not Jerusalem, but the villages nearest to the city on the Jericho road; for the repeated *εἰς*, the second limiting the first, cf. *v.* 11, *εἰς Ἰ. εἰς τὸ ἱερόν*. Bethphage (v. l., Bethsphage) has not been identified, but the Talmud (Neubauer, p. 147 ff.) mentions a בית פאגי (or בית פגי, Dalman, p. 152) which seems to have been near Jerusalem; cf. Eus. *onom.*, *Βηθφ. κώμη πρὸς τῷ ὄρει τῶν ἐλαιῶν*. *Βηθανία* (or *Βηθανιά* indecl., Lc. xix. 29, WSchm. p. 91, = בֵּית חֲנִיָּה Dalman, p. 143, the Talmudic בֵּית הִינִי, Neubauer, p. 149 f.) is the modern *el 'Azeriyeh*, the *Lazarium* of the fourth century (Silvia, p. 57: "Lazarium, id est, Bethania, est forsitan secundo miliario a civitate"). The village lies in a sheltered and fruitful hollow, of which a picturesque description will be found in Stanley *S. and P.* p. 186 ff. As to the meaning of the names, Jerome gives for Bethphage *domus oris vallium, vel domus bucae* or (*tr. in Mc.*) *d. maxillae* ("Syrum est," he says, "non Hebraeum"), and for Bethany *domus adflictionis* (בֵּית עֲנִיָּה); a more usual etymology connects them respectively with the fig (פַּגִּים, Cant. ii. 13, but see Buxtorf, *sub v.*) and the date, which certainly flourished in the neighbourhood. For the distance from Jerusalem see Jo. xi. 18 (*ὡς ἀπὸ σταδίων δέκα πέντε*).

πρὸς τὸ ὄρος τῶν ἐλαιῶν] Cf. *εἰς τὸ ὄρος*, iii. 13, vi. 46, ix. 2, xiv. 26; *πρός* with the acc. expresses motion towards; the Mount was the object immediately in view as they approached. *Τὸ ὄρος τῶν ἐλαιῶν*, Zech. xiv. 4 (= הַר הַזֵּיתִים), cf. 2 Regn. xv. 30 *ἐν τῇ ἀναβάσει τῶν ἐλαιῶν*, 2 Esdr. xviii. 15 *τὸ ὄρος*. In the N.T. the phrase is used only by the Synoptists (Mt.^{3}, Mc.^{3}, Lc.^{2}; Lc. has also *τὸ ὄ. τὸ καλούμενον ἐλαιῶν*, xix. 29,

2 δύο τῶν μαθητῶν αὐτοῦ, [2]καὶ λέγει αὐτοῖς Ὑπάγετε
εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὑρήσετε πῶλον δεδεμένον,
ἐφ' ὃν οὐδεὶς [οὔπω] ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν
3 καὶ φέρετε. [3]καὶ ἐάν τις ὑμῖν εἴπῃ Τί ποιεῖτε

2 *ουδεις ουπω ανθρ.* BLΔ] *ουδ. ανθρ. ουπω* ℵC 13 69 al$^{\text{pauc}}$ *ουπω ουδ. ανθρ.* ΚΠΣΦ 604 *ουδ. πωποτε ανθρ.* A *ουδεις ανθρ.* DXΓ min$^{\text{pl}}$ a c g k syrr$^{\text{sin pesh}}$ arm aeth | *κεκαθικεν* A(DEM) XΓΠ(Σ)Φ min$^{\text{pl}}$ | *λυσατε αυτ. κ. φερετε*] *λυσαντες αυτ. αγαγετε* ADXΓΠΣΦ min$^{\text{pl}}$
3 *τι ποιειτε τουτο*] *τι λυετε τον πωλον* D 28 69 124 346 2$^{\text{pe}}$ a b f ff i r arm Or *τι* 1 109 syr$^{\text{sin}}$

xxi. 37, or ἐλαιῶνος, Acts i. 12, and in the *pericopa de adultera* ('Jo.' viii. 1)); Josephus writes indifferently τὸ ἐλαιῶνος ὄρος (*ant.* vii. 9. 2), or ὄρος τὸ προσαγορευόμενον ἐλαιῶν (*ant.* xx. 8. 6). Silvia gives both Greek and Latin names (p. 70, "ascenditur mons Oliveti id est in Eleona"), but seems to prefer *Eleon*, which was probably the local name in the fourth century. For the distance of the Mount of Olives from the city see Acts i. 12, ὅ ἐστιν ἐγγὺς Ἰερουσαλὴμ σαββάτου ἔχον ὁδόν. Jos. *ant.* xx. 8. 6, ἀπέχει στάδια πέντε. On the reading of B k r (τὸ ἐλαιῶν (? Ἐλαιών)) and its parallel in Lc. see the remarks of Deissmann, *neue Bibelstudien*, p. 36 ff.

ἀποστέλλει κτλ.] According to Jo. (xii. 1, 12) this occurred on the morrow (τῇ ἐπαύριον) after the arrival at Bethany, the events of Mc. xiv. 3—9 having intervened (Jo. xii. 2—8); see note on Mc. xiv. 3. Δύο τῶν μαθητῶν, probably one of the six pairs which made up the Apostolate, cf. vi. 7, Lc. x. 2; on the other hand cf. xiv. 12, note. The Baptist also seems to have arranged his disciples in pairs, cf. Lc. vii. 19, Jo. i. 35. The minuteness of Mc.'s account suggests that Peter was one of the two selected on this occasion.

2. ὑπάγετε εἰς κτλ.] Since according to John the Lord was now on His way from Bethany to Jerusalem, the village was probably Bethphage (cf. Mt. xxi. 1), which seems to have been on the opposite side of the ascent; for κατέναντι (לִפְנֵי) see Exod. xxxii. 5, Num. xvii. 4 (19), Mc. xii. 41, xiii. 3. Εὐθὺς εἰσπορευόμενοι 'even as ye enter,' cf. i. 10; Mt. is content with εὐθύς, Lc. with εἰσπορ.; the combination in Mc. is characteristically precise. Πῶλον δεδεμένον: so Lc.; Mt. ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς. Πῶλος may be the young of any animal; the Greek naturally used it for the most part of the horse, the Greek-speaking Jew of the ass; cf. Gen. xxxii. 15 (16), xlix. 11, Jud. x. 4, xii. 14, Zech. ix. 9. Mt. who quotes Zech. *l.c.* (xxi. 4 ff.) fills in the picture from the prophecy; in Jo. (xii. 15) on the other hand the prophecy is slightly modified to bring it into correspondence with the event; Mc. and Lc. simply state the facts. The foal was unbroken, had never been ridden (Mc., Lc.), as befitted an animal consecrated to a sacred purpose (Num. xix. 2, Deut. xxi. 3; cf. Hor. *epod.* ix. 22, Verg. *georg.* iv. 540). The Lord was born of one who ἄνδρα οὐκ ἔγνω (Lc. i. 34), and was buried οὗ οὐκ ἦν οὐδεὶς οὔπω κείμενος (Lc. xxiii. 53). His choice of an animal not ridden by any before Him is another of those claims to uniqueness which contrast forcibly with His usual condescension to the circumstances of an ordinary human life. It is arbitrary to refer the clause ἐφ' ὅν κτλ. to the narrator (Gould).

3. ἐάν τις ὑμῖν εἴπῃ κτλ.] The Lord provides against a possible

τοῦτο; εἴπατε Ὁ κύριος αὐτοῦ χρείαν ἔχει, καὶ
εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὧδε. [4]καὶ ἀπῆλθον 4
καὶ εὗρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ

3 ο κυριος] pr οτι ℵACDLXΓΠΣΦ min$^{\text{pl}}$ f q vg syrr$^{\text{pesh hcl}}$ arm go | αποστελλει ℵABCDEFHKLMSVXΓΔΣ min$^{\text{sat mu}}$ b c l go] αποστελει GUΠΦ 1 al$^{\text{mu}}$ a d f ff q r$^{\text{vid}}$ vg arm aegg aeth Or | παλιν ℵBC*DLΔ min$^{\text{pauc}}$ Or$^{\text{bis}}$] om AC^{2}XΓΠΣΦ min$^{\text{pl}}$ latt syrr arm aegg go aeth Or^{1} | αποστ. παλιν αυτον B αυτον παλιν αποστ. C* 4—5 om k 4 πωλον] pr τον ℵCΔ 13 28 al$^{\text{sat mu}}$ arm the | θυραν] pr την ℵACDXΓΠΣΦ min$^{\text{fere omn}}$ Or^{1} (om την BLΔ 2$^{\text{pe vid}}$ aegg go Or$^{\text{bis}}$)

difficulty. The proceeding seemed high-handed, and if it was witnessed by any, the objection would certainly be raised Τί ποιεῖτε τοῦτο;=Lc. διὰ τί λύετε; For answer they were instructed simply to state that the Master (ὁ κύριος, cf. Jo. xiii. 13) needed the foal (αὐτοῦ, Mt. αὐτῶν= the mother and the foal). Χρείαν ἔχειν =חַשְׁח Dan. iii. 16 (LXX. and Th.); for the construction cf. ii. 17, xiv. 63, Jo. xiii. 29, Heb. v. 12, Apoc. xxi. 23, xxii. 5. Wycliffe: "seie ȝe that he is nedeful to the Lord." The words have reference chiefly to the didactic purpose which the Lord had in view; cf. Jerome *ad l.*, and Victor: οὐ γὰρ ἀπὸ τοῦ ὄρους τῶν ἐλαιῶν εἰς Ἰερουσαλὴμ ἐξιόντι τῷ κυρίῳ χρεία τις ἐπ' ὄνου καθέζεσθαι, ὃς τὴν Ἰουδαίαν καὶ Γαλιλαίαν ἅπασαν διήει πεζός. Tertullian (*de coron.* 13) remarks quaintly but suggestively: "dominus tuus ubi ...Hierusalem ingredi voluit nec asinum habuit privatum."

καὶ εὐθὺς αὐτὸν ἀποστ. πάλιν ὧδε] The animal is not to be detained longer than the occasion requires; the Master will send him back to Bethphage as soon as He has reached Jerusalem. In Mt. the sentence has taken quite another turn (εὐθὺς δὲ ἀποστελεῖ αὐτούς sc. ὁ κύριος τῶν ὑποζυγίων), and the harmonisers have imported this into Mc.'s text; see vv. ll. Field, *ot. Norv. ad l.*, offers some defence of the R.T. on internal grounds which are not convincing. Mt. adds here a reference to Zech. ix. 9, in which he sees a prophecy of the present incident (cf. note on *v.* 2).

4. ἀπῆλθον καὶ εὗρον κτλ.] Lc. εὗρον καθὼς εἶπεν αὐτοῖς. For other examples of this supernatural knowledge of circumstances cf. xiv. 13, Mt. xvii. 27, Jo. i. 48. While they fall short of a logical proof of omniscience (Gore, *Dissertations*, p. 80 f.), they must be allowed due weight in any estimate of the powers of the Sacred Humanity (Mason, *Conditions*, p. 157 ff.). In Mc. the coincidences between the Lord's anticipations and the event appear in detail (*vv.* 4—8). The foal was tied up πρὸς θύραν ἔξω, to a house-door, but outside, not in the house, but in the street. For θύρα a house-door, see Gen. xix. 6, 9, Mc. i. 33, ii. 2, and for ἔξω 'out of doors,' iii. 31 f., Lc. xiii. 25, xxii. 62, Jo. xviii. 16. Ἐπὶ τοῦ ἀμφόδου, Vg. *in bivio*, whence Wycliffe "in the meeting of tweye weyes," Tindale, A.V. "in a place where two ways met"; R.V. "in the open street." Ἄμφοδον occurs in Jer. xvii. 27, xxx. 16 (xlix. 27), as the equivalent of אַרְמְנוֹת, where Aq. and Symm. have βάρεις, but the Greek lexicographers explain the word by ἀγυιά, δίοδος, ῥύμη and the like: cf. Epiphanius cited by Wetstein: ἀμφόδων ἤτοι λαυρῶν ἐπιχωρίως καλουμένων ὑπὸ τῶν τὴν Ἀλεξανδρέων οἰκούντων πόλιν. Ἄμφοδον occurs again in the D text of Acts xix. 28 (δραμόντες εἰς τὸ ἄμφοδον ἔκραζον), where see Blass's note. Λύουσιν αὐτόν: cf. *v.* 2, and for

5 *ἀμφόδου, καὶ λύουσιν αὐτόν.* [5]*καί τινες τῶν ἐκεῖ*
ἑστηκότων ἔλεγον αὐτοῖς Τί ποιεῖτε λύοντες τὸν
¶ F 6 *πῶλον;* [6]*οἱ δὲ εἶπαν αὐτοῖς καθὼς*¶ *εἶπεν ὁ Ἰησοῦς·*
7 *καὶ ἀφῆκαν αὐτούς.* [7]*καὶ φέρουσιν τὸν πῶλον πρὸς*
§ N *τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν* §*αὐτῷ τὰ ἱμάτια αὐτῶν·*
8 *καὶ ἐκάθισεν ἐπ' αὐτόν.* [8]*καὶ πολλοὶ τὰ ἱμάτια*
αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας,

6 *ειπεν*] *ενετειλατο* ΑΧΓΠΣΦ min^{pl} latt$^{vt4\,vg}$ syrr$^{pesh\,hcl}$ go 7 *φερουσιν*] *αγουσιν* ℵ*C 1 13 28 69 124 346 al^{pauc} *ηγαγον* ADXΓΠΣ min^{pl} | *επεβαλον* ΑΧΓΠΣΦ min^{pl} a c f k q theb go aeth | *αυτων*] *εαυτων* B *αυτου* D 256 om 1 28 299 b ff i k q arm | *εκαθισαν* ℵ | *επ αυτον*] *επ αυτων* 2^{pe} al^{nonn} *επ αυτω* ANXΓΠ min^{pl} latt$^{vt\,pl\,vg}$ 8 *εστρωσαν*] *εστρωννυον* D 1 28 2^{pe} al^{pauc} | *εις την οδον* ℵBCDLXΓΔΦ min^{pl} b ff i] *εν τη οδω* AKMNΠΣ min^{pl} a f k q vg | om *αλλοι...αγρων* syr^{sin} | *στοιβαδας* AC(N)SVXΓΣΦ min^{pl}

other examples of this use of *λύειν* see Lc. xiii. 15, Apoc. ix. 14 f.

5—6. *τινὲς τῶν ἐκεῖ ἑστηκότων*] Idlers hanging about the lanes in the outskirts of the village, cf. Mt. xx. 3, 6; for the phrase see ix. 1, xv. 35. According to Lc. they were the owners (*οἱ κύριοι*), which is probable enough; they had tied up the animals while they enjoyed the gossip of the street. That they were satisfied with the answer *Ὁ κύριος αὐτοῦ χρ. ἔχει κτλ.* need cause no surprise; the Master was well known in the neighbourhood, and His disciples had been with Him before on a memorable occasion (Jo. xi. 7 ff.). The promise to return the animal at once could be trusted; for the present it was not required by the owners, and they might well be proud that it should be used by the Prophet. So they let the two go off (*ἀφῆκαν αὐτούς*) with the foal. It is quite unnecessary to say with Thpht.: *οὐκ ἂν ἐγένετο εἰ μὴ θεία τις ἀνάγκη ἐπέκειτο τοῖς κυρίοις. Τί ποιεῖτε λύοντες;* cf. Acts xxi. 13, with Blass's note.

7. *φέρουσιν τὸν πῶλον κτλ.*] Mt. *τὴν ὄνον καὶ τὸν πῶλον*; see *v.* 2. The foal, being yet unbroken, had no trappings (Gen. xxii. 3, Num. xxii. 21, 2 Regn. xvii. 23, 3 Regn. ii. 40, xiii. 13 ff.) and as a substitute for the *ἐπίσαγμα* (Lev. xv. 9), some spare clothing (*τὰ ἱμάτια*, cf. v. 28, 30) was hastily thrown (*ἐπιβάλλουσιν*, Lc. *ἐπιρίψαντες*: Mt. *ἐπέθηκαν*) over him (Mt. *ἐπ' αὐτῶν*), and the Lord took His seat—for Lc.'s *ἐπεβίβασαν τὸν Ἰησοῦν* can scarcely be understood literally—the rope with which the foal had been tied serving for bridle. As Jerome remarks, Mt.'s *ἐπάνω αὐτῶν* cannot be taken strictly, and he seeks a solution in allegory ("cum historia vel impossibilitatem habeat vel turpitudinem, ad altiora transmittimus"). There can be little doubt that Mt.'s form of the story is coloured by the details of the prophecy which he quotes (see note on *v.* 2); Mc. on the other hand records the simple facts.

8. *πολλοὶ τὰ ἱμάτια κτλ.*] This was perhaps suggested by the use of *ἱμάτια* for the saddling of the foal. Other disciples, not to be outdone, stripped off their quadrangular wraps and carpeted the bridle path, and the enthusiasm spread to a crowd of followers (*πολλοί*, Mt. *ὁ πλεῖστος ὄχλος*). For the construction *ἔστρωσαν εἰς τὴν ὁδόν* cf. Tob. vii. 16 (ℵ) *ἔστρωσεν εἰς τὸ ταμεῖον.* Lc. represents the action as repeated along the line of progress (*πορευομένου δὲ αὐτοῦ ὑπε-*

κόψαντες ἐκ τῶν ἀγρῶν. [9]καὶ οἱ προάγοντες καὶ 9
οἱ ἀκολουθοῦντες ἔκραζον Ὡσαννά· εὐλογημένος ὁ

8 κοψαντες εκ των αγρων ℵB(C)LΔ the] εκοπτον εκ των δενδρων (αγρων syr$^{\text{hcl(mg)}}$) και εστρωννυον εις την οδον (vel εν τη οδω) A(D)NXΓΠΣΦ min$^{\text{omn vid}}$ latt syrr$^{\text{pesh hcl}}$ arm go 9 εκραζον] + λεγοντες ADNXΓΠ al min$^{\text{pl}}$ a b f i q vg syrr arm aeth | ωσαννα] om D b ff r$^{\text{vid}}$ + τω υψιστω 13 69 2$^{\text{pe}}$ al k arm + εν υψιστω 28 al + εν υψιστοις 29 c i | om ο ερχ. X

στρώννυον); cf. Mc.'s *ἐστρώννυον infra.* All the commentators refer to Robinson, *Researches in Palestine*, i. p. 473, ii. p. 162 for an illustrative incident; an O. T. parallel will be found in 4 Regn. ix. 13.

ἄλλοι δὲ στιβάδας κτλ.] Mt. *ἄλλοι δὲ ἔκοψαν κλάδους ἀπὸ τῶν δένδρων.* *Στιβάδες* (from *στείβω*—the form *στοιβάς* (R. T.) is incorrect, see Fritzsche, though *στοιβή* occurs in the LXX.), Vulg. *frondes*, Wycliffe "bowis or braunchis," is a litter of leaves or other green stuff from the meadows or trees; cf. the Schol. on Theocr. vii. 67 cited by Wetstein: *στ. δέ ἐστι στρωμνὴ ἐπὶ τῆς γῆς ἐκ φύλλων.* Mc. uses the pl. for the materials of the litter—boughs, long grass, &c., collected from the cultivated lands (*ἀγρῶν*, cf. v. 14, vi. 36, 56, x. 29 f.) on either side of the path. The word is fairly distributed in class. Gk., but *ἅπ. λεγ.* in the LXX. and N. T.; Aq. uses it in Ezech. xlvi. 23 for טִירוֹת, which he perhaps understands as sheepfold enclosures constructed of interwoven boughs (= *ἐπαύλεις*). Jo.'s *ἔλαβον τὰ βαία τῶν φοινίκων* seems to refer to another concourse which came from Jerusalem: see next note. The triumph of Judas Maccabaeus (1 Macc. xiii. 51) may have been in the thoughts of many.

9. *οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες*] So Mt. For the contrast cf. x. 32 f. On this occasion the Lord seems to have been in the middle of two crowds (*οἱ…καὶ οἱ…* WM., p. 160); see Stanley, *S. and P.*, p. 191: "two vast streams of people met on that day. The one poured out from the city…from Bethany [and Bethphage] streamed forth the crowds who had assembled there on the previous night. …The two streams met midway. Half the vast mass turning round preceded; the other half followed." If this suggestion is accepted, *οἱ προάγοντες* are the Galileans from Jerusalem (Jo. xii. 12, *ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν*, cf. Westcott's note), who bring with them palm leaves (ib. 13, *ἔλαβον βαία τῶν φοινίκων*), cut in the Kidron or on the western slope of Olivet; whilst *οἱ ἀκολουθοῦντες* are the villagers who strew the path with garments and foliage. Jerome allegorises: "qui sunt qui praecedunt? patriarchae et prophetae. qui sequuntur? apostoli et gentilium populus. sed et in praecedentibus et in sequentibus una vox Christus est; ipsum laudant, ipsum voce consona concrepant."

ἔκραζον Ὡσαννά] The cry rose again and again. It began *πρὸς τῇ καταβάσει τοῦ ὄρους*, as the 'city of David' came into view: see Stanley, *S. and P.*, p. 190. *Ὡσαννά* represents הוֹשִׁיעָה־נָּא (Ps. cxviii. 25, LXX. *σῶσον δή*), in the Aramaic form הוֹשַׁעְנָא; see Kautzsch, p. 173, Dalman, p. 198, WSchm. p. xv; for the breathing cf. WH., *Intr.*, p. 313. Ps. cxviii., whether it celebrates the triumph of Judas Maccabaeus (Cheyne, *Origin of the Psalter*, p. 16), or the dedication of the Second Temple (Delitzsch, Westcott), was intimately connected in the minds of all loyal Jews with the hope of national restoration, and its liturgical use at the Feast of the Tabernacles (cf. J. Lightfoot on Mt. xxi. 9; the seventh day of the Feast is still ἐρχόμενος ἐν ὀνόματι Κυρίου· [10]εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυείδ· ὡσαννὰ ἐν

9—10 εν ονοματι...βασιλεια] εις την βασιλειαν k 10 om ερχομενη Δ 1 al^{pauc} a | του πατρος η. Δ.] pr εν ονοματι κυριου ΑΝΧΓΠΣΦ min^{pl} q syr^{hel} go aeth | ωσαννα εν τοις υψιστοις] ειρηνη εν τ. υψ. 604 syr^{sin} ειρ. εν ουρανω και δοξα εν υψ. arm ωσ. ειρ. εν ουρ. κ. δ. εν υψ. 1 91 118 209 299 ειρ. εν ουρ. κ. δ. εν υψ. ωσ. εν υψ. 251 syr$^{hel (txt)}$

called "the Great Hosanna," Taylor, *Teaching*, p. 79), and at the Passover in the Hallel, rendered its words doubly familiar. It appears that the palm-branches which were carried in procession round the altar (Ps. cxviii. 27, cf. Cheyne, *Psalms*, p. 315 ff.) were waved at the words הוֹשִׁיעָה־נָּא (J. Lightfoot, *l. c.*, Edersheim, *Temple*, p. 191 ff.); so that the palms of the προάγοντες may have suggested the use of this cry. The addition of τῷ υἱῷ Δαυείδ (Mt.), if it was made at the time, pointed to Jesus as the Messiah through whom the salvation of Israel was expected. But ὡσ. τῷ υἱῷ Δ. was apparently an early liturgical form in Jewish-Christian churches (*Didache* 10), and may have been introduced in this way into the evangelical tradition; it is worthy of note that Mc. and Jo. agree to omit τ. υἱῷ Δ. here.

εὐλογημένος ὁ ἐρχόμενος κτλ.] From Ps. cxviii. 26 (LXX.); Lc. alone inserts ὁ βασιλεύς. In the Psalm the words are clearly a solemn welcome to the pilgrim, Israelite or proselyte, who comes up to worship at the Feast—the accents of the Heb. shew that בְּשֵׁם יְהוָֹה is to be connected with בָּרוּךְ—the blessing in the Name of the LORD (Num. vi. 27, Deut. xxi. 5) is invoked upon every such visitor (cf. Perowne *ad l.*). But the words (as the next verse will shew) are used with some perception that this Visitor is ὁ ἐρχόμενος (הַבָּא) in a deeper sense; cf. Mt. xi. 3, Jo. iii. 31, xi. 27.

10. εὐλογημένη ἡ ἐρχ. βασιλεία κτλ.] This clause, preserved by Mc. only, is possibly the origin of the liturgical addition to Hosanna (see on *v.* 9), and also of Lc.'s βασιλεύς (Lc. xix. 38). It is a comment on the words of the Ps., due perhaps to a few among the crowd who realised more fully than the rest the meaning of this reception of the Galilean Prophet. Ἡ βασιλεία may have been suggested by the Lord's frequent phrase ἡ β. τοῦ θεοῦ, or by the knowledge that He had taught His disciples to pray ἐλθάτω ἡ β. (Mt. vi. 10); τοῦ πατρὸς ἡμῶν Δ. (not τοῦ υἱοῦ Δ.) betrays the limitations which still beset their highest hopes. To what extent the Pharisaic conception of the Messianic kingdom admitted of spiritual ideas may be learnt from Pss. Sal. xvii., xviii. (cf. Ryle and James, *Intr.*, p. lvi. ff.).

ὡσαννὰ ἐν τοῖς ὑψίστοις] Τὰ ὕψιστα = מְרוֹמִים in the LXX. of Job xvi. 19, xxxi. 2, Ps. lxxi. 21, cxlviii. 1; in the N. T. ἐν (τοῖς) ὑψίστοις, occurs only in this context and Lc. ii. 14, but St Paul has ἐν τοῖς ἐπουρανίοις (Eph. i. 3, vi. 12). As connected with ὡσαννά, the phrase ἐν τ. ὑψ. seems to mean: 'let the decree for our deliverance be promulgated in high heaven.' Cf. 3 Regn. viii. 30 σὺ εἰσακούσῃ...ἐν οὐρανῷ, Mt. xvi. 19 ἔσται δεδεμένον...λελυμένον ἐν τοῖς οὐρανοῖς. GOD answers in heaven, and the result appears on earth. Lc. writes ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις, blending (as it seems) the Angelic Hymn with the welcome of the multitude; comp. the similar combination in the Clementine Liturgy (Brightman, p. 24). The use of the present passage in the 'Preface' of the Liturgy is ancient

τοῖς ὑψίστοις. [11]καὶ εἰσῆλθεν εἰς Ἰεροσόλυμα εἰς τὸ 11
ἱερόν· καὶ περιβλεψάμενος πάντα ὀψίας ἤδη οὔσης
τῆς ὥρας ἐξῆλθεν εἰς § Βηθανίαν μετὰ τῶν δώδεκα. § 33

11 εις το ιερον] pr και ADNXΓΠΣΦ min^{pl} q syrr$^{sin\ hel}$ go | οψιας ABDNXΓΠΣΦ min^{pl}] οψε ℵCLΔ Or^{1} | om της ωρας B της ημερας 13 28 69 124 346

and wide-spread; cf. e.g. the Liturgy of St James (ib. p. 51), and the Gelasian *canon actionis* (Wilson, p. 234).

St Luke adds at this point (1) a remonstrance from certain Pharisees who were present, and our Lord's reply (xix. 39, 40); (2) the magnificent lamentation over Jerusalem (xix. 41—44).

11. εἰσῆλθεν εἰς Ἰεροσ. εἰς τὸ ἱερόν] On the double εἰς see note to *v.* 1. The Precinct of the Temple immediately overlooked the valley of the Kidron, and the Lord entered Jerusalem when He passed within the great eastern gate of the ἱερόν. Τὸ ἱερόν in this sense occurs only in the Synoptists and in Acts; in the LXX. it is frequent, but only in the later books (chiefly 1 Esdras and 1—4 Macc.). On the distinction between ἱερόν and ναός see Westcott on Jo. ii. 14, and Trench, *syn.* § iii., who refers to Jos. *ant.* viii. 3. 9, περιέβαλε δὲ [ὁ Σολομὼν] τοῦ ναοῦ κύκλῳ γείσιον...τούτου δ' ἔξωθεν ἱερὸν ᾠκοδόμησεν ἐν τετραγώνου σχήματι. Of the Herodian ἱερόν Josephus has left a description in *ant.* xv. 11. 3 f., *B. J.* vi. 5. 4; another account is to be found in the Mishna *Middoth* ii. 1. For a popular treatment of the subject see Edersheim, *The Temple, its ministry and services;* recent discoveries upon the spot are described in the *Recovery of Jerusalem* and other publications of the Palestine Exploration Fund. The Lord on entering the Precincts found Himself in the Court of the Gentiles, and probably did not go beyond it on the first day. But the report of His arrival and solemn entry spread through Jerusalem, and Mt. describes the excitement which the tidings caused (ἐσείσθη πᾶσα ἡ πόλις κτλ., xxi. 10 f.).

On the remarkable change of policy implied in this formal avowal of Messianic claims see Victor: πολλάκις ἐπέβη τῶν Ἰεροσολύμων πρότερον, ἀλλ' οὐδέποτε μετὰ τοιαύτης περιφανείας... ἐπειδὴ δὲ...ὁ σταυρὸς ἐπὶ θύραις ἦν μειζόνως ἐκλάμπει λοιπόν. Bede: "nunc autem ubi passurus Hierosolymam venit, non refugit eos qui se regem faciunt...non reprimit voces, regnumque quod adhuc victurus in mundo suscipere voluit, iamiam exiturus per passionem crucis de mundo non negavit suscipere."

περιβλεψάμενος πάντα κτλ.] Jerome: "quasi cum lucerna quaereret (Zeph. i. 12)...quaerens in templo, et nihil quod eligeretur invenit." Euth.: ὡς κύριος τοῦ τοιούτου οἴκου. On περιβλέπεσθαι see iii. 5, 34, v. 32, ix. 8, x. 23. Nothing escaped His comprehensive glance (περιβλ. πάντα), which revealed much that would call for serious work on the morrow (*v.* 15, note). It was too late to begin that evening. Ὀψίας ἤδη οὔσης τῆς ὥρας, towards or after sunset, i. 32, iv. 35, vi. 47, xiv. 17, xv. 42; with the reading of ℵ (ὀψὲ ἤ. οὔσης) cf. *v.* 19, ὀψὲ ἐγένετο.

ἐξῆλθεν εἰς Βηθανίαν μ. τ. δ.] Cf. xi. 19 (Mt. xxi. 17), xiii. 1, 3. The nights of Sunday, Monday, and Tuesday before the Passion were spent at Bethany, or rather in the open air on the Mount of Olives in the neighbourhood of the village (Lc. xxi. 37; comp. Lc. xxiv. 50 with Acts i. 12). The bivouac among the hills offered comparative security against the danger of a sudden arrest; and the conditions were favourable to meditation and prayer; cf. Euth. ἐξεπο-

12 [12] Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθα-
13 νίας ἐπείνασεν. [13] καὶ ἰδὼν συκῆν ἀπὸ μακρόθεν
ἔχουσαν φύλλα ἦλθεν εἰ ἄρα τι εὑρήσει ἐν αὐτῇ· καὶ
ἐλθὼν ἐπ᾽ αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· ὁ γὰρ

13 *συκην*] + *μιαν* ℵKMΠ min$^{\text{nonn}}$ syrr$^{\text{sin pesh}}$ arm | om *απο* M$^{\text{mg}}$ΧΓΠΦ min$^{\text{pl}}$ | *ει αρα τι ευρ.*] *ιδειν εαν τι εστιν* D b c ff i k r *ως ευρησων τι* 2$^{\text{pe}}$ a f q Or$^{\text{bis}}$ | om *ελθων επ αυτην* D b c ff i k r om *επ αυτην* a g | *ουδεν ευρεν...και*] *μηδεν ευρων* D (2$^{\text{pe}}$) (a q) Or | *φυλλα*] + *μονον* C^{2}NΣΦ 33 61 69 124 2$^{\text{pe}}$ b c q aeth Or | *ο γαρ καιρος ουκ ην συκων* ℵBC$^{*\text{vid}}$LΔ me] *ου* (vel *ουπω*) *γαρ ην* (*ο*) *καιρος συκων* AC^2(D)NΧΓΠΣΦ min$^{\text{omn vid}}$ latt go aeth Or.

ρεύετο εἰς τὰ προαστεῖα διὰ τὴν ἡσυχίαν. The crowd of followers was at length dispersed, and though the days were passed in the busy Precinct, at night the Lord found Himself alone with the Twelve.

12—14. THE FIGTREE IN LEAF BUT WITHOUT FRUIT (Mt. xxi. 18—19).

12. *τῇ ἐπαύριον*] On the morning of the fourth day before the Passover i.e. Monday, Nisan 11 (Jo. xii. 1, 12). *Ἐξελθ. αὐτ. ἀπὸ Βηθανίας* must be interpreted with the same latitude which appears to belong to *ἐξῆλθεν εἰς Βηθανίαν* (*v.* 11); Mt. more exactly, *ἐπαναγαγὼν εἰς την πόλιν*. *Ἐπείνασεν*: cf. Mt. iv. 2. The Lord had not broken His fast, and a day of toil was before Him: it was important to recruit His strength on which the spiritual exercises of the night had perhaps drawn largely. The wayside figtree seemed to offer the necessary refreshment.

13. *ἰδὼν συκῆν ἀπὸ μακρόθεν κτλ.*] The fresh green foliage caught the eye long before the tree was reached. It was a solitary tree, standing by the roadside (*μίαν ἐπὶ τῆς ὁδοῦ*, Mt.), a derelict perhaps of some old garden or vineyard (Lc. xiii. 6, Jo. i. 48), now offering its fruit to every passer-by.

ἦλθεν εἰ ἄρα τι εὑρήσει κτλ.] Εἰ ἄρα, *si forte*, cf. Acts viii. 22 *εἰ ἄρα ἀφεθήσεταί*, xvii. 27 *εἰ ἄρα ψηλαφήσειαν αὐτὸν καὶ εὕροιεν*: the *ἄρα* reviews the circumstances already recited and infers from them the chance of success; for the constr. see Burton, § 276, and on this use of *ἄρα* cf. WM., p. 556. The tree was prematurely in leaf; planted in some sheltered hollow, it was already in leaf before the Passover, when other trees of its sort were only beginning to bud (xiii. 28); and it was reasonable to expect a corresponding precocity in regard to the figs. But when the Lord had come up to it (*ἐπ᾽ αὐτήν*, cf. v. 21, xv. 22, the result of motion towards, WM., p. 508), He found that the tree did not fulfil its promise. There were no figs under the leaves—not even the halfripe figs which the peasants of Palestine ate with their bread in the fields (Edersheim ii. p. 375).

ὁ γὰρ καιρὸς οὐκ ἦν σύκων] 'For the season was not that of figs.' (Wycliffe, "for it was no tyme of figgis.") In Palestine the figtree yields more than one crop in the course of the summer (Smith, *B.D.*^{2}, p. 1066), but even the early figs are not in season before May. There was then no reason to expect fruit upon this tree beyond the promise of its leaves. Premature in foliage, it proved to be not earlier than the yet leafless trees in regard to its fruit. Bengel: "propior aspectus arboris ostendit arborem non esse talem qualem folia singulariter promittebant." He is surely right in adding: "supersederi potuit tota quaestione de generibus ficuum

καιρὸς οὐκ ἦν σύκων. [14]καὶ ἀποκριθεὶς εἶπεν αὐτῇ 14
Μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι.
καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

[15]Καὶ ἔρχονται εἰς Ἰεροσόλυμα. καὶ εἰσελθὼν εἰς 15
τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς

14 om αποκριθεις f q r vg syr$^{\text{pesh}}$ | φαγη DU 1 13 69 346 604$^{\text{corr}}$ al$^{\text{perpauc}}$ 15 ερχονται] ηρχοντο C εισελθων D syr$^{\text{sin}}$ + παλιν ΝΣ min$^{\text{pauc}}$ (a) b f ff i | εισελθων εις το ιερον] οτε ην εν τω ιερω D | εκβαλλειν] + εκειθεν D b | τους αγοραζ.] om τους DEGHSVXΓΔΦ min$^{\text{pl}}$ Or

arborum." Equally unnecessary is it to suppose that the Lord expected to find a few figs left over from the previous crop; see the curious theory built on this view by Ephrem (*ev. conc. exp.* p. 182).

14. ἀποκριθεὶς εἶπεν αὐτῇ κτλ.] The answer is to the invitation which the tree by its foliage had seemed to offer to the hungry traveller. For the address to an inanimate object, cf. iv. 39; such personifications of natural phenomena are in accordance with the genius of Hebrew poetry and prophecy, cf. Num. xx. 8, Ps. cxlviii. 3 ff., Dan. iii. 57 ff. Μηκέτι...μηδείς: for the (emphatic) double negative see WM., p. 625. The optative (WM., p. 357, Burton, § 175 f.) is replaced in Mt. by the subjunctive with οὐ μή, i.e. for the expression of a desire Mt. substitutes a negative which nearly amounts to a prohibition (Burton, § 167). Neither form can properly be called an imprecation or curse; contrast Gen. iii. 17, Heb. vi. 7 f., and see note on *v.* 21. Bengel: "quod Iesu Christo non servit, indignum est quod ulli mortalium serviat."

The sentence on the fruitless fig-tree repeated in a tangible form the lesson of a parable spoken during the Lord's recent journeyings (Lc. xiii. 6 ff.). But in repeating it extends the teaching of the parable. It is not mere fruitlessness which the Lord here condemns, but fruitlessness in the midst of a display which promises fruit. Cf. Origen *in Mt.* εὗρεν ἐν αὐτῇ...μόνον ζωῆς ἔμφασιν...καὶ ἔστιν εὑρεῖν τοιούτους τινὰς...ἐμφήναντας ὅτι ζῶσι καὶ παντελῶς εἰσι ξηροί· οὓς διὰ τὸ μὴ καρποφορεῖν ἔστιν ἰδεῖν καὶ ἀφισταμένους παντελῶς τοῦ λόγου καὶ ξηρανθέντας. Bede: "arefecit Dominus arborem ... ut homines ... intellegerent sese divino condemnandos iudicio si absque operum fructu de plausu tantum sibi religiosi sermonis velut de sonitu et tegumento blandirentur viridantium foliorum." The immediate reference is doubtless to the Jewish people, so far in advance of the other nations in knowledge and the forms of worship, so nearly on a level with them in regard to spiritual religion and the love of GOD. Hilary: "in facie synagogae positum exemplum est"; Victor: τὴν μέλλουσαν κατὰ τὴν Ἰερουσαλὴμ κρίσιν ἐπὶ τῆς συκῆς ἔδειξεν. Thpht. compares Ezekiel xvii. 9.

καὶ ἤκουον οἱ μαθ. αὐτοῦ] Mc. only. The sentence prepares the reader for the sequel, *v.* 20 ff. All heard, one remembered (*v.* 21).

15—19. SECOND DAY IN THE TEMPLE. BREAKING UP OF THE TEMPLE MARKET.

15. ἔρχονται...εἰσελθὼν κτλ.] Cf. v. 11. Ἤρξατο ἐκβάλλειν. He began the day's work by ejecting the traffickers, making no distinction between sellers and buyers (τοὺς πωλ. καὶ τοὺς ἀγ.). The market was within the Precinct (ἐν τῷ ἱερῷ), and had already attracted the attention of Jesus at the first Passover of His ministry (Jo. ii. 14, εὗρεν ἐν τῷ ἱ. τοὺς πωλοῦντας). It

ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν
κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς
16 περιστερὰς κατέστρεψεν· [16]καὶ οὐκ ἤφιεν ἵνα τις διε-

15 κολλυβιστων]+εξεχεεν ΝΣ (εξεχεσεν) 13 28 69 124 346 2^{pe} arm | om κατεστρεψεν DK syr^{sin}

was a recognised institution, under the protection of the ἀρχιερεῖς and known in Rabbinical writings as חֲנֻיוֹת בְּנֵי חָנָן, the shops of the sons of Hanan, i.q. Annas (see Lightfoot on Mt. xxi. and Edersheim, *Life*, i. p. 369 ff.). The sales were limited to Temple-requisites, victims for the sacrifices (Jo. *l.c.* βόας καὶ πρόβατα καὶ περιστεράς), and the wine, oil, salt, &c., used in the ritual. The purchasers were not only pilgrims from a distance, but probably all whose means enabled them to buy on the spot and thus to escape not only the trouble of bringing the animals with them, but also the official inspection which was compulsory in such cases (cf. Edersheim, *l.c.*).

καὶ τὰς τραπέζας τῶν κολλυβιστῶν κτλ.] Cf. Jo. *l.c.* εὗρεν τοὺς κερματιστὰς καθημένους...τῶν κολλυβιστῶν ἐξέχεεν τὰ κέρματα κτλ. Κέρματα is 'small change,' κόλλυβος a small coin (Ar. *Pax* 1200, οὐδεὶς ἐπρίατ' ἂν δρέπανον κολλύβου), but the latter word acquired in practice the meaning 'rate of exchange,' so that κολλυβιστής carries with it the thought of the (often usurious) profit which the κερματισταί secured. The κόλλυβος (קָלְבּוֹם) of the Temple *nummularii* was a fixed sum *per* half-shekel, the equivalent of a third or fourth of a denarius (Edersheim, *Life*, i. p. 368, *Temple*, p. 48). Since every Israelite was required to pay his half-shekel yearly (Mt. xvii. 24, cf. Exod. xxx. 13 ff.) to the support of the Temple, and it could be paid only in the Jewish coin (cf. Madden, *Jewish coinage*, p. 43 f.), a large profit would be reaped at the approach of the Passover from the pilgrims who assembled from Gentile countries (cf. Jo. xii. 20, Acts ii. 5) and brought with them Greek or Roman money. To spill their piles of half-shekels over the floor of the Court on the eve of the Passover was to deal a blow to their traffic at a time when it was at its height. The history of the Temple tax will be found in Schürer II. i. p. 249 ff.; for a Rabbinical description of the traffic see J. Lightfoot, *l.c.* For τράπεζα in this connexion cp. Lc. xix. 23; the moneychanger or broker is a τραπεζείτης, Mt. xxv. 27. Origen (*in Jo.* t. x. 23) applies the passage to abuses in the Visible Church: πότε γὰρ ἐν τῇ ὀνομαζομένῃ ἐκκλησίᾳ ἥτις ἐστὶν οἶκος θεοῦ ζῶντος...οὐκ εἰσί τινες κερματισταὶ καθήμενοι δεόμενοι πληγῶν κτλ.

καὶ τὰς καθέδρας τῶν πωλ. τὰς περιστεράς] The doves (Wycliffe "culueris") required by the Law for the purification of women (Lev. xii. 8, Lc. ii. 22 f.), for the ceremonial cleansing of lepers (Lev. xiv. 22), and on certain other occasions (Lev. xv. 14, 29). Every branch of the Temple trade suffered, and not only those forms which were specially offensive or aggressive; the Lord was opposed to it on principle, not on aesthetic grounds. The fathers regard the dove-sellers as representing allegorically ecclesiastics who traffic in spiritual gifts, e.g. Jerome *ad l.*: "vere cathedra pestilentiae (Ps. i. 1) quae vendit columbas vendit gratiam Spiritus sancti. multae cathedrae sunt usque hodie quae vendunt columbas."

16. καὶ οὐκ ἤφιεν κτλ.] Mc. only; the incident, which in the midst of so much that was more stirring passed out of the recollection of the other witnesses, was remembered and re-

νέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. [17]καὶ ἐδίδασκεν καὶ ἔλεγεν 17
[αὐτοῖς] Οὐ γέγραπται ὅτι Ὁ οἶκός μου οἶκος προσ-
ευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποι-

17 om αυτοις B 28 b syr$^{\text{sin}}$ | om ου D 1 28 2$^{\text{pe}}$ b c (ff) i k q me arm | om οτι CD 69 al$^{\text{pauc}}$ c ff i k q arm$^{\text{codd}}$ aeth | πεποιηκατε BLΔ Or] εποιησατε ℵACDNXΓΠΣΦ min$^{\text{fere omn}}$

lated by St Peter. Persons carrying goods or implements were accustomed to pass through the Precinct, from the eastern to the western gate, or the reverse, as a short cut between the city and the Mt of Olives. The practice appears to have been interdicted by the Jewish authorities; "what is the reverence of the Temple? that none go into the mountain of the Temple with his staff and his shoes, with his purse, and dust upon his feet; and that none make it his common thoroughfare" (J. Lightfoot *ad loc.*); cf. Jos. *c. Ap.* ii. 8 "denique nec vas aliquod portare licet in templum"; but if the rule existed, it had become a dead letter, and the Lord did not shrink from the invidious task of putting it into execution. Ἤφιεν, see WH., *Notes*, p. 167, WSchm. pp. 102, 123; for ἀφιέναι ἵνα, cf. Jo. xii. 7, Burton, § 210. Σκεῦος: cf. iii. 27, note; here probably any household goods, tools, utensils, or the like. Jerome remarks upon the whole incident: "si hoc in Iudaeis, quanto magis in nobis? si hoc in lege, quanto magis in evangelio?"

17. καὶ ἐδίδασκεν καὶ ἔλεγεν κτλ.] The Lord's action had brought a crowd together, which afforded an opportunity for teaching. As His custom was, He bases His lesson on Scripture (οὐ γέγραπται...; Mt., cf. Jo. x. 34 οὐκ ἔστιν γεγραμμένον; Lc., γέγραπται, cf. Mc. vii. 6, ix. 12 f., xii. 29, 36), an authority against which no Jew could appeal. Ὅτι, *recitativum*; cf. Blass, *Gr.*, p. 228. The quotation in Mc. and Mt. is in the words of the LXX. (Isa. lvi. 7), though Mt. stops short at κληθήσεται: Lc. quotes loosely, writing ἔσται for κληθήσεται, and like Mt. he omits πᾶσιν τοῖς ἔθνεσιν, which he would scarcely have done had Mc. been before him (cf. Plummer). The last words have a special appropriateness in the present context; for the part of the ἱερόν which the Lord had just reclaimed from secular use was the Court of the Gentiles, where only within the Precinct Gentiles were at liberty to pray. So far as in them lay, the authorities had defeated the fulfilment of the prophecy; for who could pray in a place which was at once a cattle-market and an exchange, where the lowing of oxen mingled with the clinking of silver and the chaffering and haggling of the dealers and those who came to purchase? Origen *in Mt.*: ἐποίουν δὲ τὰ ἐναντία τῇ εὐχῇ ἐν αὐτῷ. For the homiletic treatment of the incident the whole passage in Origen (t. xvi. 20 sqq.) is valuable; see also *in Jo.* t. x. 23 (16).

ὑμεῖς δὲ πεποιήκατε κτλ.] There was worse than this; the house of prayer had not only become an οἶκος ἐμπορίου (Jo. ii. 16), but a σπήλαιον λῃστῶν; no bandits' cave along the Jericho road (Lc. x. 30), by which the Lord had lately come, was the scene of such wholesale robbery as the Mountain of the House. The words are from another prophet, Jer. vii. 11 μὴ σπήλαιον λῃστῶν (מְעָרַת פָּרִצִים) ὁ οἶκός μου...ἐνώπιον ὑμῶν; Ὑμεῖς, addressed to the crowd, for in this matter all were to blame, from the High Priest to the pilgrims who encouraged the traffic by purchasing, or the townsfolk who used the Court as a thoroughfare. Πεποιήκατε is more exact than either Mt.'s ποιεῖτε or Lc.'s ἐποιήσατε—the evil had been stopped for the moment, but its

18 ἤκατε αὐτὸν σπήλαιον λῃστῶν. [18]καὶ ἤκουσαν οἱ
ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν
ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος
19 ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. [19]καὶ ὅταν
ὀψὲ ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως.

18 *απολεσουσιν* KM*S$^{\text{sil}}$Δ min$^{\text{mu}}$ | *πας γαρ*] *οτι πας* ADLNXΓΠΣ min$^{\text{pl}}$ Or
19 *οταν* ℵBCKLΔΠ* 28 33 2$^{\text{pe}}$ al$^{\text{pauc}}$] *οτε* ADNXΓΠΣΦ min$^{\text{pl}}$ | *εγινετο* AE^{2}GHV^{2}X 69 al$^{\text{pauc}}$ | *εξεπορευοντο* ABKM*ΔΠ 124 2$^{\text{pe}}$ al$^{\text{nonn}}$ c d r syrr$^{\text{pesh hcl (mg)}}$ arm] *εξεπορευετο* ℵCDEGHM$^{\text{mg}}$NSUVXΓΣΦ min$^{\text{pl}}$ a b f ff k vg syrr$^{\text{sin hcl (txt)}}$ me go aeth

results were enduring. Neither the salesmen nor money-changers were better than λῃσταί—the pilgrims were practically at their mercy, and they did not content themselves with an honest margin of profit. The Talmudic tract on the sale of doves relates how Rabban Simeon ben Gamaliel, finding that the dealers exacted a piece of gold for each bird, insisted that they should be content with a silver piece (J. Lightfoot on Mt. *l.c.*). If this extortion was practised on poor women who came to be purified, what may not have been demanded of wealthy Jews from Rome and the provinces?

18. καὶ ἤκ. οἱ ἀρχιερεῖς κτλ.] For the first time in the Synoptic Gospels the ἀρχιερεῖς are represented as combining with the γραμματεῖς against Jesus. Jo. mentions two earlier occasions on which this coalition existed (Jo. vii. 32 ff., xi. 47, 57); but there can be no doubt that His attack upon the Temple-market and exchange, which contributed largely to the revenues of the Temple, and was under their immediate protection, incensed the priestly aristocracy in the highest degree. Henceforth they took the lead in the conspiracy against the Galilean Prophet, and the Scribes were content to follow; the Elders (Lc., οἱ πρῶτοι τοῦ λαοῦ) were naturally guided by the two professional classes. Ἤκουσαν, the matter came to their ears; the report seems to have been brought by some of their party who were on the spot, for Mt. adds (xxi. 15 ff.) that they saw the Lord working wonders and heard the Hosannas of the Entry repeated by children in the Temple-court. They remonstrated with Him to no purpose, and withdrew to consider plans of revenge.

ἐζήτουν πῶς...ἐφοβοῦντο γὰρ αὐτόν] It was not easy to find the way so long as He had the ὄχλος with Him. The great majority of the people who thronged the Court were not drawn from Jerusalem, where the priestly class were paramount, but from Galilee and from Gentile countries, and a crowd so constituted might be dangerous in their present humour; death by stoning was not impossible even within the Precinct (Jo. x. 31), and might overtake the priests themselves or the Levitical guard (Lc. xx. 6, Acts v. 26, *Ev. Petr.* 10), if they attempted to arrest a popular Prophet.

πᾶς γὰρ ὁ ὄχλος κτλ.] The effect of the Lord's teaching on the populace was the same at the end as at the outset of His work, cf. i. 22. It was still a καινὴ διδαχή, never losing its freshness.

19. καὶ ὅταν ὀψὲ ἐγένετο κτλ.] Mc. states once for all the Lord's practice on each of the first three days of Holy Week; cf. R.V. "every evening He went forth out of the city." Similarly Lc., xxi. 37. Field, *ot. Norv.* ad l., reads ὅτε and ἐξεπορεύετο, and regards ἐξεπ. as = ἐξῆλθεν (Mt.). For ὅταν with the

[20] *Καὶ παραπορευόμενοι πρωὶ εἶδον τὴν συκῆν* 20
ἐξηραμμένην ἐκ ῥιζῶν. [21] *καὶ ἀναμνησθεὶς ὁ Πέτρος* 21
*λέγει αὐτῷ Ῥαββεί, ἴδε ἡ συκῆ ἣν κατηράσω ἐξή-
ρανται.* [22] *καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς Ἔχετε* 22

20 om *πρωι* a c k 21 *εξηρανθη* DLNΔΣ 33 min^{nonn} 22 *εχετε*] pr *ει* ℵD 13 28 33^{corr} 61 69 124 a b i r syr^{sin} arm

ind. cf. iii. 11; the aor. is used in this connexion again in Apoc. viii. 1 (WM., p. 389 note). The day had begun for Jesus and the Twelve *πρωί* (Mt. xxi. 18); it ended *ὀψέ*. Hunger (*v.* 12) and fatigue were forgotten in the work of God (cf. Jo. iv. 31 ff.). Only the approach of the hour for closing the gates and the melting away of the crowd in the Court (cf. Edersheim, *Temple*, p. 116 ff.) induced Him to retire for rest. Ἐξεπ. *ἔξω τῆς πόλεως*, cf. *v.* 11; Mc. omits *εἰς Βηθανίαν* here, but Mt. supplies it, adding *καὶ ηὐλίσθη ἐκεῖ.*

20—25. Conversation on the Withering of the Figtree; the Omnipotence of Faith, Prayer, and Love (Mt. xxi. 19^{b}—22).

20. *παραπορευόμενοι πρωί κτλ.*] In the early light of the next (Tuesday) morning the figtree by the wayside was as conspicuous for its shrivelled leaves as it had been for their freshness the day before. All saw it (*εἶδον*), and marked how the tree was blasted root and branch (*ἐκ ῥιζῶν*). In Mt. the entire incident belongs to the Tuesday morning, and the figtree is withered under the eyes of the Apostles (*ἐξηράνθη παραχρῆμα*), whose astonishment is at once expressed; Augustine's "alio die viderunt alio die mirati sunt" (*de cons.* ii. 131) is certainly not warranted by Mt.'s words. That the tradition has been preserved in a more accurate form by Mc. is scarcely open to doubt; cf. Victor: *ἀκριβέστερον ὁ παρὼν εὐαγγελιστὴς ἀπομνημονεύει τῆς ἱστορίας, ἐν τῇ ἐφεξῆς ἡμέρᾳ λέγων τεθεωρῆσθαι ὑπὸ τῶν μαθητῶν ἐξηραμμένην τὴν συκῆν.* The classical phrase *ἐκ ῥιζῶν* is *ἅπ. λεγ.* in the N. T., but occurs in Job xxviii. 9, xxxi. 12, Ezech. xvii. 9. With *ἐξηρ. ἐκ ῥιζῶν* cf. Job xviii. 16 *ὑποκάτωθεν αἱ ῥίζαι αὐτοῦ ξηρανθήσονται.*

21. *καὶ ἀναμνησθείς κτλ.*] The connexion between the withered tree and the Lord's words on the previous morning flashed at once on Peter's quick thought: cf. xiv. 72 *ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα.* Ῥαββεί: cf. ix. 5, xiv. 45. Κατηράσω: in the light of the event the Lord's words shaped themselves into a *κατάρα* to the recollection of the disciple; see note on *v.* 14. Ἐξήρανται, not *ἐξηράνθη* (Mt., see WM., p. 345)—the enduring effect of the 'curse' was before the eyes of all; cf. *πεποιήκατε*, *v.* 17.

22. *καὶ ἀποκριθείς κτλ.*] The answer is remarkable; the Lord does not explain the lesson to be learnt from the fate of the tree, but deals with a matter of more immediate importance to the Twelve, the lesson to be learnt from the prompt fulfilment of His prayer (*μηκέτι...φάγοι*, *v.* 14). The answer is addressed not to Peter only, but to all.

ἔχετε πίστιν θεοῦ] Sc. *πίστιν* (*τὴν*) *εἰς τὸν θεόν.* The gen. is that of the object, as in *πίστις* Ἰησοῦ (Χριστοῦ), Rom. iii. 22, 26, Gal. ii. 26, &c.; *πίστιν* is anarthrous, as being sufficiently defined by the genitive—'a faith which rests on God.' Compare Jo. xiv. 1 *πιστεύετε εἰς τὸν θεόν.* Elementary as the command may have seemed to be, it was necessary even for professed theists and Jews

23 πίστιν θεοῦ. [23]ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ
τῷ ὄρει τούτῳ Ἄρθητι καὶ βλήθητι εἰς τὴν θά-
λασσαν καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ
24 πιστεύῃ ὅτι ὃ λαλεῖ γίνεται, ἔσται αὐτῷ. [24]διὰ

22 om θεου a c k r 23 αμην] + γαρ ACLXΓΔΠΣΦ min^{pl} q syrr$^{pesh (cod) hcl}$ me go | om οτι 1° ℵD 33 2^{pe} al^{pauc} k arm go aeth | ος αν ειπη] εαν ειπητε 33 syr^{sin} | πιστευση ACDN(XΓ)ΠΣΦ min^{pl} | ο] α ACXΓΠΦ | λαλει ℵB(L)N(Δ)Σ 33 48^{ev} 2^{pe} a k] λεγει ACXΓΠΦ min^{pl} f q vg | γινεται] εσται 2^{pe} | εσται αυτω] + ο εαν ειπη ANXΓΠΣΦ min^{pl} a q syrr$^{pesh hcl}$ arm go το μελλον· ο εαν ειπη γενησεται D b c ff i γενησεται οσα αν ειπη 2^{pe}

(James ii. 14 ff.). Mt. omits θεοῦ (ἐὰν ἔχητε πίστιν, cf. *app. crit.*).

23. ἀμὴν λέγω ὑμῖν] The solemn preface which prepares for a specially important saying (iii. 28, viii. 12, ix. 1, 41, x. 15, 29).

ὃς ἂν εἴπῃ κτλ.] The Twelve were crossing the Mt of Olives; below them, between the mountains of Judaea and the mountains of Moab, lay the hollow of the Dead Sea. 'Faith, cooperating with the Divine Will, could fill yonder bason with the mass of limestone beneath their feet.' The metaphor was in use among the Rabbis; e.g. J. Lightfoot quotes from the Talmud: "he saw Resh Lachish...as if he were plucking up mountains"; a famous master in Israel was known as עֹקֵר הָרִים, 'a rooter up of mountains.' Of the Mt of Olives Zechariah had foretold that when the feet of the LORD stood upon it, the mountain should cleave asunder and the two masses be removed to the north and south (xiv. 4). Standing on Olivet, the Lord may have had this prophecy in His thoughts; but His saying had been uttered before, under the heights of Hermon (Mt. xvii. 20). For another saying of the same type, see Lc. xvii. 6. The teaching is substantially that of ix. 23 (πάντα δυνατὰ τῷ πιστεύοντι); for a practical application to common life see Thpht. *ad loc.*: ὄρος...ἡ ὑπερήφανος γνώμη, ὑψηλή τις οὖσα καὶ σκληρά· ὅστις οὖν ὁρᾷ τὸ τῆς ὑπερηφανίας πάθος ἐνοχλοῦν αὐτῷ...ὁ τοιοῦτος ὀφείλει ἐπιτιμᾶν τῷ ὄρει τούτῳ. Victor's caution is important: δῆλον δὲ ὡς οὐκ ἀχρεῖον τούτων ἕκαστον ἐπαγγέλλεται Χριστός, οὐδὲ οἷον ἐπὶ θαυματουργίᾳ κενῇ...οὔτε γὰρ ὄρος οὔτε δὴ κάρφος ἀχρείως μετακινηθείη ἂν κατὰ δύναμιν θεοῦ, ἐπεὶ μηδὲ αὐτὸς ἀχρείως τὴν συκῆν ἐξήρανεν. Ἄρθητι, βλήθητι: the aorists point to momentary effects, Burton, § 184 (98). Διακριθῇ, Vg. *haesitaverit*, 'hesitate,' 'doubt'; cf. Acts x. 20, xi. 2, Rom. iv. 20, xiv. 23, James i. 6, ii. 2; in these passages διακρίνεσθαι = *secum disceptare* = *dubitare* (Blass)—a sense "apparently confined to the N.T. and later Christian writings" (Mayor on James i. 6, q.v.), where διακρ. "appears as the proper opposite" of πίστις, πιστεύω (SH., *Romans*, p. 115). Πιστεύῃ (see vv. ll.) is more accurate than πιστεύσῃ: faith is regarded as the normal attitude of the heart, not a sudden emotion or isolated act. Faith contemplates the effect as potentially accompanying its exercise (ὃ λαλεῖ γίνεται), though the actual fulfilment may be delayed (Mt. γενήσεται).

St Paul, with this saying in view, recognises the need of something higher than the faith which could move mountains (1 Cor. xiii. 2 κἂν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι). The Lord, however, does not overlook this higher principle, or proclaim a πίστις χωρὶς ἔργων: see *v.* 25.

τοῦτο λέγω ὑμῖν Πάντα ὅσα προσεύχεσθε καὶ αἰ-
τεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν. [25]καὶ 25
ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε
κατά τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς
ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

24 *οσα*] + *αν* (vel *εαν*) A(KN)XΓΠΣΦ min^{pl} | *προσευχεσθε και*] *προσευχομενοι* ANXΓΠΣΦ min$^{omn\ vid}$ arm | *αιτησθε* ΓΠ 1 604 al^{nonn} | *ελαβετε* ℵBCLΔ me] *λαμβανετε* ANXΓΠΣΦ min$^{fere\ omn}$ go] *λημψεσθε* D 1 2^{pe} latt aeth   25 *στηκητε* BEGKM*SUV ΔΠ(Σ)Φ min^{pl} Or *στητε* ℵ | *αφετε* C* | *αφιη* X *αφησει* D min^{perpauc} | *υμων* 2°] + (26) *ει δε υμεις ουκ αφιετε ουδε ο πατηρ υμων ο εν* (*τοις*) *ουρανοις αφησει* (*υμιν*) *τα παραπτωματα υμων* A(CD)EF^{vid}GH(KM)NUVXΓΠΣΦ min^{pl} a b c f ff i m q r vg syrr$^{pesh\ hcl}$ go (om ℵBLSΔ min^{pauc} k l syr^{sin} arm): postea add *λεγω δε υμιν αιτειτε κτλ.* (Mt vii. 7, 8) M min^{nonn}

24. *διὰ τοῦτο λέγω ὑμῖν κτλ.*] A practical instruction based (*διὰ τοῦτο*) on *ὃς ἂν...πιστεύῃ ὅτι ὃ λαλεῖ γίνεται, ἔσται αὐτῷ.* 'Since this is the criterion of success in spiritual things, let it be the constant attitude of your minds when you pray.' *Ὅσα προσεύχεσθε καὶ αἰτεῖσθε*, Mt. *ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ. Προσεύχεσθαι* is used absolutely, or followed by *ἵνα* or *ὅπως* with a clause expressing the desire (xiv. 38, Jas. v. 16), or by *τοῦ* with the inf. (Jas. v. 27); the acc. of the prayer is rare, but cf. Lc. xviii. 21 *ταῦτα προσηύχετο*, Rom. viii. 26 *τί προσευξώμεθα.* As distinguished from *αἰτεῖν* or *αἰτεῖσθαι*, *προσεύχεσθαι* implies a Divine Object of prayer; a *προσευχή* is exclusively a religious act, an *αἴτημα* may be addressed either to God (Phil. iv. 6, 1 Jo. v. 15) or to man (Lc. xxiii. 34); cf. Dan. vi. 7 *ὃς ἂν αἰτήσῃ αἴτημα παρὰ παντὸς θεοῦ καὶ ἀνθρώπου.* On the mid. *αἰτεῖσθαι* see vi. 23, 24. *Ἐλάβετε*, the petition was granted and potentially answered at the moment when it was offered. *Πιστεύετε ὅτι ἐλάβετε καί* = *ἐὰν πιστεύητε ὅ. ἐλ.*, hypothetical imperative for protasis, Burton, § 269. Mt. omits this reference to the realising power of a successful faith, reducing the promise to *πιστεύοντες λήμψεσθε.*

25. *καὶ ὅταν στήκητε προσευχόμενοι κτλ.*] Another condition of effective prayer. The same lesson occurs in another form and setting, Mt. vi. 14; the R. T. adds here from Mt. the converse *εἰ δὲ ὑμεῖς οὐκ ἀφίετε κτλ.* and a few MSS. append Mt. vii. 7 f. As the words stand in the true text of Mc. they possess an individuality which shews that they have not been imported from another context. *Εἴ τι ἔχετε κατά τινος*: cf. Mt v. 23 *ἔχει τι κατὰ σοῦ*, Col. iii. 13 *ἐάν τις πρός τινα ἔχῃ μομφήν. Ἀφίετε* balances *πιστεύετε*; the act of prayer must be accompanied by love as well as by faith. For *στήκειν* see WH., *Notes*, p. 169; for *ὅταν...στήκετε*, cf. WM., p. 388, Burton, § 309, Blass, *Gr.* p. 214. Standing was the normal attitude in prayer (1 K. viii. 14, 22, Neh. ix. 4, Ps. cxxxiv. 2, Jer. xviii. 20, Mt. vi. 5); in the temple-court even the Publican stands, though afar off (Lc. xviii. 11, 13); but kneeling seems to have been preferred on occasions of great solemnity or of distress (1 K. viii. 54, Ezra ix. 5, Dan. vi. 10, Mt. xxvi. 39, Acts vii. 50, xx. 36, xxi. 5, Eph. iii. 14): cf. the story which is told of James 'the Just,' Eus. *H. E.* ii. 23. In the ancient Church kneeling was forbidden during the Great Forty Days and on Sundays (Tert. *de coron.* 3, *can. conc. Nicaen.* 20), and the Eastern Church adheres to

§ F 27 [27]§ *Καὶ ἔρχονται πάλιν εἰς Ἰεροσόλυμα. καὶ ἐν
τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν
οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι,*
28 [28]*καὶ ἔλεγον αὐτῷ Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς,
ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα*

27 *ερχεται* DX b c ff i (k *exiit*) q aeth | om *παλιν* FΦ | *και οι πρεσβ.*] om 1 91 209 + *του λαου* D 28 om *η τις...ποιης* D min$^{\text{perpauc}}$ k | *η τις*] *και τις* ΑΝΧΓΠΣΦ min$^{\text{pl}}$ latt$^{\text{vt pl vg}}$ syrr$^{\text{sin pesh hcl (txt)}}$ arm go aeth | om *ινα τ. ποιης* 2$^{\text{pe}}$ a b syr$^{\text{sin}}$ arm

the practice of standing at prayer (Stanley, *E.C.* p. 195 ff.). The Lord's reference to the contemporary custom imposes of course no ritual order upon the future Church.

ἵνα καὶ ὁ πατὴρ ὑμῶν κτλ.] A reference to the Lord's Prayer, or the early teaching connected with it, cf. Mt. vi. 12, 14 f. This is the only place where the phrase *ὁ πατὴρ ὑμῶν* [*ὁ ἐν τοῖς οὐρανοῖς*] is found in Mc.; *v.* 26 (R. T.) is an interpolation from Mt. Comp. however iii. 35, where the doctrine of a Divine family is implicitly taught. *Παράπτωμα* occurs in the Gospels only here and Mt. vi. 14 f., but it is fairly common in the later books of the LXX. (cf. e.g. Ps. xviii. (xix.) 12, Dan. vi. 4 (5) Th.) and in St Paul. The word, which is coupled with *ἁμαρτία* in Eph. ii. 1, means specifically a 'false step,' a fall from the right course, whilst *ἁμαρτία* is a falling short of the true end or aim; see Trench, *syn.* 16; *παραπτ.* is perhaps preferred in this context because offences against GOD are for the moment placed in the same category with those committed against men, to which the lighter term properly belongs.

27—33. THE AUTHORITY OF JESUS CHALLENGED BY MEMBERS OF THE SANHEDRIN (Mt. xxi. 23—27, Lc. xx. 1—8).

27. *ἔρχονται πάλιν εἰς Ἰ.*] A third visit to the Temple (cf. *vv.* 11, 15)—the day, apparently, Tuesday in Holy Week.

ἐν τῷ ἱερῷ περιπατοῦντος] Probably in the colonnades of the Court of the Gentiles, either in the *στοὰ βασιλική* on the S. side of the Court (see *Recovery*, p. 9) or in the *στοὰ Σολομῶνος* (Jo. x. 23) on the E. side. As He passed along, or at intervals when He was stopped by the crowd, He taught (Mt., *διδάσκοντι*, Lc. *διδάσκοντος αὐτοῦ τὸν λαὸν...καὶ εὐαγγελιζομένου*). While He was teaching, members of each order in the Sanhedrin were seen to approach (Mt. *προσῆλθαν*, Lc. *ἐπέστησαν*). Mt. speaks of two orders only (*οἱ ἀρχ. καὶ οἱ πρεσβ.*), but Lc. agrees with Mc. in adding the Scribes; it is conceivable that the latter, who were our Lord's ordinary opponents, kept in the background on this occasion, since the question concerned the custodians of the Temple rather than the interpreters of the Law. The repeated article (*οἱ...καὶ οἱ...καὶ οἱ*) seems to indicate that those who came were representatives of their respective classes: cf. viii. 31, x. 33. The united action of the three bodies was probably resolved upon in conference the night before; see *v.* 18, note.

28. *ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς*] The question in itself was a reasonable one, and the men who asked it felt that they had a right to do so. The Temple was in their charge, and by forcibly ejecting the vendors whom they allowed, Jesus had laid claim to a superior jurisdiction. They now ask Him publicly to produce His credentials, to state (1) the nature of His authority, (2) the name of the

ποιῇς; [29] ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἐπερωτήσω ὑμᾶς 29
ἕνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποιῶ. [30] τὸ βάπτισμα τὸ Ἰωάνου, ἐξ 30
οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι. [31] καὶ 31

29 ειπεν] pr αποκριθεις ADNXΓΠΣΦ min^{pl} a b f ff i q vg syrr$^{sin\ hcl}$ arm go | υμας]+ καγω (vel και εγω) ℵD(EFH)GMN(SUVX)ΓΣΦ min^{mu} a b f ff i q r vg syrr$^{pesh\ hcl}$ καγω υμας AKΠ min^{pauc} (syr^{sin} arm) go aeth (om καγω BC^{vid}LΔ min^{perpauc} k* me | και ερω υμιν] καγω υμιν ερω LΔ 33 c me και εγω λεγω υμειν D 30 το βαπτισμα] pr ει Δ | το Ιωανου] om το NXΓΠΣΦ min^{pl} | εξ ουρ.] pr ποθεν ην ℵCΦ 33 al^{perpauc} (k) syr^{pesh} the aeth

person from whom He had received it. Ποία, *qualis*, τίς, *quis*; cf. 1 Pet. i. 11 τίνα ἢ ποῖον καιρόν, and see note on xii. 28. With ἐν ἐξ. ποιεῖν cf. ἐν ὀνόματι π. Acts iv. 7. Ἵνα ταῦτα ποιῇς, Mc. only; the words further define the point at issue; even if Jesus had received some measure of authority, was it such as to justify His interference in the control of the Temple? Ταῦτα, notably the expulsion of the licensed salesmen; but the vagueness of the word covers a reference to the whole career of Jesus, which from their point of view had been continually in conflict with lawful authority.

29. ἐπερωτήσω ὑμᾶς ἕνα λόγον] Question is met by question (cf. x. 4, 18); Mt. ἐρωτήσω ὑ. κἀγώ, 'I also on my part have a point to raise.' Ἕνα λόγον, 'just one preliminary matter for consideration'; εἷς neither contrasts the Lord's single question with the two put by the Sanhedrin, nor is it a mere substitute for τις, but points to the simplicity of the issue; the answer to that one question will decide it. Let them answer first (ἀποκρίθητέ μοι), as became the teachers of Israel, and He will then be prepared with His reply (καὶ ἐγὼ ὑμῖν κτλ.).

30. τὸ βάπτισμα τὸ Ἰωάνου κτλ.] The enquiry is pushed a stage further back. Though Jesus had not received His authority from John, John had borne public and repeated testimony to His Divine mission (Jo. i. 26 f., 29 ff., 36). The question of the Sanhedrin therefore resolved itself into a question as to the source of John's teaching (Mt. πόθεν ἦν;). Τὸ βάπτισμα τὸ Ἰωάνου: i.e. the Baptist's work and teaching as a whole, symbolised by its visible expression, cf. Acts i. 22, xviii. 25; for the form βάπτισμα see i. 4, note. Ἐξ οὐρανοῦ, i.e. from God, as the alternative ἐξ ἀνθρώπων shews; cf. Acts v. 38, 39; for the phrase, cf. Jo. iii. 27. The Baptist knew himself to be personally ἐκ τῆς γῆς, and recognised the limitations of his teaching (ἐκ τῆς γῆς λαλεῖ, ib. *v.* 31): but his 'baptism,' his message and its seal, were Divine (Jo. i. 6). Ἀποκρίθητέ μοι: the Lord claims an answer, as from authorised teachers, and men who were acquainted with the facts.

Dr Bruce's use (comm. on Mt. xxi. 23 ff.) of the Lord's question as an antidote to the "notion of church sacraments and orders depending on ordination" is entirely beside the mark. The question refers to the authority of a prophet, not to that of a regular ministry; the latter derives its powers from Christ (Jo. xx. 21) through the hands of men (2 Tim. i. 6); the former, if not directly ἐξ οὐρανοῦ, can only be ἐξ ἀνθρώπων, and therefore futile.

διελογίζοντο πρὸς ἑαυτοὺς λέγοντες Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;
32 [32]ἀλλὰ εἴπωμεν Ἐξ ἀνθρώπων; ἐφοβοῦντο τὸν ὄχλον· ἅπαντες γὰρ εἶχον τὸν Ἰωάνην ὄντως ὅτι

31 διελογιζοντο] προσελογιζοντο ℵ$^{*\,c.b}$ ελογιζοντο AEFHNSUVXΓΣΦ min^{pl} | προς εαυτους] εν εαυτοις 33 | εαν] pr τι ειπωμεν DΦ 13 28 69 124 346 2^{pe} a b c ff i (k) (r) | ερει] λεγει υμιν (sic) D (arm^{vid}) | om ουν AC*LMSXΔ min^{nonn} a b c d ff k q syr^{sin} 32 αλλα] εαν D min^{nonn} q vg + εαν min$^{vix\,mu}$ b f ff r vg (syrr) arm | εφοβουντο] φοβουμεθα (D)NΣ 13 28 69 124 2^{pe} al^{pauc} a b f ff i q vg^{codd} arm | οχλον ℵBCNΣΦ 33 106 syr$^{hcl\,(mg)}$] λαον ADLXΓΔΠ min^{pl} | ειχον] εχουσιν Σ ηδεισαν D 2^{pe} a b c f ff i k q arm | οντως οτι προφητης ην ℵ^{c}BCL 13 69 346] οντως ως προφητην Δ theb οτι οντως (vel αληθως) προφ. ην A(D)XΓΠΦ min^{pl} latt$^{vt\,pl\,vg}$ syrr$^{pesh\,hcl}$ me go om οντως ℵ*NΣ 1 28 124 2^{pe} al^{pauc} c k syr^{sin} arm aeth

31. *διελογίζοντο πρὸς ἑαυτούς*] Mt. *δ. ἐν ἑαυτοῖς*, Lc. *συνελογίσαντο πρὸς ἑ.* The Marcan phrase occurs in viii. 16, where *πρὸς ἑ.* probably = *πρὸς ἀλλήλους*. In the present instance conference was scarcely possible, and Mt.'s *ἐν ἑαυτοῖς* probably gives the true sense, cf. Mc. ii. 6, 8. The same thought flashed across the minds of all; they realised that there was no way of escape but one. Bede: "viderunt quod utrumlibet horum responderint in laqueum se casuros, timentes lapidationem, sed magis timentes veritatis confessionem."

ἐὰν εἴπωμεν Ἐξ οὐρανοῦ κτλ.] To acknowledge the Divine mission of John was to charge themselves with unbelief in having as a class rejected his baptism (Lc. vii. 30), and to give an advantage to their Questioner which He would not be slow to use (*ἐρεῖ Διὰ τί κτλ.*). They do not appear to have seen the real drift of the Lord's question, or the direct answer which the reply *Ἐξ οὐρανοῦ* would give to their own. For *πιστεύειν* with dat. cf. Gen. xv. 6 *ἐπίστευσεν Ἀβρὰμ τῷ θεῷ*, Jo. v. 46 *εἰ γὰρ ἐπιστεύετε Μωυσεῖ*, xiv. 11 *πιστεύετέ μοι*, 1 Jo. v. 10 *ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν*. As distinguished from *πιστεύειν ἐν* (*εἰς*, *ἐπί*), *πιστεύειν τινί* regards faith as placed in the word of another rather than in his person.

32. *ἀλλὰ εἴπωμεν κτλ.*] "Shall we then say 'Of men'?—they feared the crowd." The normal construction is given by Mt. (*ἐὰν δὲ εἴπωμεν...φοβούμεθα τ. ὄ*); in Mc. the protasis takes the form of a question, and the apodosis disappears, the Evangelist supplying its place by narrative (WM., p. 725, Blass, *Gr.* p. 280). On the deliberative subjunctive cf. xii. 14, and WM., p. 356. Lc. specifies the fear which was uppermost in their minds: *ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς*. From Jo. viii. 57 it is clear that even within the Precinct the danger was a real one, if the susceptibilities of a Jewish crowd were aroused. A denial of John's Divine mission might be treated by his adherents as blasphemy, since it would amount to an attribution to man of words which were held to be of the Holy Ghost.

ἅπαντες γὰρ εἶχον κτλ.] 'For as to John, all really held that he was a prophet' (cf. WM., p. 781). Mt. has softened this rough note into *ὡς προφήτην ἔχουσιν τὸν Ἰ.*, whilst Lc. abandons *ἔχω* (*πεπεισμένος γάρ ἐστιν* (sc. *ὁ λαὸς*) *Ἰωάνην προφήτην εἶναι*). For *ἔχειν* 'to regard' cf. Lc. xiv. 18, Acts xx. 24, Phil. ii. 29, Blass, *Gr.* pp. 226, 241. *Ὄντως ὅτι* is not = *ὅτι ὄντως* (cf. ix. 1, note), but the adverb is to be taken with *εἶχον*—the people were seriously impressed with a con-

προφήτης ἦν. [33]καὶ ἀποκριθέντες τῷ Ἰησοῦ λέ- 33
γουσιν Οὐκ οἴδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς
Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
[1]Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν Ἀμ- 1 XII.
πελῶνα ἄνθρωπος ἐφύτευσεν, καὶ περιέθηκεν φραγμὸν

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33 ο Ιησους] + (vel pr) αποκριθεις (AD)EFGH(KM)SUVX(Π)Φ min$^{\text{pl}}$ b ff (i q vg) syrr$^{\text{sin hcl}}$ arm go aeth | εις ποιαν εξουσιαν D XII 1 λαλειν ℵBGLΔ 1 13 69 118 124 346 d f ff i q vg syrr$^{\text{sin pesh hcl(mg)}}$ aegg] λεγειν ACDNXΠΣΦ min$^{\text{pl}}$ k syr$^{\text{hcl(txt)}}$ go + και λεγειν arm (cf. b c)

viction of John's prophetic character. His martyrdom had perhaps deepened the reverence which was entertained for him by the thousands who had received his baptism. He had seemed to fulfil a long cherished hope (cf. i. 5, note); to suggest that the confidence of the people had been misplaced would rouse a dangerous storm. Ὄντως occurs here only in Mc.; Lc. uses it twice, Jo. once, St Paul six times; in the LXX. it is rare, but well distributed (Num.^{1}, 3 Regn.^{1}, Sap.^{1}, Jer.^{2}).

33 ἀποκριθέντες τῷ Ἰησοῦ κτλ.] They saved themselves from the dilemma by a disgraceful profession of ignorance. The Lord does not go behind their answer, or expose its disingenuousness; it was enough that it released Him from His undertaking to reply to their challenge (*v.* 29). If they could not tell, the compact had fallen through; and He refuses accordingly to fulfil His part (οὐδὲ ἐγὼ λέγω ὑμῖν). His position was unassailable, and they left Him without a word. Οὐδέ takes up οὐκ in the answer of the Sanhedrin: for a somewhat similar use cf. Mt. vi. 15, 'Jo.' viii. 11. Victor: οὐκ εἶπεν Οὐκ οἶδα, ἀλλ' Οὐ λέγω· ἀντὶ τοῦ Οὐκ ἠβουλήθητε τὸ ἀληθὲς εἰπεῖν· οὐδὲ τῆς παρ' ἐμοῦ τεύξεσθε ἀποκρίσεως. ἢ καὶ οὕτως· Οὐ δύνασθε οὐδὲ ὑμεῖς περὶ ἐμοῦ ἀκούειν ὅστις εἰμί, ἐπεὶ τὸν μάρτυρα οὐ δέχεσθε ὃς ἦλθεν εἰς μαρτυρίαν.

XII. 1—12. THE HUSBANDMEN AND THE HEIR. (Mt. xxi. 33—46, Lc. xx. 9—19.)

1. ἤρξατο...ἐν παραβολαῖς λαλεῖν] A new commencement was made of parabolic teaching, addressed to the Sanhedrists (αὐτοῖς), and intended to expose the true character of their hostility. Ἐν παραβολαῖς, cf. Ps. lxxvii. (lxxviii.) 2 (=בְּמָשָׁל), Mt. xiii. 3, 10, 13, 34 f., xxii. 1, Mc. iii. 23, iv. 2, 11, Lc. viii. 10. Lc., who with Mc. relates but one parable in this context, changes the phrase (ἤρξατο...λέγειν τὴν παραβολὴν ταύτην): Mt. on the other hand, who has already recorded the parable of the 'Two Sons' (*vv.* 28—32), begins Ἄλλην παραβολὴν ἀκούσατε. On the connexion of this parable with the foregoing narrative cf. Victor: ἡ παραβολὴ δηλοῖ ὅτι μὴ μόνον περὶ τὸν Ἰωάννην ἠγνωμονήκασιν, ἀλλὰ καὶ περὶ αὐτὸν τὸν κύριον, ἀρξάμενοι ἀπὸ τοῦ οἰκέτου, προελθόντες δὲ ἐπὶ τὸν δεσπότην.

ἀμπελῶνα ἄνθρωπος ἐφύτευσεν] Mt. ἄνθρ. ἦν οἰκοδεσπότης ὅστις κτλ. He was not simply the owner of a vineyard, but a master who had slaves at his command (*v.* 2 ff.; cf. Mt. xiii. 27, Lc. xiv. 21). The land of Israel was a land of the vine (Gen. xlix. 11, Deut. viii. 8), and the planting of vineyards was one of the cares of the prudent householder (Deut. xxviii. 30, 39). The vineyard had become a recognised symbol of Israel itself, as the covenant people (Ps. lxxx. 8 f., Isa. v. 2 ff., Jer. ii. 21), and it was impossible for

καὶ ὤρυξεν ὑπολήνιον καὶ ᾠκοδόμησεν πύργον, καὶ
2 ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. [2] καὶ

1 εξεδοτο B^{3}D(F^{2}H)NXΓΔΠΣΦ min$^{\text{fere omn}}$

the members of the Sanhedrin or for the better-taught among the crowd to mistake the drift of the parable (see *v.* 12). The imagery and even the language is largely derived from Isa. *l.c.* (ἀμπελὼν ἐγενήθη...καὶ φραγμὸν περιέθηκα...καὶ ᾠκοδόμησα πύργον...καὶ προλήνιον ὤρυξα...καὶ ἔμεινα τοῦ ποιῆσαι σταφυλήν). Ἀμπελών, a word chiefly found in the later Gk., is common in the LXX., where it usually represents כֶּרֶם. For φυτεύειν ἀμπ. (נָטַע כ״) see Gen. ix. 20, Deut. xx. 6, xxviii. 20, 39, Am. v. 11, Zeph. i. 13, Isa. xxxvii. 30, lxv. 21, Ezech. xxviii. 26, 1 Macc. iii. 56, 1 Cor. ix. 7; the Vg. *vineam pastinavit* is more realistic: "dug and trenched the ground (to receive the vines)"; cf. *novellavit* (k).

περιέθηκεν φραγμόν] As a protection partly against human depredators, partly against wild animals (Ps. lxxix. (lxxx.) 13 f. ἵνα τί καθεῖλες τὸν φραγμὸν αὐτῆς καὶ τρυγῶσιν αὐτὴν πάντες οἱ παραπορευόμενοι;...ἐλυμήνατο αὐτὴν σῦς ἐκ δρυμοῦ καὶ ὄνος ἄγριος κατενεμήσατο αὐτήν). For φραγμός see Num. xxii. 24 (ἔστη ἐν ταῖς αὔλαξιν τῶν ἀμπέλων φραγμὸς ἐντεῦθεν καὶ φ. ἐντ.), Lc. xiv. 23, Eph. ii. 14. Lc. omits περιέθηκεν...πύργον.

ὤρυξεν ὑπολήνιον] Mt. ὤρυξεν ἐν αὐτῷ ληνόν. The ληνός, *torcular*, is properly the trough which receives the grapes, and where they are trodden (cf. Num. xviii. 30, Prov. iii. 10, Sir. xxx. 25 (xxxiii. 16), Isa. lxiii. 3, Thren. i. 15). It was usually excavated in the rock, see Moore on Jud. vi. 11 and cf. Joel i. 17. The vat was furnished with a προλήνιον (Isa. v. 2, cf. lxiii. 3) under which was the ὑπολήνιον, *lacus* (Joel iii. (iv.) 13, Hagg. ii. 17 (16), Zach. xiv. 10, Isa. xvi. 10 οὐ μὴ πατήσουσιν οἶνον εἰς τὰ ὑπολήνια = יֶקֶב), into which the juice ran. Mc. adheres to Isa. v. in referring to the יֶקֶב, but does not follow the LXX. rendering.

ᾠκοδόμησεν πύργον] Such towers were built in exposed places to protect cattle and vines (cf. 2 Chron. xxvi. 10, Mic. vi. 8, Isa. *l.c.*), and for the convenience of the herdsmen and ἀμπελουργοί: similar structures may still be seen among the terraced hills about Hebron. On such traces of the former culture of the vine in Palestine see G. A. Smith, pp. 81, 208.

The patristic interpretation of these details is not quite consistent; e.g. Hilary sees "in turri eminentiam legis... ex qua Christi speculari posset adventus," whilst Jerome comments: "*turrim*, haud dubie quin templum": cf. Thpht.: φραγμὸς δὲ ὁ νόμος...πύργος δὲ ὁ ναός.

ἐξέδετο αὐτὸν γεωργοῖς] The owner, living at a distance, instead of employing his own slaves to work the vineyard, let it out to local cultivators, who were required to pay the rent in kind. In Palestine "such leases were given by the year or for life; sometimes the lease was even hereditary" (Edersheim, *L. and T.* ii. p. 423). This use of ἐκδίδοσθαι does not seem to occur in the LXX., but it is common in class. Gk.; for a close parallel see Plat. *legg.* 806 D γεωργίαι δὲ ἐκδεδομέναι δούλοις ἀπαρχὴν τῶν ἐκ τῆς γῆς ἀποτελοῦσιν ἱκανὴν ἀνθρώποις ζῶσι κοσμίως. On the form ἐξέδετο see WH., *Notes*, p. 167, W-Schm., p. 121. The tenants are γεωργοί here in Mt., Mc., Lc.; Lc. uses ἀμπελουργός in xiii. 7, but apparently in reference to the hired slave working under a master who is from time to time on the spot. Γεωργία as the wider word may include ἀμπελουργία, cf. Gen. ix. 20 ἤρξατο Νῶε ἄνθρωπος γεωργὸς γῆς, καὶ ἐφύτευσεν ἀμπελῶνα. On the other hand the words can be ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν

2 ινα...αμπελωνος] ινα απο του καρπου του αμπ. δωσουσιν αυτω D latt$^{vt\,pl}$ (syr^{sin}) παρα των γ. λαβη] λ. παρ αυτων 33 604 2^{pe}

contrasted, as in Jer. lii. 16, where the ploughmen and the vine-dressers are regarded as two distinct classes.

καὶ ἀπεδήμησεν] The owner, having let his land, went into foreign parts (Vg. *peregre profectus est*); Lc. adds that his absence was a prolonged one (*χρόνους ἱκανούς*). *Ἀποδημεῖν*, *ἀπόδημος* in the N. T. are limited to the Synoptists, occurring, besides this context, in Mt. xxv. 14 f., Mc. xiii. 34, Lc. xv. 13: St Paul has *ἐκδημεῖν* in 2 Cor. v. 6 ff., where it is contrasted with *ἐνδημεῖν*, as Xenophon contrasts *ἀποδημεῖν* with *ἐπιδημεῖν* (*Cyr.* vii. 5. 69). The God of Israel is represented in the light of an absentee proprietor. Origen (*in Mt.*) explains: *ἀποδημία τοῦ δεσπότου ὅτι Κύριος ὁ συνὼν αὐτοῖς ἐν νεφέλῃ ἡμέρας καὶ στύλῳ νυκτὸς ἕως αὐτοὺς καταφυτεύσει εἰσαγαγὼν εἰς ὄρος ἅγιον αὐτοῦ...οὐκέτι αὐτοῖς ἐπεφαίνετο.* The gradual withdrawal of visible interpositions, ending in the suspension of the gift of prophecy, had borne this aspect in the eyes of the nation (cf. e.g. Jer. xiv. 8), and the absence was real in the case of the dishonest teachers and unbelieving priesthood who were now the leaders of Israel. But, however prolonged, it was as yet but an *ἀποδημία*, not a dereliction, not an abandonment of the Divine claim upon Israel's allegiance. Even the temporary withdrawal had a gracious purpose; comp. the remark of Jerome: "abire videtur a vinea ut vinitoribus liberum operandi arbitrium derelinquat." Cf. Bengel: "invenitur tempus divinae taciturnitatis ubi homines agunt pro arbitrio"; and see Mc. iv. 26 ff.

2. *καὶ ἀπέστειλεν κτλ.*] The demand was not made till the vintage came; Mt. *ὅτε...ἤγγισεν ὁ καιρὸς τῶν καρπῶν* (cf. xi. 13). Τῷ *καιρῷ*, dative of the point of time, cf. WM., p. 373 f. Origen: *ὁ χρόνος ἦν τῶν προφητῶν ἀπαιτούντων τὸν καρπόν.* On the mission of the Prophets see Isa. vi. 8, Jer. xxv. 4. The title *δοῦλος Κυρίου* is first given to Moses (Jos. xiv. 7, Ps. civ. (cv.) 26) and Aaron (Jos. xxiv. 29); it is borne by David (2 Regn. iii. 18, vii. 4 ff.); and ultimately becomes the formal style and title of the prophet (Am. iii. 7, Zech. i. 6, Jer. vii. 25, xxv. 4, &c.). In Mt. groups of *δοῦλοι* are sent twice (*vv.* 34, 36); in Mc. each servant receives a separate mission, and there are many such (*δοῦλον...πάλιν ἄλλον δοῦλον...καὶ ἄλλον...καὶ πολλοὺς ἄλλους*), whilst Lc. stops, but perhaps without any special purpose, at the third (*δοῦλον...ἕτερον...τρίτον*). The groups in Mt. may be taken to represent successive periods of prophetic energy, whilst the reference to individuals in Mc. and Lc. accentuates the distinctness of the message entrusted to each true prophet. Or, as Thpht. suggests, each of the successive messengers may represent a prophetic era: *δοῦλον ἕνα τάχα τοὺς περὶ τὸν Ἠλίαν προφήτας...δεύτερον δὲ...τοὺς περὶ Ὡσῆε καὶ Ἠσαίαν...τρίτον δὲ ...τοὺς ἐν τῇ αἰχμαλωσίᾳ.* Comp. Origen on Mt. t. xvii. 6.

ἵνα...λάβῃ κτλ.] Whatever the form of the message, its general purpose was one and the same—that the owner might receive (Mt. *λαβεῖν*) his due. *Ἀπὸ τῶν καρπῶν*, the portion of the fruit which by agreement belonged to the owner, cf. WM., p. 463 (67) = *τοὺς καρποὺς αὐτοῦ* (Mt.). For the interpretation see *v.* 17 *ἀπόδοτε...τὰ τοῦ θεοῦ τῷ θεῷ.* In one sense God claims all, in another only a part; cf. Bengel: "pars fructuum colonis concessa."

3 τοῦ ἀμπελῶνος· [3]καὶ λαβόντες αὐτὸν ἔδειραν καὶ
4 ἀπέστειλαν κενόν. [4]καὶ πάλιν ἀπέστειλεν πρὸς
αὐτοὺς ἄλλον δοῦλον, κἀκεῖνον ἐκεφαλίωσαν καὶ
¶ f 5 ἠτίμασαν.¶ [5]καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες οὓς

3 και λαβ.] οι δε λαβ. ACNX(Γ)ΠΣΦ min$^{\text{pl}}$ | κενον] + προς αυτον D a b ff 4 om παλιν X the | om εκεφαλιωσαν...κακεινον (2°) syr$^{\text{sin}}$ | εκεφαλιωσαν και ℵBL] εκεφαλαιωσαν και ACDNΣΦ rell min$^{\text{omn vid}}$ arm κεφαλαιωσαντες 1 28 91 118 299 604 2$^{\text{pe}}$ pr λιθοβολησαντες ACNXΓΠΣΦ 604 min$^{\text{pl}}$ syrr$^{\text{pesh hcl}}$ go aeth | ητιμασαν (vel ητιμησαν) ℵB(D)L 33 latt aegg] απεστειλαν ητιμωμενον (vel ητιμασμενον) ACNXΓΠΣΦ min$^{\text{pl}}$ syrr$^{\text{pesh hcl}}$ arm go aeth 5 και 1°] + παλιν ANXΓΠΣΦ min$^{\text{pl}}$ f q vg syrr$^{\text{pesh hcl}}$ arm go | om ους μεν...αποκτ. k r$^{\text{vid}}$ | ους μεν...ους δε ℵBLΔ 1 33 2$^{\text{pe}}$ al$^{\text{nonn}}$] ους μεν...αλλους δε D ους μεν...τους δε Φ τους μεν...τους δε ACNXΓΠΣ min$^{\text{pl}}$

3. καὶ...ἔδειραν καὶ ἀπέστειλαν κενόν] Δέρειν in the LXX. has its original meaning "to flay," but in the N.T. it is used only in the sense of "beating severely" or "scourging" (cf. xiii. 9, Lc. xii. 47 f., xxii. 63, Jo. xviii. 23, Acts v. 40, xvi. 37, xxii. 29), which it bears frequently in the comic poets (cf. Ar. *Vesp.* 485 ἤ δέδοκταί μοι δέρεσθαι καὶ δέρειν δι' ἡμέρας, *Ran.* 619 μαστιγῶν, δέρων, στρεβλῶν). The first slave is let go after his beating, but without that which he had come for, 'empty-handed'; for this use of κενός cf. Job xxii. 9, Lc. ii. 53. The repetition of λαβεῖν, ἀποστεῖλαι is remarkable; the servant, instead of taking anything, is taken; sent to receive, he is sent back empty. It is difficult to decide whether the play on these words is intentional, or due to the simplicity of the style of the common tradition; in favour of the second explanation it may be noted that this feature is most noticeable in Mc.

4. κἀκεῖνον ἐκεφαλίωσαν κτλ.] The second met with worse usage. Ἐκεφαλίωσαν (R. T. ἐκεφαλαίωσαν, see vv. ll.) corresponds to Mt.'s ἐλιθοβόλησαν, and possibly to Lc.'s τραυματίσαντες, Vg. *in capite vulneraverunt*. Κεφαλιοῦν is ἅπ. λεγ. in Gk. literature (cf. Lob. *Phryn.* p. 95), but formed quite regularly from κεφάλιον, a dim. which occurs in late writers; comp. γναθοῦν, 'to hit on the cheek.' Unfortunately the Sinaitic Syriac fails us in this verse, and the O. L. MS. *k*, which treats the verb as = ἐκεφάλισαν or ἀπεκεφάλισαν (*decollaverunt*), leaves us in doubt as to its reading. But the sense seems to be practically determined by the following words. This servant was not put to death—the fate of the next (*v.* 5)—but grossly insulted by being knocked about the head (Vg. *in capite vulneraverunt*): cf. xv. 19. Euth.: ἀντὶ τοῦ 'τὴν κεφαλὴν συνέτριψαν.' Field (*ot. Norv.* ad l.), who retains ἐκεφαλαίωσαν, supposes that Mc. "adopted a known word in an unknown sense in preference to ἐκεφάλωσαν, of which both sound and sense were unknown." Καὶ ἠτίμασαν: in this and other ways they heaped contumely upon him; for this use of ἀτιμάζειν cf. 2 Regn. x. 5, Acts v. 40, 41.

5. κἀκεῖνον ἀπέκτειναν κτλ.] From insult the γεωργοί proceeded on the next occasion to murder; and so matters went on for a long time, each servant who was sent suffering death or maltreatment at their hands. Καὶ πολλοὺς ἄλλους, sc. ἐκάκωσαν, or the like; cf. WM., p. 728. Οὓς μέν...οὓς δέ: cf. iv. 4, and see WM., p. 130. Δέροντες: see *v.* 3 note. Ἀποκτεννύντες (not

δὲ ἀποκτεννύντες. [6]ἔτι ἕνα εἶχεν, υἱὸν ἀγαπητόν· 6
ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι
Ἐντραπήσονται τὸν υἱόν μου. [7]ἐκεῖνοι δὲ οἱ γεωργοὶ 7
πρὸς ἑαυτοὺς εἶπαν ὅτι Οὗτός ἐστιν ὁ κληρονόμος·

5 *αποκτεννυντες* (ℵ^{c})B(L) min^{pauc}] *αποκτεννοντες* ℵ*ACDE(FGHKN)UV(X)Γ(Π)Σ(Φ) 604   6 *ετι...εσχατον novissimum misit filium* k | *ετι*] *ετι ουν* ACDNXΓΠΣΦ min^{pl} q vg syr^{hel} *υστερον δε ετι* 13 28 69 124 346 604 c^{scr} (2^{pe}) | *υιον εχων* NXΓΠΣΦ min^{pl} | *αγαπητον*] + (vel pr) *αυτου* ANXΓΠΣΦ (1 13 28 69 124 299) al^{pl} syr^{hel} go | *αυτον*] pr *και* ACNX*ΓΠΣΦ min^{pl} syr^{hel} go *κακεινον* D | *εσχατον προς αυτους* ℵBCLΔ 13 69 al^{nonn}] *προς αυτ. εσχ.* ANXΓΠΣΦ al^{pl} om *εσχατον* syr^{sin} om *προς αυτους* D a ff i k q | *οτι*] om LNΔΣ 33 al^{nonn} c k *ισως* min^{pauc} a b syrr$^{sin\ pesh}$ arm   7 *εκεινοι δε οι γ.*] *οι δε γ.* D a b ff i k vg arm the aeth + *ιδοντες* (vel *θεασαμενοι*) *αυτον* (+ *ερχομενον*) NΣ (13 28 69 124 604 al^{nonn} syr$^{hel(mg)}$ arm) | *ο κληρ.*] pr *ο υιος αυτου* (Δ) syr^{sin}

-κτέννυντες, as WH., cf. WSchm., p. 128) is a very rare form but "probably right" here (WH., *Notes*, p. 169). For O.T. parallels see 1 Kings xviii. 13, xxii. 27, 2 Chron. xxiv. 20 ff., xxxvi. 15 f., Neh. ix. 26 (*τοὺς προφήτας σου ἀπέκτειναν*), Jer. xliv. (xxxvii.) 15 (*ἐπάταξαν αὐτόν*); and cf. Lc. vi. 23, xiii. 34, Acts vii. 52, 1 Thess. ii. 15, Heb. xi. 36 ff., Apoc. xvi. 6, xviii. 20 ff.

6. *ἔτι ἕνα εἶχεν κτλ.*] One remained whom the owner could send, and he was not a slave, but his own son. *Υἱὸν ἀγαπητόν*: Lc. *τὸν υἱ. τὸν ἀγαπ.*, Mt. *υἱὸν αὐτοῦ*. On *υἱὸς ἀγαπητός* see i. 11, note. The one and only Son is contrasted sharply with the many servants (*πολλοὺς...ἕνα..ἀγαπητόν*), cf. Heb. i. 1, 2, iii. 5, 6. He had been reserved to the end (*ἔσχατον*, cf. *ἐπ' ἐσχάτου* Heb. i. 2). The mission of the Son marked, from the N.T. standpoint, the fulness of time (Gal. iv. 4), synchronising with the completion of the ages (Heb. ix. 26).

λέγων ὅτι Ἐντραπήσονται κτλ.] Lc. qualifies *ἐντρ.* by prefixing *ἴσως*. But to the owner any other result was inconceivable, and the parable sets forth the improbability, from the human point of view, of such an issue as the Incarnation actually had; cf. Thpht.: *ἐντρ., τὸ εἰκὸς λέγων*, Bengel: "exprimitur quid facere debuerint." *Ἐντρέπεσθαί τινα*, *revereri aliquem*, is a late construction; classical writers use the gen. of the person for whom respect is felt. For other exx. of the acc. cf. Sap. ii. 10, Lc. xviii. 2, Heb. xii. 9.

7. *ἐκεῖνοι δὲ οἱ γεωργοί κτλ.*] *Ἐκεῖνοι* (which is wanting in Mt., Lc.) points back to the picture already drawn of the men: "those husbandmen, being such as we know they were." *Πρὸς ἑαυτοὺς εἶπον*, Mt. *εἶπον ἐν ἑαυτοῖς*, Lc. *διελογίζοντο πρὸς ἀλλήλους*: with Mc.'s *πρὸς ἑ.* cf. xi. 31. Lc. has clearly given the general sense: when the heir was seen making his way to the vineyard at vintage time, a hurried consultation was held, and the resolution taken to destroy him.

οὗτός ἐστιν ὁ κληρονόμος] So Mt. Mc. Lc. There is perhaps a reference to Gen. xv. 3, 4; the earlier messengers were but *δοῦλοι* and had no personal interest in the estate: the *υἱὸς ἀγαπητός* is sole heir. Cf. Heb. i. 2 *υἱῷ ὃν ἔθηκεν κληρονόμον πάντων*, where see Westcott's note. Elsewhere in the N.T. the word is used only in reference to the adopted sons of the Divine family; cf. Jas. ii. 5, Rom. iv. 13, viii. 17, Gal. iii. 29, iv. 1, 7, Tit. iii. 7, Heb. vi. 17, xi. 17; cf. the use of *κληρονομεῖν supra*, x. 17, and of *κληρονομία* in Gal. iii. 18, Eph. i. 14 &c. To the only Son belongs, however, an

δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κλη-
8 ρονομία. [8]καὶ λαβόντες ἀπέκτειναν αὐτόν, καὶ
9 ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος. [9]τί ποιήσει
ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει

8 *εξεβαλον* (*-λαν* B) *αυτον*] om *αυτον* LXΔ al min^{pl} b k vg arm 9 *τι...αμπελωνος*] *tunc dominus indignatus veniet* k | *τι*]+*ουν* ℵACDNXΓΔΠΣΦ min$^{omn\,vid}$ a b c ff i q vg syrr$^{pesh\,hcl}$ arm

unique heirship based on His unique sonship: He is *ὁ κληρονόμος* by virtue of the Eternal Generation. *Δεῦτε ἀποκτείνωμεν αὐτόν*, Gen. xxxvii. 20, LXX., the words of Joseph's brethren at Dothan. The Beloved Son was the Joseph of His own generation (cf. Gen. xxxvii. 3, 4).

καὶ ἡμῶν ἔσται ἡ κληρονομία] The inheritance to which the parable refers is the vineyard, i.e. Israel (Ps. xxvii. (xxviii.) 9, xxxii. (xxxiii.) 12, &c.). The Lord had claimed it for Himself, and even the partial response He received had awakened the jealousy of its rulers, and led to His death, which was due to a desperate effort on their part to recover their failing power over the people. They were in fact His murderers (*ἀπέκτειναν αὐτόν*), though they were compelled to leave the execution in the hands of Gentiles (Acts ii. 23, 36, iii. 15, 1 Thess. ii. 15).

8. *καὶ ἐξέβαλον αὐτὸν ἔξω τ. ἀμπ.*] In Mt. and Lc. the casting out precedes the death (Mt. *λαβόντες αὐτὸν ἐξέβαλον... καὶ ἀπέκτειναν*, Lc. *ἐκβαλόντες...ἀπέκτειναν*): in Mc. it seems to follow; but such details can scarcely be pressed. According to the imagery of the parable, casting forth from the vineyard is excommunication, formal or practical. In Jerusalem a follower of Jesus had been excommunicated some months before this (Jo. ix. 22, 34), and even if the Jerusalem synagogues had not dared to extend the sentence to the Master, He was treated as excommunicate when He was condemned as a blasphemer, and handed over for punishment to the civil power. Origen: *ὅσον ἐφ' ἑαυτοῖς ἀλλότριον αὐτὸν εἶναι ἔκριναν καὶ τοῦ ἀμπελῶνος καὶ τῶν γεωργῶν, ἡνίκα κατεψηφίζοντο αὐτοῦ τὴν πρὸς θάνατον ψῆφον.* His crucifixion outside the gate of the Holy city (Jo. xix. 17) symbolised this virtual expulsion from the community of Israel; cf. Heb. xiii. 12, 13.

9. *τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος;*] What is the next step which the owner (for *κύριος* = בַּעַל, cf. Lc. xix. 33) will take? He has no messenger remaining; his only son is dead: his servants are dead or their efforts have failed. Will he abandon his just claims and submit besides to outrage of the grossest kind? The answer is clear: he will come in person to chastise and eject the men who have done this. In Mt. this answer is put into the mouth of the audience, whether the Sanhedrists or the people; in Lc. the Lord answers His own question, and voices among the audience exclaim *Μὴ γένοιτο*, betraying their consciousness of the meaning of the parable; Mc. leaves the answer unassigned, but seems to treat it as part of the Lord's own teaching. The divergence is interesting. In Mc. we probably have the nucleus from which the two later accounts have grown; certainly it is difficult to suppose that Mt. xxi. 41 can have been uttered by the audience (Euth.: *ἄκοντες προφητεύουσι καὶ αὐτοὶ τὸ μέλλον*), though the words of Christ may well have awakened a

τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
[10]οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε Λίθον ὃν ἀπεδοκίμασαν 10
οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν

9 τους γεωργους] + τουτους (vel εκεινους) C^2(GNΣ) (1) 33 al$^{\text{nonn}}$ (syrr$^{\text{sin posh hcl}}$ arm aeth) 10 εγνωτε 604

response in their consciences and thus have become in a sense their own.

ἐλεύσεται καὶ ἀπολέσει κτλ.] Sc. *ὁ κύριος τοῦ ἀμπελῶνος*. The owner's coming will bring destruction upon the murderers, and the vineyard will be let (δώσει = ἐκδώσεται, Mt.) to other occupiers such as may be ready to pay him their yearly dues (Mt. only, *οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν*). The parable at this point becomes a scarcely veiled prophecy of the Divine visitation of wrath which befell Jerusalem, the call of the Gentiles, and the fruitfulness and permanence of the Catholic Church. Origen, followed by most of the ancient interpreters, explains *ἄλλοις* as referring to the Apostles (cf. 1 Cor. iii. 6 ff.); but a wider reference seems preferable—the 'other husbandmen' are the rulers and guides of the Church throughout her generations. For *ἔρχεσθαι* in reference to Divine visitations cf. Ps. xcv. (xcvi.) 13, Amos v. 17, Enoch i. 9 (Jude 14); for another view of the substitution of the Gentile for the Jew, see Mt. viii. 11 f., xxi. 19, and esp. Rom. xi. 17 ff., where addressing Gentiles St Paul points out that their tenure of the privilege which the older Israel had for the time forfeited is conditional upon a continued response to the Divine call (*vv.* 21, 23); cf. Jerome *in Mt.*: "locata est autem nobis vinea, et locata ea conditione ut reddamus Domino fructum temporibus suis."

10. *οὐδὲ τὴν γραφὴν ταύτην κτλ.*] R. V. "Have ye not read even this scripture?" For *οὐδέ* 'not even' in a question cf. Lc. vi. 3, xxiii. 40. Mt. has here *οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς*; Lc., who takes the question as an answer to a *μὴ γένοιτο* from the crowd, *Τί οὖν ἐστιν τὸ γεγραμμένον τοῦτο;* *Γραφή* is a portion of Scripture, as in xv. 28, Jo. vii. 38, 42, xix. 37 (*ἑτέρα γραφή*), 2 Tim. iii. 16 (*πᾶσα γραφή*), and almost always when the sing. is used; see Lightfoot on Gal. iii. 22. The passage was one in common use—hence *οὐδέ*: could it be that these students and teachers of the Scriptures were not acquainted even with the commonplaces of Holy Writ?

λίθον ὃν ἀπεδοκίμασαν, κτλ.] Ps. cxvii. (cxviii.) 22, 23, an exact quotation from the LXX., which gives here a word for word rendering of the M. T. The quotation was perhaps suggested by the Hosanna verses (xi. 9, cf. 18, note) which they almost immediately precede. In the Psalmist's view the stone is Israel, and the builders are the world-powers engaged in raising the fabric of history—whether Assyria and Babylonia, or, if the Psalm be Maccabaean, Syria represented by Epiphanes (see Cheyne, *Origin of the Psalter*, p. 16 f.). Israel had been cast aside (cf. Jer. xxviii. (li.) 26) by men in high places, but had recovered its place among the nations—had again become the *κεφαλὴ γωνίας* (רֹאשׁ פִּנָּה), the bond of unity in the fabric, by reason of its unique office of witnessing to the One Living God. In our Lord's use of the words the conditions are changed; He, as the true representative of Israel's witness of God, is the Stone which is designed to be 'head of the corner';

11 *γωνίας·* [11]*παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν*
12 *θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;* [12]*καὶ ἐζήτουν αὐτὸν*
κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ
ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες
αὐτὸν ἀπῆλθαν.

11 om *παρα* Κυριου *εγεν. αυτη* D syrr$^{sin\ pesh}$ arm   12 *την παραβολην*] + *ταυτην* min^{nonn} b k vg

the builders who cast the Elect Stone aside are the present leaders of Israel (Jerome: "quos supra vinitores appellarat, nunc aedificatores"). This application of the words deeply impressed the Apostles, who reproduce it more than once after the Pentecost (Acts iv. 11, 1 Pet. ii. 4, 7) and connect with it the prophecy of Isa. xxviii. 16 (Rom. ix. 32, Eph. ii. 20, 1 Pet. ii. 6); Christ receives the title of *λίθος ἀκρογωνιαῖος*, *lapis angularis*, the bond of unity in the new Israel (Eph. *l.c.*). The metaphor was perhaps unduly pressed by the Greek and Latin expositors (cf. T. K. Abbott, *Ephesians*, p. 70), e.g. by Euth., who writes: *καθάπερ γὰρ ἐκεῖνος* [*ὁ λίθος*] *ἐφ' ἑαυτῷ συνδεῖ τοίχους δύο, τὸν αὐτὸν τρόπον καὶ ὁ χριστὸς ἐφ' ἑαυτῷ συνδεσμεῖ τοὺς δύο λαούς, τόν τε ἐξ ἐθνῶν καὶ τὸν ἐξ Ἰουδαίων.* But the 'Corner Stone' clearly emphasises the cohesion of believers in the Body of Christ, as the 'Foundation Stone' (1 Cor. iii. 11), and their dependence on His work and strength. Jerome points out that, while the builders of Israel rejected both these purposes of the Lord's coming, the wise master-builder of the Gentile Church ("iuxta Paulum architectum") overlooked neither. The old hymn of the Sarum Dedication office boldly fuses both together: "angulare fundamentum lapis Christus missus est, | qui compage parietum in utroque nectitur, | quem Syon sancta suscepit, in quo credens permanet."

11. *παρὰ Κυρίου ἐγένετο αὕτη κτλ.*] A continuation of the words of Ps. cxviii., omitted by Lc. *Αὕτη* (זֹאת), 'this thing,' a Hebraism (WM., pp. 39, 298, Blass, *Gr.*, p. 82), which is due to the text of the LXX. and not to the Synoptists themselves: for other exx. in the LXX. see Driver on 1 Sam. iv. 7. Attempts to explain *αὕτη* as referring to *κεφαλήν* or to *γωνίας* (פִּנָּה = זֹאת) are not only unnecessary, but yield an inferior sense; see Field, *ot. Norv.* on Mt. xxi. 42. It is the elevation of the rejected stone into its predestined place at the head of the corner in which the Psalmist sees the hand of God (*παρὰ Κυρίου*, WM., p. 457), and which is a standing miracle in the eyes of the true Israel (*θαυμαστὴ ἐν ὀφθ. ἡμῶν*, WM., p. 482). The application of this to the Resurrection and Ascension is easy and attractive; cf. Victor: *ὅτι δὴ μετὰ θάνατον ζῶν φαίνεται Χριστός, βασιλεὺς ὢν οὐρανίων τε καὶ ἐπιγείων.*

Mc. omits a striking saying which follows in Lc. (*πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον κτλ.*) and, after a slightly different form, in most texts of Mt.

12. *ἐζήτουν αὐτὸν κρατῆσαι κτλ.*] Sc. *οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς*, as Lc. reminds us. For the second time (cf. xi. 18) the arrest would have been effected in the Precinct by the *στρατηγὸς τοῦ ἱεροῦ* (cf. Acts iv. 1), if the people had not still been with Jesus. On *ἐφοβήθησαν τὸν ὄχλον* see xi. 32, note; on *καί* in this sentence cf. WM., p. 545. Mt. adds that the crowd regarded Jesus as they had regarded His forerunner (xi. 32), in the light of a prophet. Mc. and Lc. explain the cause of the growing hostility of the

[13] Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινας τῶν 13
Φαρισαίων καὶ τῶν Ἡρῳδιανῶν, ἵνα αὐτὸν ἀγρεύ-
σωσιν λόγῳ. [14] καὶ ἐλθόντες λέγουσιν αὐτῷ Διδά- 14
σκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ

13 om προς αυτον D a c i k q | Φαρισαιων] γραμματεων syr$^{\text{pesh}}$ | αγρευσωσιν] παγιδευσωσιν D 2$^{\text{pe}}$ 604 14 και] οι δε ΑΝΧΓΠΣΦ al min$^{\text{pl}}$ syrr$^{\text{pesh hcl}}$ arm go | ελθοντες λεγ. αυτω] επηρωτων αυτον οι Φαρισαιοι D (c ff k) ελθ. ηρξαντο ερωταν αυτον εν δολω λεγοντες G 1 13 28 69 (604) al$^{\text{nonn}}$ (syr$^{\text{sin}}$) (arm)

Sanhedrists; they knew that the Parable of the Husbandmen was spoken in reference to them (πρὸς αὐτούς: cf. Lc. xii. 41, Heb. i. 7, 8, xi. 18). For the moment they had no alternative but to accept defeat and return to their council-chamber to mature their plots (ἀφέντες αὐτὸν ἀπῆλθαν, Mc. only). Meanwhile the Lord continued to teach in parables (Mt. xxii. 1—14), addressing Himself to His disciples and the crowd.

13—17. The Pharisees' Question (Mt. xxii. 15—22, Lc. xx. 20—26).

13. ἀποστέλλουσιν πρὸς αὐτόν κτλ.] The discomfiture which they had suffered when acting in concert broke them up again into parties, each of which took counsel for itself. The Pharisees were the first to move (Mt. τότε πορευθέντες οἱ Φ. συμβούλιον ἔλαβον), and they decided to send certain of their disciples (Mt. τοὺς μαθητὰς αὐτῶν, Mc. τινὰς τῶν Φ.) who knew how to combine the vigilance of practised dissemblers with the apparent innocence of young enquirers (Lc. ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι). Their business was to entrap the Master into some remark by which He would be fatally compromised. Ἀγρεύειν (Mc.), παγιδεύειν (Mt.), are both ἅπ. λεγόμενα in the N. T., but both are used by the LXX. and in a metaphorical sense (ἀγρ., Prov. v. 22, vi. 25 f., Job x. 16, παγ., 1 Regn. xxviii. 9, Eccl. ix. 12); in ἀγρεύειν λόγῳ, the dat. is instrumental or modal; speech—a question on their side, an answer on His—was to be the means employed in the capture of their prey. Cf. Lc. xi. 54, where θηρεύειν is similarly used; in the present context Lc. prefers the simpler phrase ἐπιλαβέσθαι λόγου.

In this attempt the Pharisees associated with their own disciples "certain...of the Herodians" (Mc. only). The Greek and Latin expositors generally understand by Ἡρῳδιανοί here soldiers from Herod's army, referring to Lc. xxiii. 11: but both the form of the adj. (cf. Blass on Acts xi. 26, and *Gr.* p. 63) and the circumstances of its occurrence decide for the meaning 'Herod's partisans'—scarcely, as some authorities mentioned by Victor and Ps.-Tertull. *adv. omn. haer.* 1, persons who regarded Herod as the Messiah; see iii. 6, note. These men were doubtless the Galilean Herodians who had already proved themselves useful to the Pharisees, and might on the present occasion render service again.

14. διδάσκαλε, οἴδαμεν κτλ.] The preamble is skilfully arranged with the view of disarming suspicion, and at the same time preventing escape. So independent and fearless a teacher of truth could not from fear of consequences either refuse an answer to honest and perplexed enquirers, or conceal His real opinion. For οἴδαμεν ὅτι κτλ. cf. Jo. iii. 2. Ἀληθής, true, the opposite of ψευδής (1 Jo. ii. 8), as ἀληθινός of ψευδώνυμος (cf. Trench, *syn.* § viii.); the use of the word by the Pharisees is an unconscious witness to the impression which His life

οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ᾽ ἐπ᾽ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὔ; δῶμεν ἢ μὴ

14 εξεστιν] pr ειπε (vel ειπον) ουν ημιν (+ει [vel τι] σοι δοκει) (C*²D)MNΣ(Φ) min^nonn^ (a b ff i q) syr^pesh corr^ arm | κηνσον] επικεφαλαιον D 124 2^pe^ k (*capitularium*) (cf. syrr^sin pesh^) | η ου δωμεν η μη δωμεν] η ου D a b c ff i l η ου δωμεν 225 vg syr^sin^ arm^cdd^ go *dabimus aut non* k

and teaching had left even upon enemies. Ἀληθής occurs here only in the Synoptists, but both adj. and noun are common in Jo.: truth is one of the notes of the Lord's Divine Mission as it is presented by St John (e.g. i. 17, iii. 32, v. 31 ff., vii. 18, viii. 13 ff., xiv. 6). Οὐ μέλει σοι περὶ οὐδενός. There is veiled irony in the words. He had shewn little consideration for men of learning and hierarchical rank; doubtless He would be equally indifferent to the views of the Procurator and the Emperor himself; when the truth was concerned, His independence would assert itself with fearless impartiality. For οὐ μέλει σοι cf. iv. 38, Lc. x. 40, Jo. x. 13, 1 Pet. v. 7.

οὐ γὰρ βλέπεις κτλ.] Lc. οὐ λαμβάνεις πρόσωπον. Cf. θαυμάζειν πρόσωπα (Jude 16), προσωπολημπτεῖν (Jas. ii. 9) and the nouns προσωπολήμπτης (Acts x. 34), προσωπολημψία (Jas. ii. 1, Rom. ii. 11, Eph. vi. 9, Col. iii. 25): the compounds are unknown to the LXX., which employs λ. πρόσωπον (Lev. xix. 15), θ. πρόσωπον (Job xiii. 10), ἐπιγνῶναι (ὑποστέλλεσθαι, αἱρετίζειν, αἰδεῖσθαι, ὁρᾶν εἰς) πρόσωπον, according to the sense of the Heb. verb. Βλέπειν (ὁρᾶν) εἰς πρ. (הִכִּיר פָּנִים) is clearly to pay regard to the outward appearance or the personal character, or position; for the more difficult λαμβάνειν πρ. (προσωπολημπτεῖν), which answers to נָשָׂא פָּנִים, see Lightfoot on Gal. ii. 6, and Mayor on James *l.c.*

ἀλλ᾽ ἐπ᾽ ἀληθείας κτλ.] Teaching as well as life were characterised by truth. Ἐπ᾽ ἀληθείας (cf. Job ix. 2, Isa. xxxvii. 18, Dan. ii. 8 (LXX. and Th.), Lc. iv. 25, xxii. 59, Acts x. 34), "according to truth" (Blass, *Gr.* p. 133). Τὴν ὁδὸν τοῦ θεοῦ, not as in i. 3 'the way along which He comes,' but 'the way which He appoints for men,' cf. Acts xviii. 25 f., also ἡ ὁδὸς τῆς ἀληθείας (2 Pet. ii. 2), or ἡ ὁδός simply, as a term for the Christian faith and its followers (Acts ix. 2, xix. 9, 23, xxiv. 14, 22). This use of ὁδός is a Hebraism (cf. BDB. *s.v.* דֶּרֶךְ), of which there are frequent instances in the LXX., cf. e.g. Gen. vi. 12, Ps. i. 1 6, Jer. xxi. 8; comp. the opening of the *Didache* (ὁδοὶ δύο εἰσί, μία τῆς ζωῆς καὶ μία τοῦ θανάτου), and the Lord's words in Mt. vii. 13, 14.

ἔξεστιν δοῦναι κῆνσον κτλ.] They can no longer refrain from putting the question with which they had been charged. Mt. begins εἰπὸν οὖν ἡμῖν τί σοι δοκεῖ; but the abrupt ἔξεστιν (Mc., Lc.) is perhaps more in keeping with the impatience of these young intriguers. Ἔξεστιν, 'does the Torah permit it?' cf. ii. 24, 26, vi. 18, x. 2. Κῆνσον, Mt., Mc.; Lc. φόρον: the Latin word is transliterated also in Aramaic (קנסא, Dalman, p. 147). The *census* is the poll tax (ἐπικεφάλαιον in cod. D, Syrr.^sin., pesh.^ ܟܣܦܐ ܕܪܝܫܐ, ܕܪ̈ܫܐ) or *tributum capitis*, as distinguished from the *tributum agri*, and from the customs on articles of commerce (τέλη, cf. Mt. xvii. 25). The Judaean poll tax went into the Emperor's *fiscus*, not into the *aerarium*, so that it was actually paid to "Caesar." The payment was objectionable both as a sign of subjection to a foreign power (Mt. *l.c.*), and because of the Emperor's effigy stamped on the

δῶμεν; [15]ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν 15
αὐτοῖς Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα
ἴδω. [16]οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς Τίνος ἡ εἰκὼν 16

15 ειδως ℵ^{c}ABCLNXΓΔΠΣΦ min^{pl} a k vg syr$^{sin\ posh\ hel}$ arm aegg] ιδων ℵ*(D) 13 28 69 346 2^{pe} b c ff i q go | πειραζετε] + υποκριται FGNΣ 1 13 28 33 69 2^{pe} al^{pauc} q syr$^{hcl\ corr}$ arm | δηναριον] + ωδε ℵ* 1 b om οι δε (2°) AD a b i q vg

denarius in which the money was paid (Madden, *Jewish Coinage*, p. 247). The copper coins struck by the Procurators were free from the *effigies*, usually bearing some device to which no objection could be taken, cornucopiae, or leaves of the olive, vine, or palm (Schürer i. ii., p. 77, Madden, p. 135); but the silver *denarius*, which was not a local coin, bore the head of the Imperator (Madden, p. 245), and its compulsory use could not but increase the scruples of patriotic Jews. For a summary of Jewish opinion on the duty of Israel towards its foreign rulers see Weber, *Jüd. Theologie*, p. 78.

δῶμεν ἢ μὴ δῶμεν;] Deliberative subj., as in iv. 30, vi. 24, 37. They require a direct answer, 'yes' or 'no,' as if the question called for no more. A negative answer was of course desired; they hoped to hear him say *Οὐκ ἔξεστιν*. Such a reply, in the present temper of the crowd, might have placed Him at once at the head of a popular rebellion (Acts v. 37); at the least it would have involved Him in a charge of treason (Lc. xxiii. 2). And, as they justly said, no fear of consequences would have withheld Him from making it, if it had been true.

15. *εἰδὼς αὐτῶν τὴν ὑπόκρισιν κτλ.*] Mt. *γνοὺς τὴν πονηρίαν αὐτῶν*, Lc. *κατανοήσας αὐτῶν τὴν πανουργίαν*. The variations of both verb and noun are instructive. Malice (*πονηρία*) lay at the root of their conduct, unscrupulous cunning (*πανουργία*) supplied them with the means of seeking their end, whilst they sought to screen themselves under the pretence (*ὑπόκρισις*) of a desire for guidance and an admiration of fearless truthfulness. The Lord detected their true character intuitively (*εἰδώς*), He knew it by experience (*γνούς*), and He perceived it by tokens which did not escape His observation (*κατανοήσας*). Thus each Evangelist contributes to the completeness of the picture. *Ὑπόκρισις* occurs here only in Mc.; for *ὑποκριτής* see vii. 6, note; other instances of the Lord's power of detecting hypocrisy may be found in ii. 8, iii. 1 ff., viii. 11 ff., x. 2 ff.; for *πειράζειν* see viii. 11, note, x. 2. *Τί* in such a clause remonstrates, cf. ii. 7, v. 35, 39, viii. 12, 17, x. 18, xi. 3, xiii. 6. Mt. adds *ὑποκριταί*, which is implied in Mc.'s *ὑπόκρισιν*.

φέρετέ μοι δηνάριον ἵνα ἴδω] A *denarius* (דִּינָרָא cf. Dalman, p. 149) was not likely to be ready at hand, since only Jewish coins were current in the Temple; they must fetch one for Him to see (*ἵνα ἴδω*); Bengel's suggestion, "Salvator tum primum videtur tetigisse et spectasse denarium" is improbable; the Lord wishes to see the *denarius* that He may use it to demonstrate His teaching. It is easy to realise the pause which followed, the fresh interest excited by the production of the coin (*οἱ δὲ ἤνεγκαν*), and the breathless silence while all waited for the momentous reply. Mt. and Lc. have missed this characteristic feature in the story, substituting *ἐπιδείξατε* (Lc. *δείξατε*). For *δηνάριον* Mt. has *τὸ νόμισμα* (2 Esdr. viii. 36, 1 Macc. xv. 6) *τοῦ κήνσου*, the coin in which the tribute was paid (see note on *v.* 14).

16. *τίνος ἡ εἰκὼν αὔτη καὶ ἡ ἐπι-*

αὔτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ Καίσαρος.
17 [17]ὁ δὲ Ἰησοῦς εἶπεν Τὰ Καίσαρος ἀπόδοτε Καίσαρι
καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ᾽
αὐτῷ.

16 ειπαν] λεγουσιν A b d i q vg 17 ο δε I.] και αποκριθεις (vel αποκρ. δε) ο I. A(D)NXΓΠΣΦ min^{pl} (latt$^{(vt\,pl\,vg)}$) syrr$^{sin\,hcl}$ arm go | αποδοτε] + ουν M 13 69 604 2^{pe} al^{nonn} latt$^{vt\,pl\,vg}$ syr^{hcl} | εξεθαυμαζον ℵB] εθαυμαζον D^2 (εθαυμαζοντο D*) LΔ 2^{pe} εθαυμασαν ACNXΓΠΣΦ min^{pl} | επ αυτω] επ αυτον D(K) 28 8^{pe}

γραφή;] Vg. *cuius est imago haec et inscriptio* (*scriptio, superscriptio*)? See the engraving of a *denarius* of Tiberius in Madden, p. 247; the ἐπιγραφή is TI · CAESAR · DIVI · AVG · F · AVG ·, and on the reverse, PONTIF · MAXIM ·. In the Epp. εἰκών passes into a theological term, the meaning of which is exhaustively investigated by Lightfoot on Col. i. 15.

οἱ δὲ εἶπαν κτλ.] There was no escape from this answer, even if they suspected the purpose it would serve. They could not in this case plead οὐκ οἴδαμεν (xi. 33), for both head and legend proclaimed the fact.

17. τὰ Καίσαρος ἀπόδοτε κτλ.] "O plenam miraculi responsionem et perfectam dicti caelestis absolutionem" (Hilary). Ἀπόδοτε τὸ ἔχον τὴν εἰκόνα τῷ εἰκονιζομένῳ...οὐδὲν ἐμποδίζει ὑμῖν πρὸς θεοσέβειαν τὸ τελεῖν τῷ Καίσαρι (Thpht.). The thought seems to be: 'The coin is Caesar's; let him have his own. The fact that it circulates in Judaea shews that in the ordering of God's providence Judaea is now under Roman rule; recognise facts, so long as they exist, as interpreting to you the Divine Will, and submit.' Cf. Rom. xiii. 7, 1 Pet. ii. 13 f., and see the note on *The Church and the Civil Power* in SH., *Romans*, p. 369. Contrast with the Lord's answer the teaching of another northern leader, Judas the Gaulonite, Jos. *ant.* xviii. 1. τὴν ἀποτίμησιν οὐδὲν ἄλλο ἢ ἄντικρυς δουλείαν ἐπιφέρειν (cf. Origen *in Mt.* t. xvii. 25). Granted that payment was a badge of slavery, there are circumstances, Christ teaches, under which slavery must be borne. Ἀποδοῦναι, which is substituted in the answer for δοῦναι in the question, implies that the tribute is a debt: cf. Rom. *l.c.*

καὶ τὰ τοῦ θεοῦ τῷ θεῷ] The question rested on an implied incompatibility of the payment of tribute with the requirements of the Law of God; the Lord replies that there is no such incompatibility: οὐ κωλύεταί τις ἀποδιδοὺς Καίσαρι τὰ Καίσαρος ἀποδιδόναι τῷ θεῷ τὰ τοῦ θεοῦ (Origen). Debts to man and debts to God are both to be discharged, and the two spheres of duty are at once distinct and reconcileable. Τὰ τοῦ θεοῦ in the narrower and immediate sense of the words may mean, as Jerome says, "decimas, primitias, et oblationes ac victimas"; in its wider application the term includes the best that man has to offer, his own nature, which bears the image of God (Lc. xv. 9, 10): "quemadmodum Caesar a nobis exigit impressionem imaginis sui, sic et Deus ut... Deo reddatur anima" (Bede); "*Deo propria* ... corpus, animam, voluntatem" (Hilary).

καὶ ἐξεθαύμαζον ἐπ᾽ αὐτῷ] 'They stood amazed at Him.' Ἐκθαυμάζειν is ἅπ. λεγ. in the N. T., but occurs in Sir. xxvii. 23, xliii. 18, 4 Macc. xvii. 17; compare Mc.'s use of ἐκθαμβεῖσθαι, ἐκπερισσῶς, ἔκφοβος. The enquirers preserved a discreet silence (Lc. ἐσίγησαν), and presently took their leave (Mt. ἀφέντες αὐτὸν ἀπῆλθαν), "infidelitatem cum miraculo pariter reportantes" (Jerome). They wondered perhaps not so much at the

[18]Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες 18
λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν
λέγοντες [19]Διδάσκαλε, Μωυσῆς ἔγραψεν ἡμῖν ὅτι 19

18 αναστασιν μη ειναι] αναστασις ουκ εστιν 1 13 28 69 124 346 | επηρωτησαν ΑΝΧΓΠΣΦ min^pl 19 Μωσης ACEFGHLUVXΓΦ min^pl | om οτι D 69 108

profound truth of the words, which they could scarcely have realised, as at the absence in them of anything on which they could lay hold (Victor, θαυμάσαντες τὸ ἄληπτον τοῦ λόγου).

18—27. THE QUESTION OF THE SADDUCEES (Mt. xxii. 23—33; Lc. xx. 27—38).

18. καὶ ἔρχονται Σαδδουκαῖοι] I.e. τινὲς τῶν Σαδδουκαίων (Lc.). This party has not been mentioned by Mc. or Lc. hitherto (see however Mc. viii. 11, note). It was nearly identified with the priestly aristocracy (Acts v. 17 ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων), and its headquarters were at Jerusalem, whilst the Pharisaic scribes were to be found in Galilee as well as in Judaea (Lc. v. 17); moreover, its adherents were relatively few (Jos. *ant.* xviii. 1. 4), and were not, like the Pharisees, in possession of the popular esteem (*ib.* xiii. 10. 6). The present opportunity of approaching Jesus upon the question which divided them from the Pharisees was probably the first which had offered itself; the discomfiture of the disciples of the Pharisees left the field free for their rivals.

οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι] Cf. Acts xxiii. 8 Σαδδουκαῖοι...λέγουσιν μὴ εἶναι ἀνάστασιν μήτε ἄγγελον μήτε πνεῦμα. Jos. *ant.* xviii. 1. 4 Σαδδουκαίοις δὲ τὰς ψυχὰς ὁ λόγος συναφανίζει τοῖς σώμασι. For further information as to the party and their tenets see Schürer, II. ii. p. 29 ff., Taylor, *Sayings*, Exc. iii., and cf. Jos. *B. J.* ii. 8. 14 ψυχῆς τε τὴν διαμονὴν καὶ τὰς καθ' ᾄδου τιμωρίας καὶ τιμὰς ἀναιροῦσιν. For οἵτινες λ. cf. iv. 20, ix. 1, xv. 7, and Bp Lightfoot on Gal. iv. 24, v. 19; the relative clause applies to the Sadducees in general, not only to the particular members of the party to whom reference has been made. Μὴ εἶναι: this negation of the resurrection was matter of opinion, not of fact (οὐκ εἶναι); cf. WM., p. 604.

καὶ ἐπηρώτων αὐτόν] The question was perhaps partly tentative; they were curious to know the exact position which this teacher, who was known to be adverse to the Pharisees, would take with regard to the main point at issue between the Pharisees and themselves. But their purpose was hostile; the extreme case they offer for His opinion is clearly intended as a *reductio ad absurdum* of any view but their own.

19. διδάσκαλε] On their lips the title is purely formal; there is here no pretence of a desire to learn such as may have dictated its use by the disciples of the Pharisees (*v.* 14).

Μωυσῆς ἔγραψεν ἡμῖν κτλ.] In Deut. xxv. 5 ff. The exact words are not cited by the Synoptists, nor do they agree in the form adopted; Lc. on the whole follows Mc., but Mt. changes the awkward ἐάν τινος ἀδελφός into ἐάν τις, and for λάβῃ uses the technical ἐπιγαμβρεύσει (LXX.[10], Aq. in Deut. *l.c.*; ἅπ. λεγ. in N.T.). Josephus (*ant.* iv. 8, 23) states the law of levirate marriage thus: τὴν ἄτεκνον τἀνδρὸς αὐτῇ τετελευτηκότος ὁ ἀδελφὸς ἐκείνου γαμείτω καὶ τὸν παῖδα τὸν γενόμενον τῷ τοῦ τεθνεῶτος καλέσας ὀνόματι τρεφέτω τοῦ κλήρου διάδοχον. On the institution as it existed in Israel see Driver, *Deuteronomy*, p. 280 ff., and for an early instance of its use, cf. Gen. xxxviii. 8 (a chapter assigned to J, Driver, *Intr.*, p. 15). For the attribution of Deut. to Moses see x. 3 f.

¶ N ἐάν τινος ἀδελφὸς¶ ἀποθάνῃ καὶ καταλίπῃ γυναῖκα
καὶ μὴ ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν
γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.
20 [20]ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα,
21 καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα· [21]καὶ ὁ δεύτερος
ἔλαβεν αὐτήν, καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα,
22 καὶ ὁ τρίτος ὡσαύτως· [22]καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν
σπέρμα· ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.

19 καταλιπη BGKLUVΔΠΣΦ min$^{\text{pl}}$] καταλειπη (vel -πει) A(E)F(H)MSX(Γ) min$^{\text{permu}}$ καταλειψη (vel -ψει) ℵ (433 c) εχη D 28 (604) a b c ff i k q syr$^{\text{sin}}$ | τεκνον ℵ$^{\text{c.a}}$BLΔ 1 118 241 299 a c ff k arm me] τεκνα ℵ$^{*\text{c.b}}$ACDXΓΠΣΦ min$^{\text{pl}}$ b i q vg syrr$^{\text{pesh hcl}}$ the go aeth | την γυναικα]+αυτου ADXΓΠΣ min$^{\text{pl}}$ a b c ff i q vg syrr$^{\text{pesh hcl}}$ arm | εξαναστησει ACHΓ min$^{\text{nonn}}$ 20 επτα αδελφοι ησαν] ησαν ουν παρ υμιν επτα αδ. D a b i q (604) επτα ουν αδ. ησαν C^{2}MΣ min$^{\text{mu}}$ c vg arm aeth | αποθνησκων ουκ αφ. σπερμα] απεθανεν και ουκ αφ. σπ. D 1 28 604 2$^{\text{pe}}$ al$^{\text{pauc}}$ ff i syrr$^{\text{sin pesh hcl (txt)}}$ arm *priusquam generaret filium decessit et non remisit semen* k *mortuus est non relicto semine* b q vg 21 ελαβεν αυτην]+*ad suscitandum semen fratris sui* c+*resuscitare semen fratri suo* k | μη καταλιπων σπερμα ℵBCLΔ 33] και ουδε αυτος αφηκεν σπερμα A(D)(X)ΓΔΠΣΦ min$^{\text{pl}}$ latt$^{\text{(vt pl) vg}}$ syrr$^{\text{pesh hcl}}$ arm go | και ο τριτος ωσαυτως om D ff i και ο τρ. ελαβεν αυτην ωσαυτως 1 604 (cf. 2$^{\text{pe}}$) arm 22 και ελαβον αυτην (vel ωσαυτως και) οι επτα και ουκ αφηκαν σπερμα (A)(D)M$^{\text{mg}}$XΓΠΣ min$^{\text{pl}}$ (a) (i) (vg) syrr$^{\text{pesh (hcl)}}$ (go) aeth | om εσχατον παντων D c k | εσχατον] εσχατη AEFMSUVXΓΦ min$^{\text{pl}}$ vg go | απεθανεν]+ατεκνος c k (*sine filiis*)

Ὅτι...ἵνα: a confusion of two constructions, ὅτι Ἐὰν...ἀποθάνῃ...λήμψεται and ἵνα ἐὰν ἀποθάνῃ...λάβῃ, which Lc. avoids by omitting ὅτι. Ἔγραψεν...ἵνα, i.e. γραφῇ ἐνετείλατο... ἵνα, cf. xiii. 34.

ἐάν τινος ἀδελφὸς ἀποθάνῃ] The Deuteronomic law is limited to a special case: ἐὰν κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτό. "When the members of the family were separated, the law did not apply. It was a collateral object of the institution to prevent a family inheritance from being broken up" (Driver).

καὶ μὴ ἀφῇ τέκνον] Heb. וּבֵן אֵין לוֹ. The Sadducees interpret בֵּן in the widest sense (cf. LXX. σπέρμα δὲ μὴ ἦν αὐτῷ), but the purpose of the law seems to shew that its operation is to be limited to cases where no male issue was left. Comp. Wünsche on Mt. xxii. 24. Καταλείπειν and ἀφιέναι are employed indifferently in this passage in reference to the issue of the marriage (19 ἀφῇ τέκνον, 20 ἀφῆκεν σπέρμα, 21 καταλιπὼν σπ., 22 ἀφῆκαν σπ.), but καταλ. only is used of the wife (19 καταλίπῃ γυναῖκα); see however Mt. xxii. 25 ἀφῆκεν τὴν γ. αὐτοῦ τῷ ἀδελφῷ αὐτοῦ.

ἐξαναστήσῃ σπέρμα] So Lc.; Mt. ἀναστήσει σπ. A reminiscence of Gen. xxxviii. 8 ἀνάστησον σπέρμα τῷ ἀδελφῷ σου. Ἐξανιστάναι σπέρμα occurs in Gen. iv. 25, 34, and the compound verb is common in the LXX.; in the N.T. it occurs again in Acts xv. 5 (cf. ἐξανάστασις, Phil. iii. 11).

20—22. *ἑπτὰ ἀδελφοὶ ἦσαν κτλ.*] Mt., as if they professed that the case had actually occurred, writes: ἦσαν δὲ παρ' ἡμῖν ἑ. ἀδ. The position of ἑπτά draws attention to the number. Victor is probably right: ἔπλασαν... ἑπτά...ὥστε ἐκ περιουσίας κωμῳδῆσαι

[23]ἐν τῇ ἀναστάσει τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ 23
ἑπτὰ ἔσχον αὐτὴν γυναῖκα. [24]ἔφη αὐτοῖς ὁ Ἰησοῦς 24
Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς μηδὲ
τὴν δύναμιν τοῦ θεοῦ; [25]ὅταν γὰρ ἐκ νεκρῶν ἀνα- 25

23 εν τη αναστασει] εν τ. ουν αναστ. AC^{2}(DG)KMΠ(Σ) (1 28 604 2$^{\text{pe}}$) syrr$^{\text{sin pesh hcl (corr)}}$ arm aeth +(post αναστασει) οταν αναστωσιν AXΓΠΣΦ (13 69 346) al$^{\text{pl}}$ a ff i q vg syrr$^{\text{sin hcl}}$ arm go (aeth) | αυτων] των επτα 1 91 209 299 om Δ c k | γυνη] pr η AD* 13 | οι γαρ επτα] παντες γαρ 1 91 299 24 εφη αυτοις ο I. ℵBCLΔ 33 syr$^{\text{pesh}}$ me] και αποκριθεις (vel αποκριθεις δε) ο I. ειπεν αυτοις A(D)XΓΠΣΦ min$^{\text{pl}}$ b (c ff) q vg syrr$^{\text{sin hcl}}$ arm go aeth | om ου Δ a c i k (syr$^{\text{sin?}}$) the | μη ειδοτες] μη γινωσκοντες D Or | του θεου] + οιδατε D

τὴν ἀνάστασιν. Ἀποθνήσκων, at his death; for the connexion of this pres. part. with ἀφῆκεν see Burton, § 122: in the next verse ἀποθνήσκων...ἀφῆκεν becomes without change of sense ἀπέθανεν...καταλιπών (Burton § 138). Οἱ ἑπτά: the ἑπτὰ ἀδελφοί mentioned above (*v.* 20). Ἔσχατον is used adverbially as in Num. xxxi. 2, Deut. xxxi. 27, 29 (אַחַר), and with πάντων in 1 Cor. xv. 8; Mt., Lc. substitute the more usual ὕστερον. The wife survived all the seven. She too (καί) was now dead (ἀπέθανεν); so that the interest of the case had passed over to the future life, if such there were.

23. ἐν τῇ ἀναστάσει κτλ.] The drift of their story at length appears; it is supposed to present a difficulty to believers in the Resurrection. Τῇ ἀναστάσει: 'that resurrection of which so much is heard,' or, 'about which we are now at issue'; for the art. cf. Lc. xiv. 14, Jo. xi. 24, Acts xvii. 18, 1 Cor. xv. 40. Mt. and Lc. insert οὖν: in Mc. the moral of the story is produced with characteristic bluntness (cf. *v.* 14 ἔξεστιν δοῦναι) without conjunction, or preface as in Mt. xxii. 17. Crude as the question may seem, it must have offered serious difficulties to the Pharisees, who held materialistic views as to the future state: cf. Enoch x. 17 ἔσονται ζῶντες ἕως γεννήσωσιν χιλιάδας, and *Sohar* cited by Schöttgen on Mt. xxii. 28, "mulier illa quae duobus nupsit in hoc mundo, priori restituitur." For ἔχειν τινὰ γυναῖκα cf. Mt. iii. 9, Acts xiii. 5, Phil. iii. 17. On 'Western' readings in this verse see WH., *Notes*, p. 26.

24. οὐ διὰ τοῦτο πλανᾶσθε κτλ.] The difficulty which seemed to these men insuperable was due to an error on their own part, and the error was the result of ignorance. For οὐ πλανᾶσθε; (cf. 1 Cor. xv. 33) Mt. has the direct πλανᾶσθε, but the question is characteristic of our Lord's manner; cf. οὐδέ (οὐκ)...ἀνέγνωτε (*vv.* 10, 26). On διὰ τοῦτο...μὴ εἰδ. see WM., p. 201; μή follows δ. τ., because the ignorance is viewed relatively to the error and not simply as matter of fact (οὐκ εἰδ., cf. 1 Regn. ii. 12, Prov. vii. 23). The ignorance was twofold: (1) ignorance of Scripture, (2) ignorance of God (cf. 1 Cor. xv. 34 ἀγνωσίαν θεοῦ τινὲς ἔχουσιν); both inexcusable in members of the priesthood, as most of these men probably were (see *v.* 18). The Lord deals with the second of these causes of errors first, since it is fundamental. For μή...μηδέ cf. vi. 11, xiii. 15 (WM., p. 612 f.), and for αἱ γραφαί, 'the contents of the canon,' see xiv. 49, Lc. xxiv. 27, 32, 44 f.

25. ὅταν γὰρ ἐκ νεκρῶν κτλ.] Mt. ἐν γὰρ τῇ ἀναστάσει. Lc. recasts the sentence: οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν. The Sadducees (and

στῶσιν, οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν
26 ὡς ἄγγελοι [οἱ] ἐν τοῖς οὐρανοῖς. [26]περὶ δὲ τῶν νεκρῶν,

25 *ουτε ...ουτε*] *ου...ουδε* D | *γαμιζονται* ℵBC(D)GLUΔ 1 124 209 al$^{\text{nonn}}$] *γαμισκονται* EKMSVXΓΠΣΦ Or *εκγαμισκονται* AFH min$^{\text{nonn}}$ *εκγαμιζονται* min$^{\text{perpauc}}$ *γαμιζουσιν* D 2$^{\text{pe}}$ | *αγγελοι*] pr *οι* B Or + *θεου* 33 61 69 al$^{\text{nonn}}$ vg$^{\text{ed}}$ aeth | *οι εν τ. ουρ.* ABEGHSVXΓΦ min$^{\text{mu}}$] om *οι* ℵCDFKLMUΔΠΣ min$^{\text{satmu}}$ 26 *των νεκρων*] pr *της αναστασεως* 13 33 69 124 346 arm

the Pharisees also, so far as they connected marriage and the propagation of the race with the future life) shewed themselves incapable of conceiving a power which could produce an order entirely different from any within their experience. They assumed either that God could not raise the dead, or that He could raise them only to a life which would be a counterpart of the present, or even more replete with material pleasures. Thpht.: *ὑμεῖς γὰρ δοκεῖτε ὅτι πάλιν τοιαύτη κατάστασις σωματικωτέρα μέλλει εἶναι· οὐκ ἔστι δέ...ἀλλὰ θειοτέρα τις...καὶ ἀγγελική.* Compare St Paul's answer to the question *πῶς ἐγείρονται οἱ νεκροί, ποίῳ δὲ σώματι ἔρχονται;* (1 Cor. xv. 35 ff.). *Νεκροί* is anarthrous in the phrase *ἐκ νεκρῶν*, with the single exception of Eph. v. 14; on the other hand we find *ἀπὸ τῶν ν.*, Mt. xiv. 2, xxvii. 64, xxviii. 7 (*ἀπὸ ν.*, Lc. xvi. 30, but, in another connexion); *μετὰ τῶν ν.*, Lc. xxiv. 5; *περὶ τῶν ν.* *infra*, *v.* 26; *ὑπὲρ τῶν ν.*, 1 Cor. xv. 29. *Ὅταν...ἀναστῶσιν*, 'when they shall have risen,' i.e. in the life which will follow the resurrection. *Γαμίζεσθαι, γαμίσκεσθαι* (Lc. has both forms, cf. Blass, *Gr.*, p. 52), of the woman, 'to be given in marriage'; both are words of the later Gk.; for *γαμίζειν* cf. 1 Cor. vii. 38 (WSchm., p. 126). *Γαμεῖν* is used here, in its proper sense, of the man; see note on x. 11 f., and cf. Mt. xxiv. 38, Lc. xvii. 27.

ἀλλ' εἰσὶν ὡς ἄγγελοι [οἱ] ἐν τοῖς οὐ.] Similarly Mt.; Lc., who paraphrases throughout: *οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γάρ εἰσιν, καὶ υἱοί εἰσιν θεοῦ* (cf. Gen. vi. 2, Heb. and LXX. cod. B) *τῆς ἀναστάσεως υἱοὶ ὄντες.* Their equality with angels consists in their deliverance from mortality and its consequences: cf. Phil. *de sacrif. Ab. et Cain* 2, *Ἀβραὰμ ἐκλιπὼν τὰ θνητὰ προστίθεται τῷ θεοῦ λαῷ καρπούμενος ἀφθαρσίαν, ἴσος ἀγγέλοις γεγονώς.* Comp. Enoch xv. 4 ff. for the Jewish view of the freedom of Angels from the conditions which render marriage necessary for mankind. The reference to angels meets in passing another Sadducean tenet; the Lord was with the Pharisees in their maintenance of the doctrine of Angels and spirits, as well as in their belief in a future resurrection (cf. Acts xxiii. 6 ff.). On Christ's doctrine of the future life as disclosed in this passage see Latham, *Service of Angels*, pp. 40 ff., 50 ff. Even if we omit *οἱ* (vv. ll.), *ἐν τοῖς οὐρανοῖς* is to be connected with *ἄγγελοι* (cf. xiii. 32), not with *εἰσίν*.

26. *περὶ δὲ τῶν νεκρῶν κτλ.*] 'It is, then, possible for human life to exist under new conditions which will remove the supposed difficulty. Now as to the general question. God can create new conditions under which a risen life may be possible. But is there reason for supposing that He will do so? The law itself, rightly understood, implies that He will.' For *περί*, *quod attinet ad*, at the head of a sentence, introducing the subject which is to be stated or discussed, see WM., p. 467. *Ἐγείρονται*, "they rise," the 'gnomic present'; see Burton § 12, and cf. 1 Cor. xv. 16 *εἰ γὰρ νεκροὶ οὐκ ἐγείρονται* (see *ib.* 13) *εἰ γὰρ ἀνάστασις νεκρῶν οὐκ ἔστιν.* The appeal is now to the *γραφαί* (*οὐκ ἀνέγνωτε;*).

ἐν τῇ βίβλῳ Μωυσέως κτλ.] The

ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως ἐπὶ τοῦ βάτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων Ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ;

26 *βυβλω* D | Μωσεως ACEFGHLSUVXΓΦ min$^{\text{pl}}$ | *του βατου* ℵABCLXΓΠΦ min$^{\text{pl}}$] *της β.* DMΣ min$^{\text{nonn}}$ Or | *πως* ℵBCLUΔ min$^{\text{nonn}}$] *ως* ADXΓΠΣ min$^{\text{pl}}$ Or | *εγω*] + *ειμι* MUΔ min$^{\text{nonn}}$ latt syr$^{\text{pesh}}$ arm aegg go aeth Or$\frac{1}{2}$ | *θεος* 2°, 3° BD Or$^{\text{bis}}$] pr *ο* ℵACLXΓΔΠΣΦ min$^{\text{omn vid}}$ Or^{1}

Torah is elsewhere in the N.T. called *νόμος Μωυσέως* (Lc. xxiv. 44, Jo. i. 45, Acts xxviii. 23) or simply Μωυσῆς (Lc. xvi. 29); but *βίβλος* or *βιβλίον* M. is frequent in the LXX. (2 Chron. xxxv. 12, 1 Esdr. v. 48, vii. 6, 9, Tob. vi. 13, vii. 12 (ℵ)); for a similar use of *βίβλος* in the N.T. see Lc. iii. 4 *ἐν βίβλῳ λόγων Ἠσαίου*, Acts vii. 42 *ἐν β. τῶν προφητῶν*. The Lord refers, as the Sadducees referred, to the Pentateuch, the authority of which could not be disputed by any Jewish party; on the attitude of the sect towards the later books see Dr Taylor's remarks, *Sayings*, p. 128 f. and cf. Ryle, *Canon*, p. 175. In adopting the ordinary title of the Pentateuch the Lord does not of course dogmatically teach the Mosaic authorship of the Law or of any part of it in its existing form; see note on i. 44. *Ἐπὶ τοῦ βάτου*, "on the bousche" (Wycliffe), "in the busshe" (Tindale); rather "in the place concerning the bush" (R.V.), or "at 'the Bush'," i.e. in the section of the Law which relates to the burning bush (Exod. iii. 1 ff.), where an open *parashah* still begins; a similar indication of a "pre-Talmudic system of sections" (Ryle, p. 236) occurs in Rom. xi. 2 *ἐν Ἡλείᾳ*, where see SH. *Βάτος* is masc. in the LXX. (Exod. iii. 2 ff., Deut. xxxiii. 16), but fem. in Lc. xx. 37, Acts vii. 35; (cf. Moeris: *ὁ β. ἀττικῶς· ἡ β. ἑλληνικῶς*). The word belongs to the numerous class of Homeric nouns which reappear in Aristophanes and the comedians (Kennedy, *Sources*, p. 77 f.).

πῶς εἶπεν αὐτῷ ὁ θεός] For this use of *πῶς* cf. v. 16, Acts ix. 27, xi. 13, xx. 18. Cf. Mt., *τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ*: Lc., less exactly, Μωυσῆς *ἐμήνυσεν*, attributing the Divine words to the supposed author of the book. The words were addressed to Moses (*αὐτῷ* Mc.), but the revelation they contained was for the latest generation of Israel (*ὑμῖν* Mt.).

ἐγὼ ὁ θεὸς Ἀ. καὶ θεὸς Ἰσ. καὶ θεὸς Ἰακ.] Exod. iii. 6, LXX., *ἐγώ εἰμι ὁ θεὸς τοῦ πατρός σου, θεὸς Ἀ. κτλ.* The article is not repeated, for the Person is One; the repetition of *θεός* on the other hand emphasises the distinct relation in which God stands to each individual saint. In quoting this passage the Lord argues thus: 'In this place God reveals Himself as standing in a real relation to men who were long dead. But the living God cannot be in relation with any who have ceased to exist; therefore the patriarchs were still living in His sight at the time of the Exodus; dead to the visible world, they were alive unto God.' Origen: *ἄτοπον λέγειν ὅτι ὁ θεὸς ὁ εἰπών Ὁ ὤν, τοῦτό μοί ἐστιν ὄνομα, τῶν οὐδαμῶς ὄντων θεός ἐστιν...ζῶσιν ἄρα αἰσθανόμενοι τοῦ θεοῦ καὶ τῆς χάριτος αὐτοῦ ὁ Ἀβραὰμ καὶ ὁ Ἰσαὰκ καὶ ὁ Ἰακώβ.* This argument establishes the immortality of the soul, but not, at first sight or directly, the resurrection of the body. But the resurrection of the body follows, when it is understood that the body is a true part of human nature; comp. Westcott, *Gospel of the Resurrection*, pp. 140 ff., 155 ff. God

27 [27]οὐκ ἔστιν θεὸς νεκρῶν ἀλλὰ ζώντων· πολὺ πλανᾶσθε.
28 [28]Καὶ προσελθὼν εἷς τῶν γραμματέων ἀκούσας αὐτῶν συνζητούντων, εἰδὼς ὅτι καλῶς ἀπεκρίθη αὐ-

27 θεος] pr ο ℵACEFGHM$^{\text{txt}}$SUVΓ min$^{\text{pl}}$ Or^{1} + θεος 13 33 69 108 124 346 al$^{\text{sat mu}}$ | ζωντων] pr θεος EGHM$^{\text{txt}}$SVΓΦ min$^{\text{permu}}$ q syr$^{\text{hcl}}$ aeth | πολυ πλανασθε] pr υμεις ουν ADXΓΠΣΦ min$^{\text{omn vid}}$ latt$^{\text{vt pl vg}}$ syrr$^{\text{pesh hcl}}$ (arm) the aeth υμεις δε G 1 229 299 604 2$^{\text{pe}}$ syr$^{\text{sin}}$ (arm)   28 των γραμματεων] γραμματευς F min$^{\text{pauc}}$ | om αυτ. συνζ. ειδως k (syr$^{\text{sin}}$) | ειδως ℵ$^{\text{c}}$AXΓΔ min$^{\text{pl}}$ aegg] ιδων ℵ*CDLΣΦ 1 13 28 69 604 al$^{\text{nonn}}$ a b c ff i q vg syrr$^{\text{pesh hcl}}$ arm

would not leave men with whom He maintained relations in an imperfect condition; the living soul must in due time recover its partner; the death of the body could only be a suspension of vital activities which in some other form would be resumed. For partial parallels in Rabbinical writings see J. Lightfoot on Mt. xxii. 32.

27. *οὐκ ἔστιν θεός κτλ.*] Lc. adds *πάντες γὰρ αὐτῷ ζῶσιν.* Death is a change of relation to the world and to men; it does not change our relation to God. There are two striking parallels in 4 Maccabees, vii. 19 *οἱ πιστεύοντες ὅτι θεῷ οὐκ ἀποθνήσκουσιν· ὥσπερ γὰρ οἱ πατριάρχαι ἡμῶν Ἀβραάμ, Ἰσαάκ, Ἰακώβ, ἀλλὰ ζῶσιν τῷ θεῷ*: xvi. 25 *ἰδόντες ὅτι διὰ τὸν θεὸν ἀποθανόντες ζῶσιν τῷ θεῷ, ὥσπερ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντες οἱ πατριάρχαι.* Lightfoot on Mt. quotes Rabbinical sayings to the same purpose.

πολὺ πλανᾶσθε] Mc. only. Not only were they in error, but their error was a great and far-reaching one. The priestly aristocrats submitted to the reproof in silence (Mt. *ἐφίμωσεν τοὺς Σαδδουκαίους*); the enthusiasm of the people rose yet higher (Mt. *ἐξεπλήσσοντο*). Yet it was not a logical victory which the Lord desired, but the recovery of the erring (Mt. xviii. 12 f.). *Πλανᾶν, πλανᾶσθαι*, are used in a moral sense by the LXX. from Deut. iv. 19 onwards, esp. in the sapiential books and the Prophets, and by the N. T. writers exclusively.

28—34. THE SCRIBE'S QUESTION (Mt. xxii. 34—40).

28. *προσελθὼν εἷς τῶν γραμματέων*] Acc. to Mt. (xxii. 34) the discomfiture of the Sadducees led to a fresh gathering of their rivals, and the question was proposed by the scribe with a distinctly hostile purpose (*ἐπηρώτησεν εἷς...πειράζων*: cf. Jerome on Mt.: "non quasi discipulus sed quasi tentator accedit"). In Lc., on the other hand, some of the Scribes openly approve of the Lord's answer to the Sadducees (xx. 39), and Mc. clearly regards the scribe who questioned the Lord as free from malicious intent (*v.* 34). The Greek commentators endeavour to reconcile the two traditions: cf. Victor: *ἠρώτησε μὲν γὰρ πειράζων παρὰ τὴν ἀρχήν, ἀπὸ δὲ τῆς ἀποκρίσεως ὠφεληθεὶς ἐπῃνέθη.* But the attempt cannot be regarded as satisfactory. Doubtless the repulse of the Sadducees was received by the Pharisees with very mixed feelings; the majority, in whom hatred of Jesus was stronger than zeal for a dogma, were irritated by His fresh victory; a few, among whom was this scribe, were constrained to admire, even if they were willing to criticise, the Rabbi who, though not Himself a Pharisee, surpassed the Pharisees as a champion of the truth. *Εἷς τῶν γρ.*, Mt. *εἷς ἐξ αὐτῶν* (sc. *τῶν Φαρισαίων*) *νομικός* (see note on ii. 6). The Pharisees as a body were not present during the interview with the Sadducees; this man had heard the discussion (*ἀκ. αὐτ. συνζητούντων*, Wycliffe, "sekynge togidere"), and recognised (*εἰδώς*) the excellence of the Lord's answer (*καλῶς*

τοῖς, ἐπηρώτησεν αὐτόν Ποία ἐστὶν ἐντολὴ πρώτη
πάντων; [29] ἀπεκρίθη ὁ Ἰησοῦς ὅτι Πρώτη ἐστίν 29
Ἄκουε, Ἰσραήλ, Κύριος ὁ θεὸς ἡμῶν Κύριος εἷς
ἐστιν¶· [30] καὶ ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ 30 ¶ C
ὅλης [τῆς] καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ
ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου.

28 ποια] pr διδασκαλε D b c ff i k | πρωτη πασων εντολη M* min^{mu} | om παντων D 604 2^{pe} a b c ff i k syr^{sin} arm 29 απεκριθη ο I.] ο δε I. απεκριθη αυτω ACXΓ ΠΣΦ min^{pl} vg syr^{hcl} go ο δε I. ειπεν αυτω 1 28 69 299 346 2^{pe} (a) k syr^{pesh} arm αποκριθεις δε ο I. ειπεν αυτω D (604) b ff i q (syr^{sin} the aeth) | om οτι D 1 28 91 209 299 2^{pe} a b c ff i q syrr$^{sin\ pesh}$ arm | om οτι πρωτη εστιν 229 k | πρωτη εστιν ℵBLΔ me] παντων πρωτη D(X) 91 (209) (299) 2^{pe} a b i syr^{sin} arm πρωτον παντων 28 (604) πρωτη παντων εντολη ACKM*^{2}UΠΣΦ 33 al$^{sat\ mu}$ syr^{hcl} go πρωτη παντων (vel πασων) των εντολων EFGHS(V)Γ min^{pl} syr^{pesh} | κυριος 2°] om F min^{pauc} a b k syr^{sin} θεος vg Cypr^{bis} 30 om της 1°, 2°, 3° B (om της 1° etiam D*X) | om και εξ ολης τ. ψυχης σου KΠ* min^{pauc} k om και εξ ολης της διανοιας σου DH min^{perpauc} c ff k syr^{hier} Cypr^{ter} | σου ult] + αυτη πρωτη (+ παντων) εντολη AD(KU)XΓ(Π)Σ(Φ) min$^{omn\ vid}$ latt$^{exc\ a}$ syrr$^{sin\ pesh\ hcl}$ arm go

ἀπεκρίθη). When they were gone he stepped forward (προσελθών), and put another question. Ἀκούσας αὐτῶν κτλ. supplies the motive of προσελθών, and through εἰδώς of ἐπηρώτησεν also (cf. Meyer). For the construction ἀκούσας αὐτῶν συνζ. cf. Acts x. 46, xi. 7 and WM., p. 434.

ποία ἐστὶν ἐντολὴ πρώτη πάντων;] Mt. ποία ἐντ. μεγάλη ἐν τῷ νόμῳ; The Vg. (*interrogavit eum quod esset primum omnium mandatum*) overlooks the distinction between ποῖος and τίς which, though faint, still exists in the N.T. (see note on xi. 28). The Lord is not asked to select one commandment out of the Ten, but to specify a class of commandments, or a particular commandment as representative of a class, to which the priority belongs; cf. Rom. iii. 27 διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως. Πρώτη πάντων, not πασῶν: as Alford points out, πρῶτος πάντων is treated as a single word—"first-of-all"; cf. WM., p. 222. The construction is perhaps without an exact parallel in class. or contemporary Gk.; see Field, *ot. Norv. ad l.*, who disputes Fritzsche's reference to Ar. *Av.* 471, and seeks an example in Chrysostom.

29. πρώτη ἐστίν Ἄκουε κτλ.] The Lord replies in the words of Deut. vi. 4 ff., part of the first clause of the Shema, which was recited daily by every Jew and written on the miniature roll which the scribe carried in his phylactery (Schürer, II. ii. pp. 84, 113). The words had thus already been singled out by tradition as of primary importance; the Shema was regarded as including the Decalogue (Taylor, *Sayings*, pp. 52, 132); and the passage from Deut. vi. stood in the forefront of this fundamental confession of faith and duty, as if claiming by its very position the title of ἐντολὴ πρώτη πάντων.

30. ἐξ ὅλης [τῆς] καρδίας κτλ.] The present B text of the LXX. gives ἐξ ὅλης τῆς διανοίας σου κ. ἐ. ὅ. τῆς ψυχῆς σου κ. ἐ. ὅ. τῆς δυνάμεως σου, but διανοίας is a correction by the second hand, probably for καρδίας, which is the reading of codd. A and F. Καρδία

31 [31]δευτέρα αὕτη Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν.

31 *αυτη*] *ομοια αυτη* ΑΧΓΠΣΦ syrr$^{\text{sin pesh}}$ arm *ομ. ταυτη* D 69 | *σεαυτον*] *εαυτον* ΗΧΠ*Σ min$^{\text{sat mu}}$ | *μειζων...εστιν*] *hoc est magnum mandatum* a

and *διάνοια* are often interchanged in the LXX. and its MSS. (cf. Hatch, *Essays*, p. 104), and almost the same may be said of *δύναμις* and *ἰσχύς*. The three Heb. words לֵבָב, נֶפֶשׁ, מְאֹד together represent the sum of the powers which belong to the composite life of man; the first two are frequently combined, especially in Deut., where the writer desires to enforce "the devotion of the whole being to GOD," the 'heart' being in the psychology of the ancient Hebrews the organ of intellect, and the 'soul' of the desires and affections" (Driver, *Deuteronomy*, pp. 73, 91); the third word (used in this sense only here and in 2 Kings xxiii. 25) adds the thought of the forces which reside in these parts of human nature, and in the body through which they act. See the scholastic treatment of this subject by Thomas Aq., p. 2, q. 27, art. 5; q. 44, art. 4 f.

Mt. follows the Heb. in substituting *ἐν* (בְּ) for *ἐξ*, *ter*; on the other hand he agrees with Mc. in giving the doublet *καρδίας*, *διανοίας*, and altogether omits the important clause וּבְכָל מְאֹדֶךָ. Lc. (in another context, x. 27) combines Mt.'s presentation of the passage with Mc.'s (*ἐξ ὅλης καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ ἰσχύι σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου*).

On *καρδία* see ii. 6, note, iii. 5, vi. 52, vii. 19, 21; *διάνοια*, so far as it is distinguishable from *καρδία* (cf. Lc. i. 51 *διανοίᾳ καρδίας*) is "the process of rational thought" (Westcott on 1 Jo. v. 20), or the faculty of thought itself, the mind (cf. Plat. *legg.* 916 A *ἢ κατὰ τὸ σῶμα ἢ κατὰ τὴν διάνοιαν*, and see Cremer s.v.); see 1 Pet. i. 13, 2 Pet. iii. 1.

Ἀγαπήσεις, *diliges*, prescribes the higher love which is due to GOD, and under GOD to man regarded as His creature (*v.* 31); cf. Trench, *syn.* xii. It is *ἀγάπη*, not *φιλία*, which is the sum of human duty. Neither the LXX. nor the N.T. uses *φιλεῖν* of the love due to GOD, in respect of His essential Being; yet cf. Prov. viii. 17, 1 Cor. xvi. 22.

31. *δευτέρα αὕτη κτλ.*] Mt. adds *ὁμοία*. In the question no reference had been made to a second commandment, but the Lord adds it in order to complete the summary of human duty; cf. Victor: *περὶ μιᾶς ἐρωτηθεὶς οὐκ ἀπεσιώπησε τὴν ἀποχώριστον αὐτῆς*. The citation is from Lev. xix. 18 LXX., *verbatim*; the passage is quoted again in Jas. ii. 8 (where see Mayor's note), Rom. xiii. 9, Gal. v. 14. As Bp Lightfoot points out (Gal. *l. c.*), "in the original text the word 'neighbour' is apparently restricted to the Jewish people," for *τοῖς υἱοῖς τοῦ λαοῦ σου* occurs in the first member of the parallelism; that Jesus used it in the widest sense is clear from Lc. x. 29 ff. So understood the saying was a recapitulation of the second part of the Decalogue: see Rom. *l. c.* *τὸ γάρ Οὐ μοιχεύσεις κτλ.* (cf. note on Mc. vii. 21) *καὶ εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται*: Gal. *l.c.* *ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πεπλήρωται*. On the prominence given to it by Jewish teachers see Wünsche on Mt. xxii. 39. Acc. to Mt. the Lord added: *ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος* (on *ὅλος* see Hort, *Jud. Chr.*, p. 21) *ὁ νόμος κρέμαται καὶ οἱ προφῆται*. They were the first two commandments because they revealed the ultimate principles of morality which it was the business of the Law as a whole to enforce, and on which the ripest teaching of the Prophets depended. As to the relative importance of the commandments

[32] [καὶ] εἶπεν αὐτῷ ὁ γραμματεύς Καλῶς, διδάσκαλε, 32
ἐπ' ἀληθείας§ εἶπες ὅτι εἷς ἐστιν, καὶ οὐκ ἔστιν ἄλλος § ℸ
πλὴν αὐτοῦ· [33] καὶ τὸ ἀγαπᾷν αὐτὸν ἐξ ὅλης [τῆς] 33
καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς
ἰσχύος, καὶ τὸ ἀγαπᾷν τὸν πλησίον ὡς ἑαυτὸν
περισσότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων καὶ
θυσιῶν. [34] καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς 34

32 και ειπεν] om και B syrr$^{\text{sin pesh}}$ aegg | εις εστιν] + (ο) θεος (D)EF(G)H min$^{\text{sat mu}}$ a b c ff i q vg$^{\text{ed}}$ syrr$^{\text{sin hcl (corr)}}$ arm aegg | om αλλος D a 33 om και το αγαπαν... εαυτον k | της καρδιας] om της BUX min$^{\text{pauc}}$ + σου ℵL min$^{\text{pauc}}$ me | συνεσεως] δυναμεως D 2$^{\text{pe}}$ a b i q ισχυος 1 33 118 209 299 arm me + και εξ ολης της ψυχης ΑΔΧΓΠΣΦℸ min$^{\text{pl}}$ b c ff i q vg syrr$^{\text{(sin) pesh hcl}}$ the go aeth | και εξ ολης της ισχυος] om D 33 b Hil εξ ολης τ. συνεσεως 1 118 209 299 arm me | εαυτον ΒΧΔ*ΠΣΦℸ min$^{\text{pl}}$ a b c ff q vg] σεαυτον ℵADLSΓΔ^{2} min$^{\text{pauc}}$ i k | περισσοτερον ℵBLΔ 33] πλειον ΑΔΧΓΠΣΦℸ min$^{\text{fere omn}}$ | om παντων arm | θυσιων] pr των ℵLMΔ 13 28 33 69 2$^{\text{pe}}$ al$^{\text{mu vid}}$ 34 ιδων] ειδως H* min$^{\text{pauc}}$ | om αυτον ℵDLΔ al$^{\text{nonn}}$ syr$^{\text{sin}}$ arm

the Lord is content to say that these fundamental laws of human life are second to none—*μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν.*

32. [*καὶ*] *εἶπεν αὐτῷ ὁ γραμ. κτλ.*] This verse and the next two are peculiar to Mc. Καλῶς, 'well said,' cf. Jo. iv. 17, xiii. 13, and see note on vii. 6; for *ἐπ' ἀληθείας* cf. xii. 14. Ἐπ' ἀλ. confirms *καλῶς*; the saying was truly a fine one; Wycliffe, "in truthe thou hast wel seide," R.V. "of a truth ...thou hast well said." Tindale, followed by Cranmer and A.V., connects *ἐπ' ἀλ.* with *εἶπες* ("well, master, thou hast sayd the truthe"), but with less probability. Ὅτι introduces the rehearsal of what the Lord had said, "that" (R.V.), not "for" (A.V.). *Οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ*: an O. T. phrase, cf. Exod. viii. 10 (6), Deut. iv. 35, Isa. xlv. 21.

33. *καὶ τὸ ἀγαπᾷν...καὶ τὸ ἀγαπᾷν*] The repetition is due to a desire to keep the two commandments separate. The scribe substitutes *σύνεσις* for *διάνοια* and omits *ψυχή*. For *σύνεσις* see Bp Lightfoot's note on Col. i. 9, and the note on Mc. vii. 18 *supra*; according to Aristotle it represents the critical side of the intellect (*Eth. Nic.* vi. 7 *ἡ δὲ σ. κριτική*) which had special interest for men of this class. From the scribe's ready answer Bede gathers "inter scribas et Pharisaeos quaestionem esse versatam quod esset mandatum primum...quibusdam videlicet hostias et sacrificia laudantibus, aliis vero maiore auctoritate fidem et dilectionis opera praeferentibus." It is to the credit of this scribe that he held the latter view. *Περισσότερόν ἐστιν κτλ.*: the words are based apparently on 1 Regn. xv. 22. *Θυσίαι* (זְבָחִים) are sacrifices in general, *ὁλοκαυτώματα* (עֹלוֹת), eucharistic offerings, "nobilissima species sacrificiorum" (Bengel): a more complete classification of the various kinds of sacrifice is cited in Heb. x. 5, from Ps. xxxix. (xl.) 7 (see Westcott, *Hebrews*, p. 309). *Περισσότερον*, 'far more,' cf. vii. 36, xii. 40. For parallels see Wünsche *ad l.*

34. *ἰδὼν αὐτὸν ὅτι κτλ.*] *Αὐτόν* forestalls the subject of the dependent clause; cf. WM., p. 781. What the Lord observed in reference to the man was the intelligence displayed by his answer. It was shewn not only in accepting the Lord's judgement as to the two primary commandments,

ἀπεκρίθη εἶπεν αὐτῷ Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

§ T^d 35 [35]§Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς

34 om ει ℵ$^{*\,c.b}$ L

but in detecting and admitting the principle on which the judgement rested, viz. the superiority of moral over ritual obligations. Νουνεχῶς, ἅπ. λεγ. in Biblical Gk., occurs in Aristotle and later writers, esp. Polybius, as equivalent to νουνεχόντως (Lob. *Phryn.* p. 599).

οὐ μακρὰν εἶ ἀπό κτλ.] For the phrase οὐ μακρὰν εἶναι (ἀπέχειν, ὑπάρχειν) cf. Lc. vii. 6, Jo. xxi. 8, Acts xvii. 27. Under the old theocracy οἱ μακράν are either exiled Jews (Isa. lvii. 19), or the Gentiles (Eph. ii. 13); distance from the new Kingdom is measured neither by miles, nor by ceremonial standards, but by spiritual conditions. The man was to some extent intellectually qualified for admission to the Kingdom; certainly he had grasped one of its fundamental principles. It would be interesting to work out a comparison between this scribe and the ἄρχων of x. 17 ff. In both cases something was wanting to convert admiration into discipleship. If wealth was the bar in the one case, pride of intellect may have been fatal in the other. The mental acumen which detects and approves spiritual truth may, in the tragedy of human life, keep its possessor from entering the Kingdom of God. Bengel: "si non procul es, intra; alias praestiterit procul fuisse."

καὶ οὐδεὶς οὐκέτι ἐτόλμα κτλ.] After this the policy of questioning Jesus was abandoned; no one was bold enough (ἐτόλμα, cf. Jo. xxi. 12, Jude 9) to renew the attempt, and the Lord continued His teaching for the short remainder of His ministry in the Temple without interruption. Mt. places these words after the Lord's question about David's Son, and adds οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον. He had answered all their questions; a single instance was enough to shew that they could not answer His.

35—37^a. THE LORD'S QUESTION (Mt. xxii. 41—45, Lc. xx. 41—44).

35. καὶ ἀποκριθεὶς ἔλεγεν] On this use of ἀποκρίνεσθαι where no question precedes see iv. 5, 6, note. The question which was now asked was in fact a final answer to all opponents. It was asked, according to Mt., in the presence of the Pharisees and was in fact addressed to them (συνηγμένων δὲ τῶν Φ. ἐπηρώτησεν αὐτούς): the Lord demands of them Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; and they answer "He is David's Son." Mc.'s account of the circumstances is different; the question is asked in the course of the Lord's public teaching, which is resumed after He has silenced all His adversaries (ἔλεγεν διδάσκων ἐν τῷ ἱερῷ); and it is addressed, not to the Scribes but to the people, who are invited to consider one of the *dicta* of the Scribes (πῶς λέγουσιν οἱ γρ. κτλ.). Lc.'s εἶπεν δὲ πρὸς αὐτούς is perhaps ambiguous, but in the question he follows the same tradition as Mc. Πῶς λέγουσιν; 'how do they make good their statement in view of the fact about to be mentioned?' Cf. 1 Cor. xv. 12, 15.

ὁ χριστὸς υἱὸς Δαυείδ ἐστιν] Cf. Jo. vii. 41 οὐχ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυεὶδ...ἔρχεται ὁ χριστός; The inference was drawn from such passages as Ps. lxxxix. 3 ff., Is. xi. 1, Jer. xxiii. 5 (cf. Edersheim, *Life*, ii. pp. 724, 731). That the populace recognised it as a truth was made evident by their cries of ὡσαννὰ τῷ υἱῷ

υἱὸς Δαυείδ ἐστιν; [36] *αὐτὸς Δαυεὶδ εἶπεν ἐν τῷ* 36
πνεύματι τῷ ἁγίῳ Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου
ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω

36 *αυτος*] + *γαρ* ΑΧΓΠΣΦℸ min^{pl} b i q vg syrr$^{pesh\ hel}$ go aeth *και αυτος* Δ c d ff syr^{sin} arm the *και ουτος* D | *τω πνευματι τω αγιω* ℵBDL(T^{d})UΔ 33 2^{pe} al^{nonn}] *πνευματι αγιω* ΑΧΓΠΣΦℸ min^{pl} | *ειπεν* 2°] *λεγει* ADEGHKM*SVΠΦ min^{mu} k q go | *κυριος*] pr *ο* ℵALT^{d}ΧΓΔΠℸ min$^{fere\ omn}$ (om BD c^{ser}) | *καθου*] *καθισον* B | *υποκατω* BDT^{d} 28 aegg] *υποποδιον* ℵALΧΓΔΠΣΦℸ min$^{fere\ omn}$ latt syrr$^{sin\ pesh\ hel}$ arm go aeth

Δαυείδ, but their convictions were shared by the Scribes and indeed derived from them. Jesus does not on the one hand dispute the inference, or, on the other, press the identification; He contents Himself with pointing out a difficulty, in the solution of which lay the key to the whole problem of His person and mission. On *ὁ χριστός* see viii. 29, and for *υἱὸς Δ.*, cf. x. 47, note.

36. *αὐτὸς Δαυεὶδ εἶπεν κτλ.*] The difficulty is stated. It has to do with the interpretation of a Psalm which by common confession was Messianic (Edersheim, ii. p. 720 f.). Ps. cx. is assigned to David in the title (M.T., LXX.), and the attribution was probably undisputed in the first century, and accepted by our Lord and His Apostles (Acts ii. 34) on the authority of the recognised guardians of the canon. It is possible, however, that He mentions David simply as being the reputed author of the Psalter (cf. Lc., *Δ. ἐν βίβλῳ ψαλμῶν*: Heb. iv. 7 *ἐν Δαυεὶδ λέγων*, where see Westcott's note). It cannot fairly be claimed that our Lord is committed by His hypothetical use of a current tradition to the Davidic authorship of the Psalter or of the particular Psalm: see Sanday, *Inspiration*, pp. 414, 420; Gore, *Incarnation*, p. 196 f. His whole argument rests on the hypothesis that the prevalent view was correct. *Ἐν τῷ πνεύματι τῷ ἁγίῳ*, Mt. *ἐν πνεύματι*: cf. Acts ii. 30 *προφήτης ὑπάρχων*, Acts iv. 25 (ℵABE, see WH., *Notes*, p. 92, Blass *ad l.*). On *ἐν πνεύματι* see i. 23, note, and on *τὸ πν. τὸ ἅγιον*, i. 10, note; the Psalm was *θεόπνευστος* (2 Tim. iii. 16), the writer was *ὑπὸ πνεύματος ἁγίου φερόμενος* (2 Pet. i. 21). The phrase is not otiose; it gives authority to the words on which the question turns. Ps. cx. opens with a specific claim to inspiration in a high degree (נְאֻם יְהוָה).

εἶπεν Κύριος τῷ κυρίῳ μου κτλ.] The words are cited from Ps. cix. (cx.) 1, LXX., with two verbal changes, *Κύριος* (יְהוָה) for *ὁ κύριος*, *ὑποκάτω* for *ὑποπόδιον*. Lc. restores *ὑποπόδιον*, and the same reading appears in Acts ii. 35, Heb. i. 13. That Mt. supports Mc.'s *ὑποκάτω* against both LXX. and Heb. points to the probability that the quotation came into the Synoptic tradition from a collection of *testimonia*: see note on i. 2. On the form *κάθου* = *κάθησο* see WM., p. 98: it is used freely in the LXX. and in Jas. ii. 3, and occurs in the Gk. of the New Comedy (Kennedy, *Sources*, p. 162). For *ἐκ δεξιῶν* cf. x. 37, note. *Ὑποκάτω τῶν ποδῶν σου* looks back to the scene in Jos. x. 24; as cited by our Lord the words suggest (1) the ignominious defeat of His enemies which had just been witnessed; (2) the final collapse of all opposition to His work (1 Cor. xv. 24 ff.). No other O.T. context is so frequently cited by Apostolic and subapostolic writers; of the latter cf. esp. Barn. 12. 10 *αὐτὸς προφητεύει Δαυείδ...Εἶπεν Κύριος κτλ. ἴδε πῶς Δαυεὶδ λέγει αὐτὸν κύριον καὶ υἱὸν οὐ λέγει.*

¶ ⌝ 37 τῶν ποδῶν σου. [37] αὐτὸς¶ Δαυεὶδ λέγει αὐτὸν κύριον,
καὶ πόθεν αὐτοῦ ἐστιν υἱός;

¶ T^d § e 38 Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ§ ἡδέως.¶ [38] καὶ
¶ go ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν Βλέπετε ἀπὸ¶ τῶν γραμ-

37 αυτος Δ.] pr ει Σ i ff syr^{sin} arm + ουν ΑΧΓΠΣΦ⌝ min^{pl} b vg syrr$^{pesh\ hcl*}$ arm aeth om αυτος Σ b c syr^{sin} | λεγει] καλει M^{2}UΦ 33 2^{pe} 48^{ev} c syr^{pesh} | ποθεν] πως ℵ* M*Σ 1 13 28 33 69 2^{pe} al^{pauc} b the aeth | ο πολυς] om ο ℵD 604 2^{pe} | ηκουσεν MΓ min^{pauc} vg$^{exc\ fu}$ 38 και εν τη διδαχη αυτου ελεγεν] ο δε διδασκων (+ αμα) ελ. αυτοις (D) 2^{pe} (a) b d i (arm)

37. *αὐτὸς Δαυεὶδ λέγει κτλ.*] See note on *v.* 36. Κύριον is here = אָדוֹן, sovereign lord; cf. Symm., τῷ δεσπότῃ μου. The title does not involve Divine sovereignty, yet it was a natural inference that He who was David's lord was also David's God: cf. *Did.* 10 ὡσαννὰ τῷ θεῷ Δαυίδ, and Dr C. Taylor's remarks (*Teaching*, p. 160). The Lord, however, is content to point out the superficial difficulty: καὶ πόθεν (Mt. κ. πῶς) αὐτοῦ ἐστιν υἱός; whence (=how, cf. Dem. *de cor.* οὐκ ἔστι ταῦτα· πόθεν;) can the Davidic sonship be maintained in the face of this inspired assertion of a lordship to which David himself submits? For λέγειν = καλεῖν cf. x. 18, Acts x. 28.

Justin (*dial.* 32, 56, 83) says that the Jews of his day sought to escape from the Christian use of Psalm cx. by applying it to Hezekiah. For the predominant Jewish interpretation of the Psalm, see Perowne, ii. p. 256 ff.; and for recent opinion on its date and purpose comp. Cheyne, *Origin of the Psalter*, p. 20 ff.

37^b—40. DENUNCIATION OF THE SCRIBES (Mt. xxiii. 1 ff., Lc. xx. 45—47).

37. *καὶ ὁ πολὺς ὄχλος κτλ.*] Ὁ π. ὄχλος, the mass of the people, as distinguished from the priestly and professional classes (Mt. οἱ ὄχλοι, Lc. πᾶς ὁ λαός); cf. Jo. xii. 9, 12 ὁ ὄχλος πολύς, where however ὄχλος πολύς is treated as a single word (cf. Westcott *ad l.*). For examples of this use of ὁ πολὺς ὄχλ. see Field *ad l.*, who cites Plutarch, Pausanias, Dio Chrys., Lucian, and Diod. Sic. At the end of the "day of questions" the Lord's popularity with the non-professional majority of His audience was unabated. Two successive days of teaching had exhausted neither His resources nor their delight. The discomfiture of the Scribes added flavour to the teaching; Euth.: ὡς ἡδέως διαλεγομένου καὶ εὐχερῶς αὐτοὺς ἀνατρέποντος. For ἡδέως ἤκουεν compare vi. 20—a suggestive parallel.

38. *ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν*] The Lord's teaching proceeded without further interruption; the few sentences which follow are specimens of its character and manner. Mt. and Lc. help us to realise the scene; the Twelve form, as in Galilee, an inner circle round the Lord, and to them His teaching is primarily addressed, though it is not without interest or profit for the wider audience by which they are surrounded (Mt. ἐλάλησεν τοῖς ὄχλοις κ. τοῖς μαθηταῖς αὐτοῦ, Lc. ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθ. αὐτοῦ). Mt. has preserved a far larger part of this teaching than Mc., who gives only a fragment; the two traditions are moreover independent; Mc. and Lc. have only three clauses in common with Mt. (καὶ ἀσπασμοὺς... δείπνοις, cf. Mt. xxiii. 6, 7).

βλέπετε ἀπὸ τ. γραμματέων] For the construction cf. viii. 15. In Mt. the discourse opens with a recognition of the official character of the Scribes, and of the duty of the people towards them as authorised teachers. It is their conduct only which is denounced (Mt. xxiii. 2, 3). Τῶν θε-

ματέων τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ
ἀσπασμοὺς ἐν ταῖς ἀγοραῖς [39]καὶ πρωτοκαθεδρίας ἐν 39
ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις·
[40]οἱ κατέσθοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει 40

38 των θελοντων] και των τελωνων D | στολαις] στοαις syr$^{\text{sin}}$ | ασπασμους] pr φιλουντων 11 238 346 al$^{\text{nonn}}$ c syrr$^{\text{sin pesh}}$ | αγοραις] + ποιεισθαι DΦ 2$^{\text{pe}}$ 39 πρωτοκλησιας AFHKLUXΓ min$^{\text{permu}}$ 40 οι κατεσθοντες B (-θιοντες ℵAL rell)] οι κατεσθιουσιν D 1 91 299 | χηρων] + και ορφανων D 13 28 69 124 346 2$^{\text{pe}}$ a b c ff i q syr$^{\text{hier}}$ | om και D latt$^{\text{exc e}}$ syrr$^{\text{sin pesh}}$ arm

λόντων...περιπατεῖν καὶ ἀσπασμούς is an instance (WM., p. 722) of the *oratio variata*, due to the use in the same sentence of the two constructions, θέλω with inf. and θέλω τι. Lc. avoids it by changing the verb (θελόντων περιπατεῖν...φιλούντων ἀσπ.). For θέλειν τι see Mt. ix. 13 (Hos. vi. 6). Στολή, *stola*, is 'equipment,' 'apparel,' and hence esp. 'long, flowing raiment,' a *vestis talaris*. The word is much used in the LXX., chiefly as the equivalent of בֶּגֶד or לְבֻשׁ, for priestly or royal robes (*e.g.* Exod. xxxi. 10 τὰς στολὰς τὰς λειτουργικάς, Esth. viii. 15 τὴν βασιλικὴν στολήν, 1 Macc. vi. 15 ἔδωκεν αὐτῷ τὸ διάδημα καὶ τὴν στολήν), and in the N.T. for dress worn on festive or solemn occasions (*e.g.* Lc. xv. 22, Apoc. vii. 9). On the singular change of meaning which has led to the use of the word to describe a mere ἐπιτραχήλιον see *DCA*. ii. 1935. Mt. adds other tokens of the love of display: πλατύνουσι γὰρ τὰ φυλακτήρια ...μεγαλύνουσι τὰ κράσπεδα. Not the use of dignified costume is condemned by Christ, but the use of it for the sake of ostentation (θελόντων...περιπατεῖν); see note on *v.* 39.

καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς] Sc. θελόντων (cf. previous note). For instances of such salutations cf. ix. 15, xv. 18. Mt. adds epexegetically καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων Ῥαββεί: other titles which the Scribes affected were *Abba* (Mt. πατέρα μὴ καλέσητε), and *Moreh* (*ib.* μηδὲ κληθῆτε καθηγηταί); cf. J. Lightfoot on Mt. *ad l.*, Schürer, II. i. p. 316 f., Wünsche, p. 400. The Lord did not refuse such titles, which were pre-eminently due to Him (Jo. xiii. 13), but He did not demand or desire them (Jo. v. 41). Ἀγοραί in Jewish towns have been mentioned in vi. 56, vii. 4; cf. Mt. xi. 16, xx. 3.

39. καὶ πρωτοκαθεδρίας...κ. πρωτοκλισίας] Sc. θελόντων. The Scribes not only received but claimed the place of honour at all gatherings, social as well as religious. The πρωτοκαθεδρία seems to be the bench in the synagogues in front of the ark and facing the congregation, which was reserved for officials and persons of distinction (Edersheim, *Life*, i. p. 436); the πρωτοκλισία is the place of the most honoured guest on the couch of the *triclinium*; cf. Lc. xiv. 8, and Jos. *ant.* xv. 2. 4 παρὰ τὰς ἑστιάσεις προκατακλίνων. Acc. to the Talmud the chief guest lay in the middle, if there were three on a couch; if there were two, he lay on the right side of the couch (Edersheim, ii. p. 207). Both πρωτοκαθεδρία and πρωτοκλισία appear to be ἅπ. λεγόμενα: Fritzsche prints τὰ πρωτοκλίσια in 2 Macc. iv. 21, but though the passage is obscure, πρωτοκλήσια is probably right in that context. The Vg. here resorts to a paraphrase; *in primis cathedris sedere...et primos discubitus:* similarly all the English versions.

40. οἱ κατέσθοντες κτλ.] For κατέσθ. cf. iv. 4, and for the form

¶ e μακρὰ προσευχόμενοι· οὗτοι λήμψονται περισσότερον κρίμα.¶

41 [41] Καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου ἐθε-

41 *καθισας*] *εστως* 1 13 28 69 346 2$^{\text{pe}}$ al$^{\text{pauc}}$ syrr$^{\text{sin hcl (mg)}}$ arm Or | *κατεναντι*] *απεναντι* BU 33 al$^{\text{nonn}}$ *κατενωπιον* 13 346 | *θεωρει* ℵ* Or^{1}

in -*θειν*, i. 6 (notes). Like birds or locusts settling on the ripe crops, these men who claimed the reverence of Israel devoured the property of their brethren, even of those most deserving of consideration. *Οἰκία* is apparently used here like *οἶκος*, in the sense of *τὰ ὑπάρχοντα*: cf. Gen. xlv. 18, Heb. (BDB., p. 110) and LXX., and see the example cited by Wetstein from Aelian, *V. H.* iv. 2, *οἰκίαν αὐξῆσαι καὶ πλοῦτον*: the phrase *ἐσθίειν* or *κατεσθ. οἶκον* is frequent in the Odyssey, and the Latin poets have the corresponding *comedere* (*devorare*) *patrimonium*, *bona*, &c. As the women who were attracted by our Lord's teaching ministered to Him of their substance (xiv. 3, Lc. viii. 2, 3), so doubtless the Pharisaic Rabbis had their female followers, whose generosity they grossly abused. Widows were specially the object of their attack; Thpht.: *ὑπεισήρχοντο γὰρ εἰς τὰς ἀπροστατεύτους γυναῖκας ὡς δῆθεν προστάται αὐτῶν ἐσόμενοι*: for instances see Schöttgen on Mt. xxiii. 14, who shews that such a course was familiarly known as מכת פירושין, *plaga Pharisaeorum*. The practice was expressly forbidden in the Law; Exod. xxii. 22 (21) *πᾶσαν χήραν καὶ ὀρφανὸν οὐ κακώσετε*. *Οἱ κατέσθοντες* is an *asyndeton* due to the note-like form in which Mc. presents the fragments of the longer discourses which he has preserved (cf. *e.g.* vi. 7 ff. notes). Lc., who gives the paragraph otherwise word for word, sets the construction right (*οἳ κατεσθίουσιν...καὶ προσεύχονται*).

καὶ προφάσει μακρὰ προσ.] Vg. *sub obtentu prolixae orationis;* Wycliffe, "undir colour of long preier," and similarly Tindale, Geneva and Rheims: A.V., R.V., "for a pretence make long prayers." *Προφάσει* is the opposite of *ἀληθείᾳ* (cf. Phil. i. 18). Men who devoured the property of widows could pray only in pretence. The word carries with it, however, the further sense of 'pretext' (Lightfoot on Phil. *l.c.*, 1 Thess. ii. 5); under colour of a reputation for piety due to the length of their prayers (*προσχήματι εὐλαβείας*, Thpht.) they insinuated themselves into the good opinion of their victims. On the whole subject see Mt. vi. 5 ff., and cf. J. Lightfoot on Mt. xxiii. 15, who quotes the Rabbinical saying "Long prayers make a long life." The Lord on certain occasions prayed long (Lc. vi. 12), but not *προφάσει*, or as mere *πολυλογία* (Mt. *l.c.*).

οὗτοι λήμψονται κτλ.] Men who rob widows, and use prayer as a means of securing opportunities for committing a crime, shall receive a sentence in excess of that which falls to the lot of the dishonest man who makes no pretension to piety; to the sentence on the robber will be added in their case the sentence on the hypocrite. *Κρίμα* is the definitive issue of a judicial process (*κρίσις*); for *περισσότερον κρίμα* cf. Jas. iii. 1 *μεῖζον κρ. λημψόμεθα*, and Lc. xii. 47 f.

41—44. THE WIDOW'S TWO MITES (Lc. xxi. 1—4).

41. *καθίσας κατέναντι τ. γ.*] The teaching in the Court of the Gentiles had ceased, and the Lord with the Twelve passed within the low marble wall which fenced off the inner precinct from the intrusion of non-Israelites; and entering the Court of the Women (Edersheim, *Temple*, p. 24 ff.,

ώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά· [42]καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, 42

41 βαλλει] εβαλλε 13 69 124 | om βαλλει...πλουσιοι D 42 χηρα] pr γυνη ℵ | om πτωχη D 2$^{\text{pe}}$ a b c ff i k q arm | εβαλλεν K 13 69 124 al$^{\text{pauc}}$

Geikie, *Life*, p. 408) sat down opposite to the Treasury: cf. Jos. *ant.* xix. 6. 1 τῶν ἱερῶν ἐντὸς ἀνεκρέμασεν περιβόλων ὑπὲρ τὸ γαζοφυλάκιον. A Temple Treasury (τὸ γαζοφυλάκιον, or τὰ γαζοφυλάκια) is mentioned in 2 Esdr. xx. 37, 38, xxiii. 4 f., and 2 Macc. iii. 6 ff., iv. 42, v. 18, 4 Macc. iv. 3. In the Herodian temple there were thirteen chests placed at intervals round the walls of the second Court, and known from their trumpet-like form as הַשּׁוֹפָרוֹת, each marked with the purpose to which the offerings it received were to be devoted (Edersheim, p. 26); to these, or rather to the colonnade under which they were placed, the name of 'The Treasury' seems to have been given. Comp. Jo. viii. 20 ἐν τῷ γαζοφυλακίῳ...ἐν τῷ ἱερῷ. Γάζα and γαζοφυλάκιον belong to the later Gk.

ἐθεώρει πῶς ὁ ὄχλος βάλλει κτλ.] The Lord's attention is attracted by the rattling of the coin down the throats of the Shopharoth. He looks up (Lc. ἀναβλέψας, cf. Lc. xix. 5, 'Jo.' viii. 7 ἀνέκυψεν) from the floor of the Court on which His eyes had been resting, and fixes them on the spectacle (ἐθεώρει, cf. v. 38, Lc. xxiii. 35, Jo. xii. 45): before Him is a study of human nature which is unique in its own way. Ὁ ὄχλος is as usual 'the masses,' and χαλκόν may therefore retain its proper meaning; though χαλκός like *aes* is used for money of all kinds (cf. vi. 8), yet the mention of the rich men's larger gifts, which immediately follows, points here to copper coins such as the *as* (ἀσσάριον, Mt. x. 29), and the *quadrans* (κοδράντης, Mt. v. 26): see Madden's *Jewish Coinage*, p. 242 f.

καὶ πολλοὶ πλούσιοι κτλ.] From time to time, as He watched, rich men (and not a few of them) cast in large sums. Lc. speaks only of the rich and the widow; Mc. distinguishes three classes.

The wealth of the temple-treasury in the time of Pompey is illustrated by Josephus (*ant.* xiv. 4. 4; 7. 1).

42. καὶ ἐλθοῦσα μία χήρα πτωχή] Lc. εἶδεν δέ τινα χήραν πενιχράν. With Mc.'s μία cf. συκῆν μίαν, Mt. xxi. 19. The widow stands out on the canvas, solitary and alone, in strong contrast to the πολλοὶ πλούσιοι, and detected by the Lord's eye in the midst of the surrounding ὄχλος. It may have been the intention of the two Synoptists to compare her simple piety with the folly of the rich widows who wasted their substance on the Scribes (Victor), or she may once have been one of the latter class, and reduced to destitution by Pharisaic rapacity; at least it is worthy of notice that Mt., who does not mention this feature in the character of the Scribes, omits also the incident of the mites, whilst Mc. and Lc. have both, and in the same order of juxtaposition. The widow was πτωχή (Mc.), πενιχρά (Lc.); the latter word is a poetical form of πένης, which occasionally takes its place in late prose, *e.g.* Exod. xxii. 25 (עָנִי), Prov. xxviii. 15, xxix. 7 (דַּל). Hatch (*Essays*, p. 73 ff.) argues that πτωχός and πένης, which are contrasted in class. Gk. (*e.g.* Ar. *Plut.* 552 πτωχοῦ μὲν γὰρ βίος...ζῆν ἐστιν μηδὲν ἔχοντα· τοῦ δὲ πένητος ζῆν φειδόμενον), are used in Biblical Gk. for "one and the same class...the peasantry or *fellahin*." But in the N.T. at least the πτωχός is

43 ὅ ἐστιν κοδράντης. [43]καὶ προσκαλεσάμενος τοὺς
μαθητὰς αὐτοῦ εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ἡ
χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἔβαλεν τῶν
44 βαλλόντων εἰς τὸ γαζοφυλάκιον· [44]πάντες γὰρ ἐκ
τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς
ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν
βίον αὐτῆς.

43 εβαλεν ℵ^{c}ABDLΔ 33 al^{nonn} Or^{2}] βεβληκεν EFGHKM^{mg}SUVXΓΠΦ min^{pl} | γαζοφυλακιον] + τα δωρα 604 44 περισσευοντος αυτοις] περισσευματος αυτων U(Γ)Δ min^{mu}

distinctly the indigent and destitute man, the pauper rather than the peasant (x. 21, xiv. 5, 7, Lc. xvi. 20), and the extreme opposite of the πλούσιος (2 Cor. vi. 10, Jas. ii. 2 ff., Apoc. xiii. 16; cf. Trench, *syn.* xxxvi., T. K. Abbott, *Essays*, p. 78). That such was the condition of this widow is clear from the sequel.

ἔβαλεν λεπτὰ δύο κτλ.] Vg. *misit duo minuta quod est quadrans* (Wycliffe, "tweye minutis"; Tindale, "two mytes"). The λεπτόν (cf. Xen. *Cyrop.* i. 4. 11 τὸ λεπτότατον τοῦ χαλκοῦ νομίσματος) was half a *quadrans* (i.e. the eighth part of an *as* or the eightieth of a *denarius*), as Mc. explains for the benefit of his Roman readers. It was a Greek coin (Madden, p. 245), the seventh of a χαλκοῦς (Suidas), and no smaller copper coin was in circulation: cf. Lc. xii. 59 τὸ ἔσχατον λεπτόν, where D and the O. L. versions substitute the more familiar *quadrans*. The point of the present story lies in the circumstance that the widow's last *quadrans* was in two coins, and that she parted with both. A Rabbinic rule seems to have prohibited the offering of a single λεπτόν: "ne ponat homo perutam (פְּרוּטָה) in cistam eleemosynes" (Wetstein).

43. καὶ προσκαλεσάμενος κτλ.] The Twelve, who were perhaps conversing at a little distance, are beckoned to come near (cf. iii. 13, note); here was a lesson which they had overlooked and which He would teach them. How difficult a lesson it was for them to learn, and how important to their life, appears from the use of the solemn formula ἀμὴν (Lc. ἀληθῶς) λέγω ὑμῖν, on which see iii. 28, note. The lesson is taught, as usual, by an example—in the concrete, not in the abstract. Ἡ χήρα αὕτη ἡ πτωχή: the position of the adj. calls attention to her condition (WM., p. 168); pauper as she was, she had given more than the rich, more than all. Lc. here exchanges πενιχρά for πτωχή: see note on *v.* 42. Euth. εἰ καὶ πτωχὴ τοῖς χρήμασιν ἦν, ἀλλὰ πλουσία τῇ γνώμῃ καθίσταται (cf. Jas. ii. 5).

44. πάντες γὰρ ἐκ τοῦ περισσεύοντος κτλ.] Justification of the paradox πλέον πάντων ἔβαλεν. Τὸ περισσεῦον, the active equivalent of τὸ περίσσευμα (comp. Mt. xiv. 20 with Mc. viii. 8)—'that which aboundeth,' abundance, rather than 'that which is left over.' Superfluity is balanced by ὑστέρησις (Aq. in Job xxx. 3, Phil. iv. 11), used here instead of the commoner word ὑστέρημα, which is the opposite of περίσσευμα (2 Cor. viii. 14). The rich cast in πολλά, the widow πάντα. Relatively to their respective means the gift of the latter was incomparably the greatest. The principle is stated

[1] Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει 1 XIII.
αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ Διδάσκαλε, ἴδε ποτα-
ποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. [2] §καὶ ὁ Ἰησοῦς 2 § e

XIII. 1 των μαθητων] pr εκ ADFXΔ 1 13 28 604 al$^{\text{nonn}}$ latt | ποδαποι, -παι D* | οικοδομαι]+του ιερου D b c ff k l q 2 ο Ιησους] pr αποκριθεις A(D)(EFGH)K(MSU VXΓ)(ΔΠ)Σ(Φ) al latt arm aeth

by S. Paul, 2 Cor. viii. 12: εἰ γὰρ ἡ προθυμία πρόκειται, καθ' ὃ ἐὰν ἔχῃ εὐπρόσδεκτος, οὐ καθ' ὃ οὐκ ἔχει. Cf. Arist. *eth. Nic.* iv. 2 κατὰ τὴν οὐσίαν ἡ ἐλευθερώτης λέγεται· οὐ γὰρ ἐν τῷ πλήθει τῶν διδομένων τὸ ἐλευθέριον, ἀλλ' ἐν τῇ τοῦ διδόντος ἕξει· αὕτη δὲ κατὰ τὴν οὐσίαν δίδωσιν· οὐδὲν δὲ κωλύει ἐλευθεριώτερον εἶναι τὸν τὰ ἐλάττω διδόντα, ἐὰν ἀπὸ ἐλαττόνων διδῷ. See other exx. in Wetstein of the recognition of this principle by Greek and Roman pagan writers. Ὅλον τὸν βίον αὐτῆς, all that she had to live upon until more should be earned. For βίος, *victus*, see Lc. xv. 12, 30, 1 Jo. iii. 17. The Lord not only noticed the widow's action, which needed nothing more than close observation, but knew the precise circumstances under which she gave the two λεπτά.

XIII. 1—2. DESTRUCTION OF THE TEMPLE FORETOLD (Mt. xxiv. 1—2, Lc. xxi. 5—6).

1. ἐκπορευομένου αὐτοῦ ἐκ τ. ἱεροῦ] As He left the Precinct. Mt. somewhat otherwise, ἐξελθὼν ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, i.e. He had left, and was on His way (to Bethany). According to Mt. His last remark before leaving had been Ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. The disciples inwardly deprecated such a sentence upon so majestic a pile; they began talking (Lc. τινῶν λεγόντων) of its magnificence, and one of them, the spokesman of the rest (Mt. οἱ μαθηταί, Mc. εἷς τῶν μαθητῶν), bade Him turn and look at the glory of the buildings (Mt. προσῆλθον ἐπιδεῖξαι, Mc. ἴδε); "ut flecterent eum ad misericordiam loci illius, ne faceret quod facere fuerat comminatus" (Origen). The conjecture may be hazarded that the speaker was Peter, as on some other notable occasions (viii. 29, 32, x. 28, xi. 21, xiii. 3, xiv. 29). But his name is not mentioned, since in this instance nothing turned upon his personality.

ἴδε ποταποὶ λίθοι κτλ.] On ἴδε as distinguished from ἰδού see ii. 24, iii. 34, notes. Ποταπός is late Gk. for ποδαπός (Lob. *Phryn.*, p. 56, Rutherford, *N. Phr.*, p. 128 f.): the word does not occur in the LXX., but it is found in this form in Mt.^{1}, Mc.^{1}, Lc.^{2}, Jo.$^{\text{epp.}1}$, 2 Pet.^{1}, in a sense approaching to ποῖος (Vg. *qualis*), but with a distinct note of surprise which is wanting in the latter word. As to the stones of Herod's temple see Jos. *ant.* xv. 11. 3 (ᾠκοδομήθη ὁ ναὸς ἐκ λίθων μὲν λευκῶν τε καὶ καρτερῶν, τὸ μέγεθος ἑκάστων περὶ πέντε καὶ εἴκοσι πηχῶν ἐπὶ μῆκος, ὀκτὼ δὲ ὕψος, εὖρος δὲ περὶ δώδεκα), and for the buildings, *B. J.* v. 5. 1 ff., Edersheim, *Temple*, p. 20 ff. Οἰκοδομαί (Mt., Mc.) is perhaps preferred to οἰκοδομή, as representing the mass of separate edifices—enclosures, colonnades, halls, sanctuaries,—by which the platform of the ἱερόν was occupied. The word οἰκοδομή is post-classical (Lob. *Phryn.*, p. 481 f.), answering sometimes to οἰκοδόμησις (*e.g.* Rom. xiv. 19, and so generally in St Paul's metaphorical use of the term), sometimes to οἰκοδόμημα (2 Cor. v. 1, Eph. ii. 21, where see Abbott's note). Lc. refers also to the costly offerings which the buildings contained (ἀναθήμασιν κεκόσμηται).

εἶπεν αὐτῷ Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς;
οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῇ.
§n 3 [3] §Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν
κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος

2 αυτω] αυτοις D min^{pauc} a b e ff i k q om. 1 118 | βλεπεις] βλεπετε DM^{mg} min^{perpauc} a b c e ff i k q pr ου 2^{pe} b c ff i k* βλεπε syr$^{sin\ vid}$ | ταυτας τας μεγ. οικοδ.] *has omnes magnas aedificationes* vg (cf. ff i q) *ista magna et aedificia vestra* e *omnia illa magna* k *has omnes aedificationes* arm *hanc aedificationem* syr^{sin} | ου μη] pr αμην λεγω υμιν οτι D(G)Σ (1) (13) 28 (69) 604 (2^{pe}) al^{nonn} a b (c) e ff i k l q arm | ωδε] om AEFHKM*SVXΓΠ min^{pl} ff i vg *in templo* e k Cypr | επι λιθω ADEFHKSVΣΦ min^{pl} | ου μη καταλυθη (ου καταλυθησεται ℵ*L min^{pauc})] + και δια τριων ημερων αλλος αναστησεται ανευ χειρων D lat$^{vt\ exc\ q}$ Cypr 3 εις] επι Σ | επηρωτα ℵBL 13 28 33 69 al^{pauc} syr$^{hcl(mg)}$] επηρωτων ADXΓΔΠΣΦ min^{pl} latt syrr$^{sin\ pesh\ hcl(txt)}$ arm the aeth | ο Πετρος ℵD 2^{pe} (al^{pauc})

2. *βλέπεις ταύτας τὰς μ. οἰκοδ.;*] 'Art thou looking at these great edifices?' i.e. do they fill and satisfy the eye, shutting out other objects of vision? Cf. Lc. ταῦτα ἃ θεωρεῖτε. Mt. misses the point by a change of phrase (οὐ βλέπετε...;). The disciples are warned that the pride which as Jews they naturally felt in this grand spectacle was doomed to complete humiliation.

οὐ μὴ ἀφεθῇ κτλ.] Mt. introduces this saying with the solemn ἀμὴν λέγω ὑμῖν, but Mc.'s repeated οὐ μή (Burton, § 487) is scarcely less emphatic. For the fulfilment see Jos. *B. J.* vii. 1. 1 κελεύει Καῖσαρ ἤδη τὴν πόλιν ἅπασαν καὶ τὸν νεὼν κατασκάπτειν. It is the more remarkable because Titus made every effort to check the conflagration (Jos. *B. J.* vi. 4. 6 ff.); it was only when this was found to be impossible that he permitted the work of destruction to be completed (*ib.* 5. 2). Thpht. mentions that some in his day asserted that the old walls had not been completely demolished (καὶ μὴν φασί τινες ὡς πολλὰ λείψανα τῆς Ἱερουσαλὴμ τῆς παλαιᾶς πόλεως), and the great bevelled stones still to be seen *in situ* at the S.E. corner of the Haram wall, and near Robinson's Arch, attest the fact. But while a part of the substructions remains, the buildings on the platform of the ἱερόν, to which the Lord referred, are wholly gone; not a stone there is left in its place. Ἐπὶ λίθον: so also Mt., Lc. The idea of motion which the acc. suggests (WM., p. 507 f.) is faintly present in οὐ μὴ ἀφεθῇ. See on the other hand Blass, *Gr.* p. 132. Ὃς οὐ μὴ καταλυθῇ, Mt. ὃς οὐ καταλυθήσεται. The story subsequently circulated by the ἀρχιερεῖς (xiv. 58, xv. 29, Acts vi. 14), that Jesus had undertaken Himself to destroy the Temple, may have arisen partly from the saying of Jo. ii. 19, but perhaps also from a misconception of the present saying, which may have been reported to them by Judas. On the remarkable addition in D, Latt., see WH., *Notes*, p. 26.

3—13. THE QUESTION OF THE FOUR, AND THE FIRST PART OF THE PROPHETIC ANSWER (Mt. xxiv. 3—14, Lc. xxi. 8—19).

3. *καὶ καθημένου αὐτοῦ κτλ.*] The very posture in which the Lord delivered His great prophecy was remembered and found a place in the earliest tradition (Mt., Mc.). He had crossed the Kedron, ascended the steep road over the Mt. of Olives which led to Bethany, and was al-

καὶ Ἰάκωβος καὶ Ἰωάνης καὶ Ἀνδρέας¶ [4] Εἰπὸν ἡμῖν 4 ¶ e
πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ
ταῦτα συντελεῖσθαι πάντα. [5] ὁ δὲ Ἰησοῦς ἤρξατο 5
λέγειν αὐτοῖς Βλέπετε μή τις ὑμᾶς πλανήσῃ.

3 Ιωαν. και Ιακ. U 28 69 124 346 435 4 ειπε ΑΧΓΔΠΣΦ min^{pl} | om παντα Δ 13 2^{po} al^{pauc} k 5 ο δε Ι.] + αποκριθεις A(DG)ΧΓΔΠΣΦ (13 28 69 124 604 2^{po} al^{pauc} latt arm) | ηρξατο λεγειν] ειπεν D 2^{pe} al^{pauc} a k n syr^{sin} arm | μη τις] μηδεις Σ

ready resting and seated, when He was approached, not now by a solitary disciple (*v.* 1), but by four—the first two pairs among the Twelve, as Mc. alone appears to know (Mt. οἱ μαθηταί)—the other eight, who had probably deputed the Four to act for them, remaining at a distance (κατ' ἰδίαν). On the order of the Four see iii. 17, note, and cf. ix. 2; as on other occasions Peter is foremost and probably the spokesman (ἐπηρώτα αὐτὸν... Πέτρος). Καθημένου reminds us of the Sermon on the Mount (Mt. v. 1); both the opening Instruction and the concluding Prophecy were delivered *ex cathedra*; a hill-side in each case supplied the Teacher's chair. The first discourse had set forth the principles of the new Kingdom; the last deals with its ultimate issues. Only Mc. adds that the prophecy was delivered in full view of the Precinct (κατέναντι τοῦ ἱεροῦ, cf. xii. 41). On καθ. εἰς see WM., p. 516.

4. εἰπὸν ἡμῖν κτλ.] The question is twofold, (*a*) as to the time when (πότε) the Temple is to perish, (*b*) as to the signal (τὸ σημεῖον) for its approach. Mt. expands ὅταν μέλλῃ ταῦτα συντ., πάντα (ὅ. μ. τ. γίνεσθαι, Lc.) into τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος, a phrase of much interest, since it reveals the principle on which the Apostolic Church shortly after the fall of Jerusalem interpreted the following prophecy. Later opinion was much divided, cf. Victor: οἱ μὲν γὰρ περὶ τῆς συντελείας τοῦ αἰῶνος εἰρῆσθαι ταῦτα ὑπολαμβάνουσιν, οἱ δὲ περὶ τῆς ἐρημώσεως τῆς Ἰερουσαλήμ· καὶ τῆς μὲν προτέρας δόξης Ἀπολινάριος καὶ Θεόδωρος ὁ Μοψουεστίας, τῆς δὲ δευτέρας Τίτος καὶ ὁ ἐν ἁγίοις Ἰωάννης ὁ τῆς βασιλίδος ἐπίσκοπος. The term συντέλεια is apparently suggested by συντελεῖσθαι (Mc.), but both συντέλεια and παρουσία are words peculiar to Mt. among the Synoptists (παρ., Mt. xxiv. 3, 27, 37, 39; συντ., Mt. xiii. 39, 40, 49, xxiv. 3, xxviii. 20). Συντέλεια, and συντελεῖν, -λεῖσθαι are of frequent occurrence in all parts of the LXX. (generally for כלה and its derivatives); for συντελεῖν, συντελεῖσθαι in the N. T. cf. Lc. iv. 2, 13, Jo. ii. 3, Acts xxi. 27. Τὸ σημεῖον is common to the three accounts; a single sign seems to have been expected, probably one of portentous character.

5. ὁ δὲ Ἰησοῦς ἤρξατο λέγειν] The great Prophecy begins (Bengel: "ἤρξατο: antea non erat multum locutus his de rebus"). The Lord deals first with the second part of the question (τί τὸ σημεῖον). But the answer (ἀποκριθεὶς εἶπεν, Mt.) is not such as they expect; no one sign is mentioned, and the tone of the prediction is wholly practical.

βλέπετε μή τις ὑμᾶς πλανήσῃ] Mt., Mc.; βλ. μὴ πλανηθῆτε, Lc. Cf. βλέπειν ἀπό, viii. 15, xii. 38; βλ. μή occurs again in 1 Cor. viii. 9, Gal. v. 15, Col. ii. 8, Heb. iii. 12 (with fut.), xii. 25. For πλανᾶν, πλανᾶσθαι, in reference to religious error, see xii. 24, 27, Jo. vii. 12, 47, 1 Jo. ii. 26. This warning against impostors is not inconsistent with the promise of the

6 [6]πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι
7 Ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν. [7]ὅταν δὲ
ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε·

6 πολλοι] + γαρ ΑDXΓΔΠΣΦ min$^{\text{omn vid}}$ latt syrr arm aegg | επι τω ονοματι μου] +*pseudiprofetae* (sic) k | om οτι D 33 604 al$^{\text{pauc}}$ b c ff k q | ειμι] + ο $\overline{\chi\varsigma}$ 13 28 69 124 346 604 al$^{\text{pauc}}$ b c l arm aeth

7 ακουητε B | μη] pr ορατε ℵ* $^{\text{c.b (vid)}}$ 604 8$^{\text{pe}}$ | θροεισθε] θορυβεισθε (D) min$^{\text{pauc}}$

Spirit of truth (Jo. xvi. 13), for the Divine Spirit is not irresistible, and the spirit of error (1 Jo. iv. 6) may be the stronger in individual cases.

6. πολλοὶ ἐλεύσονται κτλ.] See *v.* 21 ff., notes. One such impostor is described in Acts viii. 9 Σίμων...λέγων εἶναί τινα ἑαυτὸν μέγαν, ᾧ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου λέγοντες Οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ καλουμένη μεγάλη. Josephus speaks of another, *ant.* xx. 5. 1: γόης τις ἀνὴρ Θευδᾶς ὄνομα πείθει τὸν πλεῖστον ὄχλον...προφήτης γὰρ ἔλεγεν εἶναι. Cf. *B. J.* ii. 13. 4 πλάνοι γὰρ ἄνθρωποι καὶ ἀπατεῶνες προσχήματι θειασμοῦ νεωτερισμοὺς καὶ μεταβολὰς πραγματευόμενοι δαιμονᾶν τὸ πλῆθος ἔπειθον καὶ προῆγον εἰς τὴν ἐρημίαν ὡς ἐκεῖ τοῦ θεοῦ δείξοντος αὐτοῖς σημεῖα ἐλευθερίας. Such impostors came ἐπὶ τῷ ὀνόματι [τοῦ χριστοῦ], holding out a false Messianic hope, claiming powers which belonged to the true Christ, even if they did not assume the title. The vague boast ἐγώ εἰμι (Soph. ii. 15) becomes in Mt. ἐγώ εἰμι ὁ χριστός, but of an actual usurpation of the name we hear nothing before Barcochba. For the phrase ἐπὶ τῷ ὀν. μου see ix. 39 note; for ἐγώ εἰμι in a Messianic sense, comp. note on vi. 50.

7. ὅταν δὲ ἀκούσητε κτλ.] A second warning. The Apostles are not to permit the political troubles which would surely precede the end to distract them from their proper work. Πολέμους καὶ ἀκοὰς πολέμων, wars in actual progress, or commonly expected and on all men's tongues. For ἀκοή see i. 28 note; and for the pl. in this sense cf. Dan. xi. 44 Th. ἀκοαὶ ... ταράξουσιν αὐτόν. Lc., who omits κ. ἀκοὰς πολ., adds καὶ ἀκαταστασίας, interpreting the words in the light of events. The reference is primarily, no doubt, to the disturbed state of Palestine during the interval between the Ascension and the fall of the City; we may think *e.g.* of the expedition of Cuspius Fadus against Theudas and of Felix against the Egyptian Jew; the riots at Jerusalem under Agrippa II.; the early movements of the last struggle which began in A.D. 66. To the early Jewish Church, which is immediately in view, the suspense which these and other outbreaks occasioned must have been unsettling and disquieting. St Paul uses the same word in deprecating the restlessness which was occasioned in a Gentile Church by the expectation of a speedy παρουσία (2 Thess. ii. 2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ...μηδὲ θροεῖσθαι), and the warning is doubtless necessary at all seasons of feverish unrest. Θροεῖν, in class. Gk. to 'raise an outcry,' is used in Biblical Gk. in the pass. only, of the alarm occasioned by a sudden cry, or of mental uneasiness in general; cf. Cant. v. 4, ἡ κοιλία μου ἐθροήθη ἐπ' αὐτόν, and see Kennedy, *Sources*, p. 126. Θορυβεῖσθε is substituted here by the 'Western' text, and Lc. has πτοηθῆτε.

δεῖ γενέσθαι, ἀλλ' οὔπω τὸ τέλος] Mt. δεῖ γὰρ γενέσθαι ἀλλ' οὔπω ἐστὶν τὸ τ., Lc. δεῖ γὰρ ταῦτα γ. πρῶτον ἀλλ' οὐκ εὐθέως τὸ τ. The epigrammatic brevity of Mc. (Tisch.

δεῖ γενέσθαι, ἀλλ' οὔπω τὸ τέλος. [8]ἐγερθήσεται 8
γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,
ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοί· ἀρχὴ

7 δει] + γαρ ℵ^{c}ADLXΓΔΠΣΦ min$^{\text{omn vid}}$ latt syrr 8 εγερθησεται] αναστησεται 604 | εσονται 1°] pr και AXΓΔΠΣΦ min$^{\text{pl}}$ (latt) syrr arm the aeth | εσονται 2°] και D 2$^{\text{pe}}$ latt$^{\text{vt pl vg}}$ pr και AXΓΔΠΣΦ min$^{\text{pl}}$ q syrr$^{\text{pesh hcl}}$ the aeth om εσ. syr$^{\text{sin}}$ arm | λιμοι] + και ταραχαι AXΓΠΦ min$^{\text{omn vid}}$ q syrr the Or$^{\text{int}}$ + και λοιμοι και ταρ. Σ arm | om αρχη ωδ. ταυτα Φ c | αρχαι AEFGHMS^{2}VXΓΠ^{2}Σ min$^{\text{pl}}$

in v. 6, "abiectis coniunctionibus scribere adamat") is specially striking in this context; cf. *v.* 6 πολλοὶ ἐλεύσονται (Mt., Lc. π. γὰρ ἐλ.); *v.* 8 ἔσονται σεισμοί...ἔσ. λιμοί· ἀρχή κτλ. (Mt. καὶ ἔσ. λ. κ. σ., πάντα δὲ ταῦτα ἀρχή, Lc. σεισμοί τε...καὶ...λιμοὶ ἔσονται). For δεῖ, 'such is the Divine purpose,' cf. viii. 31, ix. 11, xiii. 10, xiv. 31; the phrase δεῖ γενέσθαι is from the O. T. (Dan. ii. 28). Τὸ τέλος looks back to συντελεῖσθαι, and may therefore be presumed to refer primarily to Jerusalem. But a further end may also be in view; cf. 1 Cor. xv. 24 ἐν τῇ παρουσίᾳ αὐτοῦ· εἶτα τὸ τέλος, 1 Pet. iv. 7 πάντων δὲ τὸ τέλος ἤγγικεν.

8. ἐγερθήσεται γὰρ ἔθνος κτλ.] Cf. Isa. xix. 2 ἐπεγερθήσονται Αἰγύπτιοι ἐπ' Αἰγυπτίους...πόλις ἐπὶ πόλιν καὶ νομὸς ἐπὶ νομόν: *supra*, iii. 14 ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ. Other disquieting events will mark the times —σεισμοί, λιμοί, and λοιμοί (Lc.), unless λοιμοί is a primitive error due to the confusion of λιμός and λοιμός in the source (cf. 3 Regn. viii. 37, Ezech. xxxvi. 29, vv. ll.); Field's remark that λιμοί and λοιμοί have been connected ever since Hesiod, *op.* 242, loses its force when we go back to the Aramaic original. On the addition καὶ ταραχαί see WH., *Notes*, p. 26. The commentators point out that such troubles were frequent during the period A.D. 30—70 (cf. e.g. Alford on Mt. xxiv. 7); the famine of A.D. 44 (? 45—46, Ramsay) is familiar to us from Acts xi. 28, and earthquakes are reported to have taken place κατὰ τόπους—in Crete and Asia Minor, and at Rome and in Italy: in Lc. κατὰ τόπους is connected with λοιμοί, but see above. Such disasters are frequently foretold by the O. T. prophets as marks of Divine visitation (e.g. Isa. viii. 21, xiii. 13, xiv. 30, xxiv. 18—20, Jer. xxiii. 19, Ezek. v. 12; cf. Apoc. vi. 8, xi. 13, xvi. 18, xviii. 8, Enoch i. 6, 4 Esdr. xvi. 36—40); they belong to the imagery of an apocalyptic passage, and while it is interesting to notice particular fulfilments in the Apostolic age, the wider reference is not to be left out of sight. Each age brings public troubles which excite disquietude, and may at times suggest the near approach of the end. Yet the end is not reached by such vicissitudes; they are but the beginning. "Talis et tanta creatura mundi...necesse est ante corruptionem ut langueat" (Origen).

ἀρχὴ ὠδίνων ταῦτα] 'Ωδίν is used of the sharp pangs of childbirth (Ps. xlvii. (xlviii.) 7 ἐκεῖ ὠδῖνες ὡς τικτούσης, 1 Thess. v. 3 ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ), or of death (Ps. xvii. (xviii.) 5, 6 ὠδῖνες θανάτου, ᾅδου, Acts ii. 24). Either may be thought of here: these things are the first death-throes of the old order, or the first birthpangs of the new; but the hopefulness of Christian eschatology is in favour of the second thought being at least the more prominent; cf. Jo. xvi. 21, Rom. viii. 22, and the doctrine of the παλινγενεσία (Mt. xix. 28), and the ἀποκατάστασις πάντων (Acts iii. 21, 2 Pet. iii. 12 ff.). Moreover there may pos-

¶ b 9 ὠδίνων¶ ταῦτα. [9]βλέπετε δὲ ὑμεῖς ἑαυτούς· παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε

9 om *βλεπετε...εαυτους* D 1 28 91 124 604 2^{pe} a ff i n syr^{sin} arm | *παραδωσουσιν υμας*] *π. γαρ υμ.* ℵABXΓΔΠΣΦ min^{pl} q vg syrr$^{pesh\ hcl}$ the *και π. υμ.* 1 28 124 299 syr^{sin} arm *ειτα υμ. αυτους παραδ.* D 604 2^{pe} a ff i k n | *εις συναγωγας*] *εν ταις συναγωγαις* (+*αυτων*) min^{mu} (a ff k n q vg) | *και επι βασ. σταθ. και δαρ. επι ηγ.* syr^{sin} | *δαρησεσθε*] pr *και* 604 | *σταθησεσθε*] *αχθησεσθε* GU 1 13 33 al^{nonn} the

sibly be a reference to the Rabbinic expectation of the חֶבְלֵי־הַמָּשִׁיחַ (J. Lightfoot *ad l.*; and see esp. Schürer, II. ii. p. 154 f., Weber, p. 350 f.), or rather perhaps to the O. T. language which suggested it.

9. *βλέπετε δὲ ὑμεῖς ἑαυτούς*] 'Look ye to yourselves,' think not only of what is coming on the nation and on the world. (Bengel: "cetera nolite curare, tantum vos ipsos spectate.") The late and rare *βλέπειν ἑαυτόν* occurs again in 2 Jo. 8, where it is followed by *ἵνα μή*—here it is used absolutely, with the added force which brevity gives; Mt., who places the rest of this verse in the original charge to the Twelve (x. 17), paraphrases *προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων.* Lc. adds that the troubles will overtake the Christian community first (*πρὸ τούτων πάντων*); cf. 1 Pet. iv. 17 *ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ.*

παραδώσουσιν ὑμᾶς κτλ.] Their earliest sufferings would come from their own countrymen; 'Men will hand you over to the Sanhedrins, and flog you in the synagogues.' Who the *παραδοταί* will be appears below *v.* 12. *Συνέδρια...συναγωγάς*: the former term includes both the Great Sanhedrin of Jerusalem (cf. Acts iv. 15, v. 21 ff., vi. 12 ff., xxii. 30, xxiii. 1 ff.), and the local courts of discipline described by Josephus (*ant.* iv. 8. 14), i.e. the elders of the synagogues assembled for the purpose of exercising disciplinary powers; see Hatch, *Organization*, p. 58. Lc.'s briefer *παραδιδόντες εἰς τὰς συναγωγάς* is correct, for the local court was attached to the synagogue, and its sentences were carried out in it (Acts ix. 2); the Lord foresees that His Apostles and disciples will be taken from the courts into the synagogues and there openly scourged—*εἰς συναγωγὰς δαρήσεσθε*, a pregnant construction, cf. Mt. (x. 17) *ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς.* On *δαρήσεσθε* see xii. 3, 5 (to which passage the Lord possibly refers), and cf. Acts v. 40. St Paul, who before his conversion had inflicted this punishment on Christians, underwent it himself five times (2 Cor. xi. 24, where see Schöttgen).

καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε] 'Ye shall be placed before high officials and kings.' In the N. T. the *ἡγεμών* is especially the Procurator of Judaea (Mt. xxvii. 2 *παρέδωκαν Πειλάτῳ τῷ ἡγεμόνι*, Acts xxiii. 24 *πρὸς Φήλικα τὸν ἡγεμόνα*). But the word, as contrasted with *βασιλεύς*, may be used of any subordinate governors; cf. 1 Pet. ii. 14 *εἴτε βασιλεῖ ὡς ὑπερέχοντι, εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις*, where the Imperator and the provincial representatives of Rome, whether proconsuls, propraetors, legates, or procurators, are clearly intended. *Ἐπὶ...βασιλέων σταθ.* becomes in Mt. *ἐπὶ...βασιλεῖς ἀχθήσεσθε*, cf. Lc. *ἀπαγο-*

ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς. [10]καὶ εἰς πάντα τὰ 10
ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον. [11]καὶ 11
ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί
λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν¶ ἐν ἐκείνῃ τῇ ὥρᾳ, ¶ 33

9 ενεκα B 10 πρωτον] + δε min$^{\text{pauc}}$ a d ff (k) arm the + γαρ syr$^{\text{sin}}$ | το ευαγγελιον] + εν πασιν τοις εθνεσιν D ff 11 και οταν] οταν δε ΑΧΓΔΠΣΦ min$^{\text{pl}}$ ff q syrr arm | προμεριμνατε] μεριμνατε ΜΓ 33 al$^{\text{nonn}}$ | τι λαλησητε] pr πως η 13 69 124 346 pr μηδε προμελετατε 604 (Or) pr μελετατε (vel προμελ.) (28) 299 433 604 (2$^{\text{pe}}$) arm (Or) + μηδε μελετατε ΑΧΓΔΠΦ min$^{\text{pl}}$ syrr$^{\text{pesh hcl}}$ (om ℵBDL 1 33 69 al$^{\text{pauc}}$ ff i k q vg syr$^{\text{sin}}$ aegg aeth)

μένους ἐπὶ βασιλεῖς, i.e. Mt. and Lc. represent the persecuted disciples as on their way to the court, whereas in Mc. they are already there, standing before the judge. For this use of *ἵστασθαι* comp. Mt. xxvii. 11, Acts xxiv. 20, xxv. 10. *Ἕνεκεν ἐμοῦ*, Lc. *ἕνεκεν τοῦ ὀνόματός μου*: cf. viii. 35, x. 29 *ἕνεκεν ἐμοῦ καὶ [ἕνεκεν] τοῦ εὐαγγελίου*, 1 Pet. iv. 16 *ὡς Χριστιανός*.

εἰς μαρτύριον αὐτοῖς] See notes on i. 44, vi. 11; the phrase occurs only in the Synoptics and in Jas. v. 3. Lc. gives here quite another turn to the clause—*ἀποβήσεται ὑμῖν εἰς μαρτύριον*, i.e. he seems to have had before him *εἰς μαρτ. ὑμῖν*. As it is presented by Mc. and Mt., the sense is that the appearance of Christians before the magistrates on a charge of loyalty to the Name of Christ would be in itself a proclamation of the Name to those who might otherwise from their social position have failed to hear it. Mt. adds *καὶ τοῖς ἔθνεσιν*: the Gospel would in this way make its way into Gentile society, cf. 2 Tim. iv. 16 f.

10. *καὶ εἰς πάντα τὰ ἔθνη κτλ.*] The Lord foresees the extension of the Gospel to the whole Gentile world by the direct preaching of the word; there was a Divine necessity (*δεῖ*, cf. *v.* 7) that this should take place before the end came (*πρῶτον*, Mt. *καὶ τότε ἥξει τὸ τέλος*). Cf. xi. 17, xvi. 15, Mt. xxv. 32, xxviii. 19, Lc. xxiv. 47. The work which began in Galilee with the personal Ministry of the Lord (i. 14 *ἦλθεν...κηρύσσων τὸ εὐαγγέλιον*, cf. Heb. ii. 3 *ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου*) was to be carried forward by the Apostolic ministry to the ever-expanding confines of the habitable world (Mt. *ἐν ὅλῃ τῇ οἰκουμένῃ*); and the execution of this purpose was perhaps the chief condition of the final issue being reached. The disclosure of this fact could not but be stimulating to the early preachers of the Gospel; they felt that it was in some sense within their power to hasten the end by extending the kingdom (2 Pet. iii. 12 *σπεύδοντας τὴν παρουσίαν*). Origen's remark here is interesting: "nondum est praedicatum evangelium regni in toto orbe; non enim fertur praedicatum esse evangelium apud omnes Aethiopas...sed nec apud Seras nec apud Orientem audierunt Christianitatis sermonem. quid autem dicamus de Britannis aut Germanis?...quorum plurimi nondum audierunt evangelii verbum, audituri sunt autem in ipsa saeculi consummatione." For another condition cf. 2 Thess. ii. 3 *ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον*.

11. *καὶ ὅταν ἄγωσιν ὑμᾶς κτλ.*] Verses 11—13 are placed by Mt. in the original charge to the Twelve (Mt. x. 19—22, cf. *v.* 9), but traces of them occur also in Mt. xxiv. (9, 13); Lc. also has reminiscences of this teaching in an earlier chapter (Lc. xii. 11 f.) as well as in the present context. Such counsels may well have been repeated.

The Lord returns to the personal

τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες
12 ἀλλὰ τὸ πνεῦμα τὸ ἅγιον. [12]καὶ παραδώσει ἀδελφὸς
ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.

12 και παραδ.] παραδ. δε ΑΧΓΔΠΣΦ min$^{\text{fere omn}}$ ff i q vg syrr$^{\text{pesh hcl}}$ aeth Or παραδ. γαρ syr$^{\text{sin}}$ | επαναστησεται B

trials awaiting the disciples. First of these was the fear with which inexperienced provincials would anticipate an appearance before a Roman judge, whether Proconsul or Imperator; on their way to the court (*ὅταν ἄγωσιν*) they would be distracted by anxiety as to their defence. The Lord provides against this: 'the Holy Spirit will be your *παράκλητος*, and speak by your mouths.' *Μὴ προμεριμνᾶτε*: 'be not anxious beforehand'; *προμεριμνᾷν* is *ἅπ. λεγ.* in the N. T. and perhaps in writers earlier than the close of the canon; Mt. has *μεριμνᾷν*, Lc. the classical *προμελετᾷν*, 'to prepare a speech.' *Τί λαλήσητε*: Mt. *πῶς ἢ τί λ.*—neither the matter nor the words need be considered; for the construction cf. vi. 36, ix. 6 (WM., p. 373). *Ὃ ἐὰν δοθῇ...λαλεῖτε*, Burton § 303. The whole passage resembles the promise to Moses, Exod. iv. 11 ff. *τίς ἔδωκεν στόμα ἀνθρώπῳ; συμβιβάσω σε ὃ μέλλεις λαλῆσαι κτλ.*; in Lc. this allusion to Exod. is yet more apparent (*ἐγὼ γὰρ δώσω ὑμῖν στόμα κτλ.*). It must be borne in mind that both the command to speak *ἐκ τοῦ αὐτοσχεδίου* and the promise of Divine assistance in doing so are limited to an occasion when effective premeditation would be impossible.

οὐ γάρ ἐστε ὑμ. οἱ λαλοῦντες κτλ.] Wycliffe: "for ȝe ben not spekinge (or, the spekeris) but the Hooly Gost." The Holy Spirit would speak for them and by their lips. For *τὸ πν. τὸ ἅγ.* see iii. 29, note. Mt. has *τὸ πν. τοῦ πατρὸς ὑμῶν*, in Lc. (see last note) the Lord represents Himself as the source of the inspiration—a noteworthy variation, with which compare Jo. xiv. 26, xv. 26. The whole passage anticipates the promise of the "other Paraclete" (Jo. xiv. 16). Mt. completes the sentence *ἀλλὰ τὸ πνεῦμα...τὸ λαλοῦν ἐν ὑμῖν*: compare S. Paul's doctrine of the Spirit's agency in prayer (Rom. viii. 15, 26, Gal. iv. 6). The present passage cannot properly be used to support a theory of verbal inspiration either in the speeches or the writings of the apostolic age; the Holy Spirit does not, like the evil spirits (cf. v. 6 ff.), so identify Himself with the inspired as to destroy or even to suspend their responsibility or individuality.

12. *καὶ παραδώσει κτλ.*] The note already struck in *vv.* 9, 11 is taken up again. The thought of treachery on the part of friends must have been uppermost in the Lord's mind; He was speaking in the presence of a traitor who had been a friend. What had befallen Himself must befall His followers. The sentence is moulded on Mic. vii. 6 *υἱὸς ἀτιμάζει πατέρα, θυγατὴρ ἐπαναστήσεται ἐπὶ τὴν μητέρα αὐτῆς*. *Εἰς θάνατον, θανατώσουσιν*—the penalty of confessing Christ would be more than stripes (*v.* 9); the Sanhedrins might be content with these, but the civil rulers would inflict death. *Θανατώσουσιν* (so all the Synoptists here), 'shall be the cause of death' (Rheims, "shall worke their death"), rather than *ἀποκτενοῦσιν*, 'shall put them to death.' Lc. guards the sentence further by substituting *ἐξ ὑμῶν* for *ὑμᾶς*: not all would win the crown of martyrdom. One had been already marked out for it in the Lord's fore-

[13]καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά 13
μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.
[14]Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως 14

14 το βδελ. της ερημ.] + το ρηθεν υπο Δανιηλ του προφητου ΑΧΓΔΠΣΦ min$^{\text{fere omn}}$ c (k) l syrr$^{\text{pesh hcl}}$ aeth

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knowledge (x. 39, cf. Acts xii. 1); another was about to be forewarned of his end yet more distinctly (Jo. xxi. 18, cf. 2 Pet. i. 14).

13. καὶ ἔσεσθε μισούμενοι κτλ.] This clause is given in identical words by the three Synoptists; it must have early passed into a commonplace among Greek-speaking Christians. No fact in the early history of the Church is more certain or more surprising than that which the Lord here foretells. It is explained by Tacitus as due to a suspicion of criminality (*ann.* xv. 44, "per flagitia invisos... Christianos"), but the mere name was enough to provoke it (Justin, *apol.* i. 4 ἐφ' ἡμῶν τὸ ὄνομα ὡς ἔλεγχον λαμβάνετε: Tert. *apol.* 2 "id solum expectatur quod odio publico necessarium est, confessio nominis"). It was in fact the name of Christ Himself (διὰ τὸ ὄνομά μου) which repelled the unbelieving majority (cf. Jo. iii. 20, vii. 7, xv. 23 ff.), and in this thought there was infinite comfort for the persecuted; cf. 1 Pet. iv. 14, Polyc. *Phil.* 8 ἐὰν πάσχωμεν διὰ τὸ ὄνομα αὐτοῦ, δοξάζωμεν αὐτόν, and Thpht. *ad l.* τὸ γὰρ ἕνεκεν αὐτοῦ μισεῖσθαι ἱκανόν ἐστιν πάσας ἐπικουφίσαι τὰς συμφοράς. On the causes of the unpopularity of the early Church see Ramsay, *Ch. in the Empire*, p. 346 ff., and cf. Origen *in Mt.*: "cum haec ergo contigerint mundo [the disorders foretold in *vv.* 7, 8] consequens est quasi derelinquentibus hominibus deorum culturam ut propter multitudinem Christianorum dicant fieri bella et fames et pestilentias." Ἔσεσθε μισούμενοι is not an exact equivalent of μισηθήσεσθε, but carries "the thought of continuance" (Burton § 71, cf. WM., p. 438).

ὁ δὲ ὑπομείνας εἰς τέλος κτλ.] So Mt. exactly; Lc. paraphrases ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν—a valuable clue to the interpretation. Εἰς τέλος does not look back to τὸ τέλος (*vv.* 4, 7), but as in Lc. xviii. 5, Jo. xiii. 1 and in numerous passages of the LXX., it is an adverbial phrase, 'finally,' 'at last,' 'to' or 'in the end'; cf. 1 Chron. xxviii. 9 (לָעַד), 2 Chron. xxxi. 1 (לְכַלֵּה), Ps. xlviii. (xlix.) 9, Job xx. 7 (לָנֶצַח). He who is finally victorious, who perseveres in his confession till death puts an end to the conflict, shall save his soul's life. The teaching is similar to that of viii. 25, but it strikes the note of ὑπομονή of which from this time forth all Christian teaching is full; cf. e.g. James i. 3 f., Rom. v. 3 f., viii. 25, 1 Thess. i. 3, 2 Thess. i. 4, iii. 5, Heb. xii. 1, Apoc. i. 9, Tertullian *de patientia*, Cyprian *de bono patientiae*; on the last two see Archbp Benson's remarks, *Cyprian*, p. 439 ff.; and on the characteristics of Christian ὑπομονή comp. Trench, *syn.* liii. For the higher sense of σῴζειν cf. viii. 35, x. 26; preservation from the destruction which overtook the Jews can hardly be in question here, or again deliverance from the sword of the persecutor; the thought is rather of a salvation which is not fully realised till death.

14—23. TROUBLES CONNECTED CHIEFLY WITH THE FALL OF JERUSALEM (Mt. xxiv. 15—25, Lc. xxi. 20—24).

14. ὅταν δὲ ἴδητε κτλ.] The Lord answers the question τί τὸ σημεῖον in

ἑστηκότα ὅπου οὐ δεῖ—ὁ ἀναγινώσκων νοείτω—τότε

14 εστηκοτα ℵBL] εστηκος D 28 εστος AEFG(KM)SUV(XΓ)ΔΠΣΦ min$^{\text{pl}}$ στηκον 1 13 28 69 91 299 346 | νοειτω] + τι αναγειρωσκει D a (n)

reference to the end of the City and Temple, so far as an answer was needed for practical guidance. The sign is the βδέλυγμα τῆς ἐρημώσεως: Mt. adds, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφητοῦ. The phrase occurs in the Greek Daniel thrice: ix. 27 ἐπὶ τὸ ἱερὸν βδέλυγμα τῶν ἐρημώσεων LXX. Th. (עַל כְּנַף שִׁקּוּצִים מְשֹׁמֵם); xi. 31 βδ. ἐρημώσεως, LXX. βδ. ἠφανισμένον Th. (שִׁקּוּץ מְשֹׁמֵם); xii. 11 (τὸ) βδ. (τῆς) ἐρημώσεως LXX. Th. (שִׁקּוּץ שֹׁמֵם); cf. viii. 13 ἡ ἁμαρτία ἐρημώσεως LXX. Th. (הַפֶּשַׁע שֹׁמֵם). Difficulties connected with the Heb. text (see Bevan *Daniel*, *ad ll.*, esp. p. 192 f.) do not directly concern us here; if the Lord cited it, He did so doubtless in the sense which the Greek translations had long impressed upon the passage. The Greek phrase βδ. ἐρημώσεως is already quoted in 1 Maccabees, and applied to the altar of Zeus erected in the Temple by Antiochus, B.C. 168 (1 Macc. i. 54, cf. *v.* 59, vi. 7). Βδέλυγμα is a frequent LXX. rendering of שֶׁקֶץ or שִׁקּוּץ in the sense of an idol, cf. Deut. xxix. 17 (16), or a false god (Ezech. vii. 20), but as the passages just cited from 1 Macc. shew, it is not limited to an object of idolatrous worship; any symbol of heathenism which outraged the religious feelings of the Jewish people might be so described. The defining genitive ἐρημώσεως limits us to an outrage which was the prelude of national ruin, a crisis corresponding in effect if not in circumstances with the invasion of Antiochus. What this new βδ. ἐρημώσεως was S. Luke, taught by the event, plainly tells us, for instead of ὅταν ἴδητε τὸ βδ. κτλ. (Mt., Mc.) he writes ὅταν ἴδ. κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ. The presence of the Roman army round the Holy City was itself a βδέλυγμα of the worst kind, and one which foreboded coming ruin. The words of Daniel seemed to find a second fulfilment; Rome had taken the place of Syria. Cf. Jos. *ant.* x. 11. 7 καὶ δὴ ταῦτα ἡμῶν συνέβη παθεῖν τῷ ἔθνει ὑπὸ Ἀντιόχου τοῦ Ἐπιφανοῦς...τὸν αὐτὸν δὲ τρόπον ὁ Δανίηλος καὶ περὶ τῆς Ῥωμαίων ἡγεμονίας ἀνέγραψε καὶ ὅτι ὑπ᾽ αὐτῶν ἐρημωθήσεται.

The patristic interpreters thought of Pilate's attempt to introduce the effigy of the emperor into the city (*B. J.* ii. 9. 2) or of similar insults offered to the Jewish faith by Hadrian (Jerome: "potest...accipi...aut de imagine Caesaris quam Pilatus posuit in templo aut de Hadriani equestri statua quae in ipso sancto sanctorum usque in praesentem diem stetit") or of acts committed at the time of the capture of the city (Victor: βδ. τινές φασι τοὺς στρατιώτας τοὺς εἰσελθόντας τῷ ἱερῷ, τινὲς δὲ τὸν ἀνδριάντα τοῦ τότε τὴν πόλιν ἑλόντος), or of the Roman standards, which bore the figure of the eagle (Ephrem).

ἑστηκότα ὅπου οὐ δεῖ] A *constructio ad sensum* (WM., p. 176); the βδέλυγμα is personified, or regarded as personal: 'when ye see...him standing where he ought not'; cf. 2 Thess. ii. 6 f. τὸ κατέχον...ὁ κατέχων. Mt. prefers ἑστός, and interprets ὅπου οὐ δεῖ as ἐν τόπῳ ἁγίῳ—a phrase which has confirmed the impression, based on 1 Macc. *l. c.*, that the sign must be sought within the sacred precinct. But his anarthrous τόπος ἅγιος is perhaps not equivalent to ὁ ἅ. τόπος (2 Macc. viii. 17, Acts vi. 13) or ὁ τόπος (Jo. xi. 48), ὁ τ. οὗτος (Acts xxi. 28). All Palestine, but especially Jerusalem (ἡ ἁγία γῆ, ἡ ἁγία πόλις, 2 Macc. i. 7, iii. 1) was to a Jew holy ground,

οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη. [15]ὁ ἐπὶ 15
τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω τι ἆραι
ἐκ τῆς οἰκίας αὐτοῦ, [16]καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπι- 16
στρεψάτω εἰς τὰ ὀπίσω ἆραι §τὸ ἱμάτιον αὐτοῦ. § go

14 εις] επι U 604 2$^{\text{pe}}$ al$^{\text{pauc}}$ 15 ο επι BFH aegg] ο δε επι ℵAEGKLMSUVX ΓΔΠΣΦ min$^{\text{fere omn}}$ syr$^{\text{hcl}}$ και ο επι D 604 2$^{\text{pe}}$ syr$^{\text{sin}}$ arm a ff k n q vg | καταβατω] + εις την οικιαν ADXΓΔΠΣΦ min$^{\text{pl}}$ a ff i n q vg syrr$^{\text{sin hcl}}$ arm aeth (om ℵBL c k aegg syr$^{\text{pesh}}$) 16 ο εις τον αγρον] + ων AXΓΠΣΦ min$^{\text{pl}}$ | εις τα οπισω] om εις τα ℵD min$^{\text{pauc}}$

where the Gentile had no right to be. On ὅπου οὐ δεῖ cf. Bengel: "sermo ad hominem; Judaei putabant non oportere, et non oportebat quatenus locus erat sanctus."

ὁ ἀναγινώσκων νοείτω] This parenthesis finds a place both in Mt. and Mc., and probably belonged to a common source. The words may be either those of the Lord directing attention to the passages in Daniel, or those of the writer of the document on which both Mc. and Mt. drew, directing attention to the Lord's words in this place. But the former supposition is almost excluded by the fact that in Mc.—the earlier narrative—no mention is made of Daniel or any prophetic writing. If ὁ ἀναγινώσκων is the reader (Apoc. i. 3) of the document on which Mc. here depends, we are carried back to days before the first investment of Jerusalem (A.D. 66) when the sign yet needed interpretation: "the time has not yet come...but it is near at hand" (Sanday, *Inspiration*, p. 292).

τότε οἱ ἐν τῇ Ἰουδαίᾳ κτλ.] Not the Apostles themselves, but other Jewish Christians who remained in the country. Cf. Thpht.: καλῶς εἶπεν Οἱ ἐν τῇ Ἰουδαίᾳ· οἱ γὰρ ἀπόστολοι οὐκ ἦσαν ἐν τῇ Ἰουδαίᾳ, ἀλλὰ...πρὸ τοῦ πολέμου ἐδιώχθησαν ἀπὸ τῆς Ἱερουσαλήμ, μᾶλλον δὲ ἐξῆλθον αὐτοί. So Mt., Mc., Lc.; Lc. adds a special warning to those who should be in Jerusalem itself or its neighbourhood (καὶ οἱ ἐν μέσῳ αὐτῆς κτλ.). Acc. to Eus. *H. E.* iii. 5. 3 the Christians of Jerusalem were warned before the war broke out by a prophetic revelation (κατά τινα χρησμὸν τοῖς αὐτόθι δοκίμοις δι' ἀποκαλύψεως ἐκδοθέντα πρὸ τοῦ πολέμου) to leave the city and retire to Pella in Peraea; Epiphanius (*de pond. et mens.* 15) has nearly the same story, but attributes the revelation to an angel. Pella (Jos. *B. J.* iii. 3. 3, G. A. Smith, p. 593 ff., Merrill, *East of the Jordan*, p. 184 ff.) lay between Gerasa and Hippos on the edge of the table-land, scarcely among the mountains; but the way to it from Judaea led across both the Judaean and the Moabite hills, so that εἰς τὰ ὄρη is a sufficient index of the direction which the flight was to take. Details as to the precise locality would be more appropriately given through one of the 'prophets' of the Church of Jerusalem (cf. Acts xi. 27 f., xxi. 10) when the time drew near.

15, 16. ὁ ἐπὶ τοῦ δώματος κτλ.] When the signal is given, not a moment may be lost; the citizen who is resting or praying on his roof must not stop to collect his property or the countryman who is at work to go after the clothing he has left in another part of the field. Men went up to the flat roofs of their houses to sleep (1 Sam. ix. 25), to worship (Jer. xix. 13, Zeph. i. 5, Acts x. 9), to watch (Isa. xxii. 1), to proclaim tidings good or bad (Isa. xv. 3, Mt. x. 27), to spend the Feast of Tabernacles (Neh. viii. 16), and doubtless for many other purposes; so usual a place of resort was the

17 [17]οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλα-
18 ζούσαις ἐν ἐκείναις ταῖς ἡμέραις. [18]προσεύχεσθε δὲ

17 om δε D | θηλαζομεναις D 28

roof that the law required it to be fenced with a parapet (Deut. xxii. 8) as a protection against accidental falls. The roof was accessible from without (ii. 4, note, cf. Lc. v. 19) by a staircase, or ladder, so that the man on the roof might escape without entering his house. Ὁ εἰς τὸν ἀγρόν, he who is at work on the farm; εἰς calls attention to the movement which attends labour—the man has gone out to his plot of ground (for ἀγρός see v. 14, vi. 36, 56, xi. 8, xv. 21, Lc. xv. 15), and while there, is moving from place to place; for this use of εἰς cf. ii. 1, Acts viii. 40, Blass, *Gr.*, p. 119 f. Meanwhile his outer garments (τὰ ἱμάτια) are left behind (εἰς τὰ ὀπίσω) at home, or at the entrance of the field; he is working γυμνός (Jo. xxi. 7) or μονοχίτων, and he must be content to make his escape as he is. Εἰς τὰ ὀπίσω is a frequent phrase in the LXX. (usually = אָחוֹר); for the N. T. cf. Lc. ix. 62, Jo. vi. 66, xviii. 6, xx. 14. The passage as a whole recalls Lot's escape from Sodom (Gen. xix. 17 μὴ περιβλέψῃς εἰς τὰ ὀπίσω...εἰς τὸ ὄρος σῴζου). Lc. has these verses in another connexion, where the allusion to Sodom is clear (Lc. xvii. 28 ff.).

17. οὐαὶ δὲ ταῖς κτλ.] Alas for mothers with children at the breast, and those who are soon to become mothers, for whom a hasty flight is impossible, who cannot leave their burden. The horrors of the siege would convert the joy of maternity into a woe: cf. Lc. xxiii. 28 f. Οὐαί has the true ring of apocalyptic prophecy; both the O. T. prophets and the Apocalypse use it abundantly; Mc. has it only here and in xiv. 21 but it is frequent in Mt., Lc. Θηλάζειν is used of the mother (Gen. xxi. 7, Exod. ii. 9, 1 Regn. i. 23, 2 Macc. vii. 27), as well as of the child (3 Regn. iii. 25, Ps. viii. 2, Joel ii. 16, Jer. li. (xliv.), 7, Lc. xi. 27)—a fact which appears to have been overlooked by the 'Western' corrector who wrote θηλαζομέναις for θηλαζούσαις (cf. vv. ll.). Ἐν γαστρὶ ἔχειν is an Herodotean phrase revived in late Greek; in the LXX. it is the usual equivalent of הָרָה.

18. προσεύχεσθε δὲ ἵνα μὴ γένηται] Mt. supplies ἡ φυγή from φευγέτωσαν *v.* 16, but the reference may well be wider—'pray that this sign and all that must follow its appearance come not to pass during the winter, when the hardships of flight and privation will be greater.' For the gen. of time see WM., p. 258, and cf. νυκτός 1 Thes. v. 7. Mt. has the interesting addition μηδὲ σαββάτῳ 'nor yet (at whatever season) on a sabbath,' when many Jews, even Christian Jews (cf. Acts xxi. 20 f.), would be hindered by their scruples from escaping beyond the immediate vicinity of Jerusalem (Acts i. 12); in the Maccabean wars such scruples had borne deadly fruit (1 Macc. ii. 32 ff.), and their influence was now perhaps stronger than ever through the teaching of the Scribes. Mc.'s omission of this point has been commonly explained by the fact that he wrote for Gentile readers, to whom the strength of Jewish feeling on the subject would be unintelligible. But it is quite possible that μηδὲ ἐν σαββάτῳ had no place in the common tradition, though it had clung to the memory of the Palestinian Church. For προσεύχεσθαι ἵνα (ὅπως) cf. xiv. 35, 38; Phil. i. 9, James v. 16; for other constructions see Lc. xxii. 40, James v. 17.

19. ἔσονται γὰρ αἱ ἡμέραι κτλ.] 'Those days shall be straitness the like of which hath not come to pass'

ἵνα μὴ γένηται χειμῶνος· [19] §ἔσονται §γὰρ αἱ ἡμέραι 19 § b
ἐκεῖναι θλίψις οἵα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς § C
κτίσεως ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν, καὶ οὐ μὴ
γένηται.¶ [20] καὶ εἰ μὴ ἐκολόβωσεν Κύριος τὰς ἡμέρας, 20 ¶ n

18 γενηται] + η φυγη υμων ℵ$^{c.b}$ΑΧΓΔΠΣΦ min^{pl} k syrr$^{pesh\ hcl}$ aegg go aeth | χειμωνος] + η σαββατου (-των, -τω, εν σαββατω) L min^{nonn} k (*aut sabbato*) + μηδε σαββατου Σ 19 εσονται γαρ αι ημ. εκειναι] εσται γαρ εν ταις ημεραις εκειναις Γ (a b d k n q) syrr$^{sin\ pesh}$ | θλιψις οια ου γεγονεν τοιαυτη] θλιψεις οιαι ουκ εγενοντο (vel ου γεγονασι) τοιαυται D 299 (2^{pe}) (y^{ser}) latt arm θλιψεις οιαι ου γεγοναν ουδεποτε τοιαυται Φ θλιψεις οιαι ου γεγονασι ποτε τ. 2^{pe} θλιψις οια ου γεγονε ποτε τοιαυτη 604 | om κτισεως 28 299 arm^{cod} | om ην εκτ. ο θεος D 27 2^{pe} a c ff k n arm | ην] ης AC^{2}ΧΓΔΠΦ min$^{fere\ omn}$ | om εως του νυν Σ | και ου] ουδ Σ | γενωνται D 2^{pe} latt$^{exc\ k}$ 20 κυριος] ο θεος 13 28 69 299 al^{nonn} arm the | τας ημερας] + εκεινας EFGMΔ 1 13 69 al^{nonn} c g* syrr$^{sin\ pesh}$ arm aegg aeth + δια τους εκλεκτους αυτου D a b ff i q arm

&c. Mt. softens the harshness of Mc.'s sentence, but at the same time lessens its force (ἔσται γὰρ τότε θλίψις μεγάλη οἵα οὐ γέγονεν). The Book of Daniel is again in view: cf. Dan. xii. 1 LXX. ἐκείνη ἡ ἡμέρα θλίψεως οἵα οὐκ ἐγενήθη ἀφ' οὗ ἐγενήθησαν ἕως τῆς ἡμέρας ἐκείνης, Th. ἔσται καιρὸς θλίψεως, θλίψις οἵα οὐ γέγονεν ἀφ' ἧς γεγένηται ἔθνος κτλ. Θλίψις is here (see iv. 17, note, and cf. Lc.'s ἀνάγκη) used almost in its literal sense for the daily tightening of the meshes of the siege; cf. Deut. xxviii. 53 (which is also perhaps in the Lord's thoughts), ἐν τῇ στενοχωρίᾳ σου καὶ ἐν τῇ θλίψει σου ᾗ θλίψει σε ὁ ἐχθρός σου, reproduced in Jer. xix. 9, where the LXX. has ἐν τῇ περιοχῇ καὶ πολιορκίᾳ ᾗ πολιορκήσουσιν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. Οἵα...τοιαύτη for τοιαύτη οἵα is perhaps unique; the passages quoted in Grimm-Thayer (1 Cor. xv. 48, 2 Cor. x. 11) are not exact parallels. Γέγονεν represents the fact as standing in its completeness on the page of history: 'no such event has ever occurred'; comp. Jos. *B. J. prooem.* 4 τὰ γοῦν πάντων ἀπ' αἰῶνος ἀτυχήματα πρὸς τὰ Ἰουδαίων ἡττῆσθαι δοκῶ κατὰ σύγκρισιν. Ἀπ' ἀρχῆς κτίσεως κτλ.: cf. x. 6, note; similar phrases occur in Exod. ix. 18, Deut. iv. 32; ἕως τοῦ νῦν, cf. ἄχρι τοῦ νῦν, Rom. viii. 22, Phil. i. 5; ἀπὸ τοῦ νῦν, Lc. xxii. 18, 69, Acts xviii. 6, 2 Cor. v. 16.

Lc. adds (xxi. 23^b, 24) some remarkable words, based partly on Zach. xii. 3, partly anticipating the Pauline view of the relation between the fall of Israel and the conversion of the Gentile world (Rom. xi. 25 ff.).

20. εἰ μὴ ἐκολόβωσεν Κύριος κτλ.] Mt. εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι. Mc.'s form of the sentence has a note of greater originality—the use of the anarthrous Κύριος = יְהֹוָה which is limited in the N.T. to O.T. quotations and phrases, and a few passages where a Hebrew or Aramaic original seems to be directly in view (e.g. Lc. i. 5—ii. 52, where it occurs eight times). Κολοβοῦν is properly to 'amputate,' cf. 2 Regn. iv. 12 κολοβοῦσιν τὰς χεῖρας αὐτῶν καὶ τοὺς πόδας αὐτῶν, hence to 'curtail,' 'cut short,' Vg. (Mt., Mc.) *breviare*. With the thought of a Divine curtailment of time comp. Barnabas 4. 3 εἰς τοῦτο γὰρ ὁ δεσπότης συντέτμηκεν τοὺς καιροὺς καὶ τὰς ἡμέρας, ἵνα ταχύνῃ ὁ ἠγαπημένος αὐτοῦ καὶ ἐπὶ τὴν κληρονομίαν αὐτοῦ ἥξῃ: but the purpose in Barn. is different, and the reference is to Dan. ix. 24 συνετμήθησαν, and not to the Gospels.

οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς
§ W^b 21 οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας. [21] § καὶ τότε
ἐάν τις ὑμῖν εἴπῃ Ἴδε ὧδε ὁ χριστός, ἴδε ἐκεῖ, μὴ
22 πιστεύετε· [22] ἐγερθήσονται γὰρ ψευδόχριστοι καὶ

21 ιδε (1°) ℵBL] ιδου ACDXΓΔΠΣΦ min$^{omn\ vid}$ | ιδε (2°) ℵBDL 28 2^{pe}] ιδου AW^{b}XΓΔΠΣΦ min^{pl} om C 63 me pr η A(C)DXΓΔΠΣΦ min$^{sat\ mu}$ a b c ff i q syr^{hcl} arm (me) go aeth | πιστευσητε GKMSUW^{b}XΓΠΣΦ 22 γαρ ABDLΦ] δε ℵC | om ψευδοχριστοι και D 124 i k

οὐκ ἂν ἐσώθη πᾶσα σάρξ] לֹא יִוָּשַׁע כָּל־בָּשָׂר (Delitzsch). Two Heb. idioms are combined here—the use of כָּל בָּשָׂר for 'all men' (Gen. vi. 12), and the use of לֹא...כֹּל for 'none' (Gen. ix. 11); cf. Blass, *Gr.* pp. 158, 174, WM., p. 214 f. For the construction see WM., p. 382. Not a soul could have escaped from Jerusalem, had not the hand of God brought the siege to a speedy end. It lasted five months, from the Passover (Jos. *B. J.* v. 3. 1) to September (*ib.* vi. 8. 4), when Titus entered the city; but the investment was not complete before May. Notwithstanding the horrors of the time the survivors were incredibly numerous, 97,000 acc. to Josephus (*B. J.* vi. 9. 3). For the causes which "combined to shorten the siege" see Alford on Mt. xxiv. 22.

διὰ τοὺς ἐκλεκτούς κτλ.] In the O.T. the *ἐκλεκτοί* (הַבְּחוּרִים) are the covenant people (Ps. civ. 6, Isa. xliii. 20), but more especially Israel idealised and responding to God's choice (Isa. xlii. 1, lxv. 9 ff.). In Enoch the term is used for the righteous in Israel (En. i. 1 *εὐλόγησεν ἐκλεκτοὺς δικαίους*) for whom the Messianic Kingdom is reserved. The Gospels retain this general sense, transferring it to those of the *κλητοί* who answer to the call and prove themselves worthy of it (Mt. xxii. 14, cf. Lightfoot on Col. iii. 12). Here the elect, for whose sake the siege was shortened, are probably the faithful members of the Church of Jerusalem, the *ἅλας τῆς γῆς*, whose intercession or whose presence secured this privilege, though it did not avail to save the city (Gen. xviii. 32); Thpht. would include those of the Jews who should afterwards be brought to the faith, *τοὺς ἐξ Ἑβραίων...ὕστερον μέλλοντας πιστεύειν*. *Οὓς ἐξελέξατο* is omitted by Mt.; cf. *v.* 19 *τῆς κτίσεως ἣν ἔκτισεν ὁ θεός*, where Mt. has merely *τοῦ κόσμου*.

21. *καὶ τότε ἐάν τις ὑμῖν εἴπῃ κτλ.*] The warning of *v.* 8 is resumed, with special reference to the circumstances of the last days of Jerusalem. Such a crisis would be sure to call up a host of pretenders to Messiahship, whether the title were used or not (see note to *v.* 8). *Ἴδε ὧδε...ἴδε ἐκεῖ*: Mt. expands this: *ἐὰν οὖν εἴπωσιν ὑμῖν Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· Ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε.* Too little is known of the life of the Church at Pella to enable us to say whether it was disturbed by such reports. But the tidings of the siege which reached the refugees from time to time would have predisposed them to accept any stories which chimed in with their growing belief that the *παρουσία* was at hand. *Μὴ πιστεύετε*: incredulity is sometimes a Christian duty.

22. *ψευδόχριστοι καὶ ψευδοπροφῆται*] The *ψευδοπροφήτης* is known to the LXX. (Zach. xiii. 2, Jer.^{9} = נָבִיא), for there were such under the old covenant (2 Pet. ii. 1); and the Lord had at the outset of the Ministry warned His disciples against this class of men (Mt. vii. 15), for the return of a true prophecy would bring back

ψευδοπροφῆται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾷν εἰ δυνατὸν τοὺς ἐκλεκ-

22 δωσουσιν] ποιησουσιν D 13 28 69 91 124 299 346 2^{pe} a | τους εκλεκτους] pr και ACLW^{b}XΓΔΠΣΦ min$^{\text{omn vid}}$ latt syrr arm aegg go aeth

the spurious imitations. One such appears in Acts xiii. 6; many such were abroad before the end of the Apostolic age (1 Jo. iv. 1, see Westcott's note; cf. Apoc. xix. 20, xx. 10); they are familiar to the writer and readers of the *Didache* (11 πᾶς δὲ προφήτης διδάσκων τὴν ἀλήθειαν, εἰ ἃ διδάσκει οὐ ποιεῖ, ψευδοπροφήτης ἐστίν). The ψευδόχριστος is necessarily a far more uncommon character, and the word is probably a creation of the Evangelists or their Greek source. St John's ἀντίχριστος (1 Jo. ii. 22, iv. 3, 2 Jo. 7) presents a different conception; the Antichrist opposes Christ, the Pseudochrist is merely a "pretender to the Messianic office" (Westcott on 1 Jo. ii. 22, cf. Trench, *syn.* xxx.). The pretended Messiahs were scarcely a source of serious danger to the Church, after the end of the Jewish polity; and it is to these only that the Lord's words directly refer. Even the earlier Church writers do not always observe this distinction; cf. Hegesippus *ap.* Eus. *H. E.* iv. 22 ἀπὸ τούτων (he has named various early heretical sects) ψευδόχριστοι...οἵτινες ἐμέρισαν τὴν ἕνωσιν τῆς ἐκκλησίας φθοριμαίοις λόγοις κατὰ τοῦ θεοῦ καὶ κατὰ τοῦ χριστοῦ αὐτοῦ. Similarly Justin (*dial.* 82) quotes the present context with the remark ὅπερ καὶ ἔστι· πολλοὶ γὰρ ἄθεα καὶ βλάσφημα καὶ ἄδικα ἐν ὀνόματι αὐτοῦ παραχαράσσοντες ἐδίδαξαν. But these are the ἀντίχριστοι of 1, 2 Jo. rather than the ψευδόχριστοι of the Gospels.

δώσουσιν σημεῖα καὶ τέρατα] The words look back to Exod. vii. 11, 22, and are based on Deut. xiii. 1 (2) ἐὰν...προφήτης δῷ σοι σημεῖον ἢ τέρας (אוֹת אוֹ מוֹפֵת) κτλ. The combination σημεῖα καὶ τέρατα is common in the O.T. (e.g. Deut. xxviii. 46, xxix. 3 (4), xxxiv. 11, 2 Esdr. xix. 10, Ps. cxxxiv. (cxxxv.) 9, Isa. viii. 18; what Dr Driver (*Deut.* p. 75) says of the corresponding Heb. words is true of the Greek—σημεῖον is "a *sign*, i.e. something, ordinary or extraordinary, as the case may be, regarded as significant of a truth beyond itself," whilst τέρας is "a *portent*, an occurrence regarded merely as something extraordinary"; cf. Trench, *syn.* xli. The Gospels prefer σημεῖον and δύναμις in reference to the miracles of Jesus; the Jews sought for startling τέρατα (Jo. iv. 48), but the Lord's work did not usually assume this form; the latter word, however, is used freely in the Acts (ii. 22, 43, iv. 30, v. 12, vi. 8, xiv. 3, xv. 12), and occasionally by St Paul (Rom. xv. 19, 2 Cor. xii. 12), to describe the effect which the Christian miracles produced, rather than their actual character or their purpose. To exhibit portents belongs especially to the false prophet or false Christ, whose ambition it is to startle and excite admiration. But his τέρατα are as false as his pretensions (2 Thess. ii. 9 τ. ψεύδους).

πρὸς τὸ ἀποπλανᾷν κτλ.] 'With the view of misleading'; cf. WM., p. 505. Ἀποπλανᾷν, 'to lead astray by diverting from the right path,' used absolutely (2 Chron. xxi. 11, Prov. vii. 21, Sir.^{3}, 2 Macc. ii. 2), or followed by ἀπό and a gen. (1 Tim. vi. 10 ἀπεπλανήθησαν ἀπὸ τῆς πίστεως). Τοὺς ἐκλεκτούς, cf. *v.* 20, note; Mt. emphasises the boldness of the aim by prefixing καί. Εἰ δυνατόν, sc. ἐστίν, *si potest fieri*, R. V. "if possible"; the phrase leaves the possibility undetermined, cf. xiv. 35, Rom. xii. 18.

23 τούς. [23]ὑμεῖς δὲ βλέπετε· προείρηκα ὑμῖν πάντα.
§ e 24 [24]§Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλί-
¶ b ψιν¶ ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ
25 δώσει τὸ φέγγος αὐτῆς, [25]καὶ οἱ ἀστέρες ἔσονται ἐκ

23 *προειρηκα*] pr *ιδου* ℵACDW^{b}XΓΔΠΣΦ min$^{\text{fere omn}}$ latt$^{\text{exc a}}$ syrr arm go Cypr 24 *εκεινην*] *των ημερων εκεινων* Σ 11 69 346 al$^{\text{nonn}}$ arm$^{\text{cod}}$ 25 *εσονται εκ τ. ουρ. πιπτοντες*] *οι εκ του ουρ. εσ. πιπτ.* D c ff (q) *του ουρ. εσ. πιπτ.* (vel *εκπιπτ.*) L (W^{b} XΓΔΠ^{2}ΣΦ) min$^{\text{pl}}$ (*εκπιπτ.* etiam A vg) *πεσουνται εκ των ουρανων* 604

23. *ὑμεῖς δὲ βλέπετε*] 'But ye, for your part, be on your guard'; cf. *vv.* 5, 9; *βλ.* is used absolutely again in *v.* 33. *Προείρηκα ὑμῖν πάντα*: 'all that is necessary to direct your conduct'; if the prediction was not full or exact enough to gratify curiosity, it was sufficient to create responsibility and supply practical guidance. The word *προειπεῖν* is used of prophetic announcements; cf. Acts i. 16 *προεῖπε τὸ πνεῦμα τὸ ἅγιον*, Rom. ix. 29 *προείρηκεν Ἠσαίας*.

24—27. THE END OF THE DISPENSATION FORETOLD (Mt. xxiv. 29—31, Lc. xxi. 25—28).

24. *ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετά κτλ.*] The prophecy now carries us beyond the fall of the city (*μετὰ τὴν θλίψιν ἐκείνην*, cf. *v.* 19). *Ἐν ἐκείναις ταῖς ἡμέραις* is indefinite (i. 9, note), merely connecting the sequel with what has gone before, so that the destruction of the Jewish polity is regarded as the starting point of the era which will be ended by the *παρουσία*. Mt., interpreting the Lord's words by the conviction which possessed the first generation, prefixes *εὐθέως*, with which compare the *ταχύ* of Apoc. xxii. 20; the original form of the sentence, as we see it in Mc., leaves the interval uncertain. The Lord merely foretells that His personal coming will follow the capture of Jerusalem, and not precede and prevent it, as many might be tempted to expect (*v.* 21 f.). Lc. has lost the note of time altogether.

ὁ ἥλιος σκοτισθήσεται κτλ.] The symbolical description which follows is gathered from O.T. predictions of the ruin of nations hostile to Israel; cf. Isa. xiii. 10 (of Babylon) *οἱ γὰρ ἀστέρες τοῦ οὐρανοῦ...τὸ φῶς οὐ δώσουσιν, καὶ σκοτισθήσεται τοῦ ἡλίου ἀνατέλλοντος, καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς*: *ib.* xxxiv. 4 (of Edom) *τακήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν...καὶ πάντα τὰ ἄστρα πεσεῖται*: Ezech. xxxii. 7 (of Egypt) *ἥλιον ἐν νεφέλῃ καλύψω, καὶ σελήνη οὐ μὴ φάνῃ τὸ φῶς αὐτῆς*. Joel (ii. 30 = iii. 3) connects similar portents with the dispensation of the Spirit (cf. Acts ii. 17 ff.). In all these cases physical phenomena are used to describe the upheaval of dynasties, or great moral and spiritual changes; and it is unnecessary to exact any other meaning from the words when they are adopted by Christ. The centuries which followed the fall of Jerusalem were destined to witness dynastic and social revolutions greater and wider than any which swept over Babylon and Egypt, and to these portents of Christian history the Lord's words may reasonably be referred. On the other hand they do not exclude, perhaps they even suggest, a collapse of the present order of Nature immediately before the *παρουσία* (2 Pet. iii. 12). One of the phenomena described accompanied the Crucifixion (Lc. xxiii. 45); the Return may well be signalised by greater disturbances of the visible order. *Φέγγος* is used specially, though not invariably, of the 'lights that govern the night'; see Trench, *syn.* clxxxvii.

τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς
οὐρανοῖς σαλευθήσονται. [26]καὶ τότε ὄψονται τὸν 26
υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης· [27]καὶ τότε ἀποστελεῖ τοὺς 27

25 *αι εν τοις ουρ.*] *των ουρανων* DK 115 a c ff g i syrr$^{\text{sin pesh}}$ arm$^{\text{codd}}$ me aeth 26 *εν νεφελαις*] *επι των νεφελων* D syr$^{\text{sin vid}}$ *μετα τ. νεφελων* (ut vid) a d ff i q om X e g | *δυν. και δοξης πολλης* AMΔΠ min$^{\text{sat mu}}$ syr$^{\text{hcl}}$ arm aeth 27 om *τοτε* Σ | *αποστελλει* H$^{\text{vid}}$LΔΣ min$^{\text{pauc}}$ | *τους αγγελους*] + *αυτου* ℵACW$^{\text{b}}$XΓΔΠΣΦ min$^{\text{omn vid}}$ vg syrr arm aegg go aeth Or$^{\text{int}}$ (om *αυτου* BDL a e ff i k q)

25. *οἱ ἀστέρες ἔσονται...πίπτοντες*] The conception is that of individual stars (not *τὰ ἄστρα* as in Lc. xxi. 25) falling at various times: cf. Apoc. vi. 13, viii. 10, ix. 1. For the periphrasis *ἔσονται...π.* cf. *v.* 13 *ἔσεσθε μισούμενοι.* Mt. has *πεσοῦνται*, but it is unsafe to infer (WM., p. 437) that Mc.'s expression is a simple substitute for the future; as usual, Mc. is more precise in his descriptive language than Mt. *Σαλευθήσονται* on the other hand is equally accurate, for the disturbance is in this case regarded as final (Heb. xii. 26). The "powers in heaven" (Mt. 'of heaven') are the צְבָא הַשָּׁמַיִם of Isa. xxxiv. 4; the heavenly bodies in general. *Σαλεύεσθαι* (used here by the three Synoptists) is frequently employed by the LXX. for earthquake (Ps. xvii. (xviii.) 8, xlv. (xlvi.) 7, lxxvi. (lxxvii.) 19, lxxxi. (lxxxii.) 5 &c.), with special reference to the scene of the Law-giving; here the movement is extended to heaven and the heavenly hosts, as in Hagg. ii. 6 (Heb. *l.c.*). Lc. adds a striking description of the distress which these extraordinary phenomena will produce on earth (*καὶ ἐπὶ γῆς συνοχὴ ἐθνῶν κτλ.*).

26. *καὶ τότε ὄψονται κτλ.*] This time of unrest and fear will culminate in the Vision of the Son of Man foreshadowed by Daniel (vii. 13 LXX. *ἐθεώρουν ἐν ὁράματι τῆς νυκτός, καὶ ἰδοὺ ἐπὶ* (*μετά*, Th.) *τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἤρχετο* (*ἐρχόμενος*, Th.)). In Daniel the Man who comes in the clouds represents the kingdom of saints which is to supersede the heathen empires indicated by the Four Beasts (cf. Stanton, *J. and Chr. Messiah*, p. 109; Bevan, *Daniel*, 118). The Lord had from the beginning of His Ministry assumed the title of the Son of Man, and now at length He identifies Himself with the object of Daniel's vision: in Him the kingdom of regenerate humanity will find its Head, and His manifestation in that capacity is to be the crowning revelation of the future (cf. xiv. 62, Apoc. i. 7, xiv. 14). *Ὄψονται*, 'men shall see,' cp. *v.* 9; the Apocalypse (i. 7) paraphrases *ὄψεται αὐτὸν πᾶς ὀφθαλμός.*

Mt. prefixes *καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ.* Cf. Cyril. Hier. *cat.* xv. 22: *σημεῖον δὲ ἀληθῶς ἰδικὸν τοῦ χριστοῦ ἐστιν ὁ σταυρός· φωτοειδὲς σταυροῦ σημεῖον προάγει τὸν βασιλέα*: PW., *Sarum Breviary*, *Sanct.*, p. 278 "hoc signum crucis erit in caelo cum Dominus ad iudicandum venerit." But the meaning may be simply "the sign which is the Son of Man" (Bruce); the Vision of the Christ will itself be the signal for the *συντέλεια* (*v.* 4). *Μετὰ δυνάμεως πολλῆς καὶ δόξης*, cf. viii. 38, Mt. xxv. 31; the conception is based on Dan. vii. 14.

27. *καὶ τότε ἀποστελεῖ κτλ.*] Another link in the chain of events (cf. *καὶ τότε*, *v.* 26). "The Son of Man shall send the Angels"—"His

ἀγγέλους καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ
τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως ἄκρου
¶ e οὐρανοῦ.¶
28 [28]Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν.

27 *τους εκλεκτους αυτου*] om *αυτου* DL 1 28 91 299 2^pe a c ff i k Or^int | *ακρου* 1°] *ακρων* D min^pauc (a) aeth | *ακρου* 2°] *ακρων* 1 al^pauc aeth

Angels," Mt. (cf. Mt. xiii. 41, Heb. i. 6, and see Mc. i. 13, viii. 38); Mt. adds *μετὰ σάλπιγγος μεγάλης*, with a reference to the scene of the Law-giving (Exod. xix. 16; cf. 1 Cor. xv. 52, 1 Thess. iv. 16)—"and shall assemble (Mt. *ἐπισυνάξουσιν*, sc. *οἱ ἄγγελοι*, cf. xiii. 41 *συλλέξουσιν*) His elect." Such a gathering of men into a true and lasting brotherhood had proved to be impossible under the conditions of Judaism (Mt. xxiii. 37 *ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου*), but would be realised in the Israel of God, at the *παρουσία*; cf. 2 Thess. ii. 1 *ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν*: *ἐπισυναγωγή* is suggestively used for the ordinary gatherings of the Church, which are anticipations of the great assembling at the Lord's Return (Heb. x. 25). Both noun and verb are employed by the LXX. in passages where the reassembling of the scattered tribes of Israel into the Messianic kingdom is in view: see Deut. xxx. 4 (*συνάξει*), Tob. xiii. 13, xiv. 7 (ℵ), Ps. cv. (cvi.) 47, cxlvi. (cxlvii.) 2, Zach. ii. 6 (*συνάξω*), 2 Macc. ii. 7. *Τοὺς ἐκλεκτοὺς αὐτοῦ.* The Father elects (*v.* 20), but in the Son (Eph. i. 4); and the elect belong to the Son by the Father's gift (Jo. x. 27, xvii. 6, 10).

ἐκ τῶν τεσσάρων ἀνέμων κτλ.] From Zach. ii. 6 (10) *ἐκ τῶν τεσσάρων ἀνέμων τοῦ οὐρανοῦ συνάξω ὑμᾶς*, and Deut. xxx. 4 *ἐὰν ᾖ ἡ διασπορά σου ἀπ' ἄκρου τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ, ἐκεῖθεν συνάξει σε Κύριος*: cf. also Deut. iv. 32; Deissmann (*neue Bibelst.*, p. 75) quotes *ἐκ τεσσάρων ἀνέμων* from a Fayûm papyrus. The Lord's thought is still dwelling on the new Israel, in which are to be fulfilled the O.T. anticipations of the reassembling of the tribes. Mc.'s phrase *ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ* is unusual and difficult; the LXX. has *ἀπ' ἄκρου τῆς γῆς ἕως ἄ. τ. γ.* (Deut. xiii. 7 (8), Jer. xii. 12), as well as *ἀπ' ἄ. τ. οὐρ. ἕως ἄ. τ. οὐρ.* (Deut. xxx. 4, Ps. xviii. (xix.) 7), and even speaks of *τέσσαρα ἄκρα τοῦ οὐρανοῦ* (Jer. xxv. 16 (xlix. 36)), but the contrast of the *ἄκρον γῆς* and the *ἄκρον οὐρανοῦ* appears only here; the sense seems to be, "from any one to any other opposite meeting-point of earth and sky" (Bengel: "ab extremo caeli et terrae in oriente usque ad extremum caeli et terrae in occidente"), i.e. round the whole horizon of the world. But the phrase is perhaps colloquial rather than exact, and intended only to convey the impression that no spot on the surface of the earth where any of the elect may be will be overlooked.

28—29. The Lesson of the Budding Fig-tree (Mt. xxiv. 32—33, Lc. xxi. 29—31).

28. *ἀπὸ δὲ τῆς συκῆς κτλ.*] 'From the fig-tree learn the parable (it offers),' i.e., the analogy which will serve to illustrate this particular point. The first article is generic (WM., p. 132), the second possessive (WM., p. 135). On *παραβολή* see iii. 23. The illustration is not worked out in the customary form *ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ συκῇ κτλ.*, or the like, but is merely suggested in passing; nevertheless the essence of the 'parable' is here. With *μάθετε* (the Master's call to the *μαθηταί*) cf. Mt. ix. 13, xi. 29. Under Christ's guidance teaching may be

ὅταν ἤδη ὁ κλάδος αὐτῆς ἁπαλὸς γένηται
καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ
θέρος ἐστίν· [29] οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα 29

28 *εκφύη* FSUΓ min^{mu} a (*procreaverit*) k (*germinaverit*) syr^{hcl} me aeth] *εκφυῆ* EGKMVW^{b}Π min^{permu} d i q vg (*nata fuerint*) ff (*nascuntur*) syrr$^{sin\ pesh}$ arm the | *φυλλα*] + *εν αυτη* D 28 91 124 604 2^{pe} al^{pauc} q arm | *γινωσκετε* ℵB*CEFGHKMS UVW^{b}XΓΠΣΦ min^{pl} a ff i k q vg (*cognoscitis*) syrr arm the go] *γινωσκεται* AB^{3}DLΔ min^{mu} aeth | *θερος*] *τελος* K 29 *ταυτα*] pr *παντα* D 36^{ev} (c ff) i (q) arm (aeth)

extracted from (*ἀπό*) the most familiar of natural objects. The fig-tree was among the commonest products of the neighbourhood of Jerusalem; yet twice within two days it furnished Him with materials of instruction (cf. xi. 13 ff.). Lc. lessens the interest of the passage by adding *καὶ πάντα τὰ δένδρα.*

ὅταν ἤδη ὁ κλάδος κτλ.] The tree is not yet in full leaf like the precocious specimen of xi. 13 (*ἔχουσαν φύλλα*); at the Passover the leaves would be just escaping from their sheaths. *Ἁπαλός* is used of young vegetation in Lev. ii. 14, Aq. *ἁπαλὰ λάχανα*, cf. Ezech. xvii. 4 *τὰ ἄκρα τῆς ἁπαλότητος* [sc. *τῆς κέδρου*]; here it denotes the result of the softening of the external coverings of the stem, as it grows succulent under the moisture and sunshine of spring. *Ὅταν ἐκφύῃ τὰ φύλλα*, the next stage in the process; the branch puts forth its leaves. The Latin versions and the Sinaitic and Peshitta Syriac support *ἐκφυῇ* (see vv. ll.), which might certainly stand (WSchm., p. 110); but *φύειν* trans. occurs in Cant. v. 13, Sir. xiv. 19, and *ἐκφύειν* trans. in Ps. ciii. (civ.) 14 Symm., and there is no sufficient reason for changing the subject here. Field's argument that if the transitive were used "we should have expected the aor. *ἐκφύσῃ*" overlooks the fact that the parable represents vegetation as still in its first stage. The bursting of the fig-tree into leaf is the earliest sign of the approach of summer; cf. Cant. ii. 11 ff. For *θέρος*, the season of summer, cf. Gen. viii. 22, Ps. lxxiii. (lxxiv.) 17, Jer. viii. 20; the noun is elsewhere anarthrous, and the article, which occurs here in all the accounts, is perhaps emphatic—"the summer," as contrasted with the leafless winter. Meyer's identification of *θέρος* in this place with *θερισμός* is out of keeping with the context; though the *παρουσία* is elsewhere regarded as the harvest time of the world (Mt. xiii. 30, 39, Apoc. xiv. 15), another train of ideas prevails here: cf. Origen: "unusquisque eorum qui salvantur...in se absconditum habet vitalem virtutem; Christo autem inspirante,...quae sunt abscondita in iis progrediuntur in folia aestate instante." Thpht.: [*ἡ*] *τοῦ χριστοῦ παρουσία...θέρος τῷ ὄντι τοῖς δικαίοις ἀπὸ χειμῶνος.* *Γινώσκετε*, indic., not imper., Vg. *cognoscitis*; 'experience tells you.'

29. *οὕτως καὶ ὑμεῖς κτλ.*] The lesson of the parable enforced. *Οὕτως καί*, 'so in like manner' (WM., p. 548); *ὑμεῖς*, 'ye disciples,' as distinguished from the rest of men. As all men (and you among them) recognise the signs of approaching summer, so ye, with your special opportunities, ought to recognise (*γινώσκετε*, imper.; Vg. *scitote*) the premonitions of the *παρουσία*. *Ἐγγύς ἐστιν ἐπὶ θύραις*: Lc. *ἐγγύς ἐ. ἡ βασιλεία τοῦ θεοῦ.* If we are to supply a subject in Mt. and Mc., *ἡ συντέλεια* or *τὸ τέλος* will naturally suggest itself; but the impersonal *ἐγγύς ἐ.* is in better accord with the mysterious vagueness of an apocalypse. *Ἐπὶ θύραις*: with foot already firmly set upon the doorstep; cf. Prov. ix. 14

¶ go γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν¶ ἐπὶ θύραις.
30 [30]Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ
31 αὕτη μέχρις οὗ ταῦτα πάντα γένηται. [31]ὁ οὐρανὸς
καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ [μὴ]

29 *θυραις*] + *το τελος* k (*finis*) + *η βασιλεια του θεου* l (*regnum dei*) 30 *μεχρις ου*] *μ. οτου* B *μεχρι* ℵ *εως ου* D min$^{\text{pauc}}$ *εως αν* 1 13 28 69 124 al$^{\text{pauc}}$ *εως* 2$^{\text{pe}}$ 31 *παρελευσονται* 1°] *παρελευσεται* AC$^{\text{vid}}$EFGHLMSVW$^{\text{b}}$XΔΣΦ min$^{\text{satmu}}$ a k | om *μη* BD* (hab ℵACL rell)

ἐκάθισεν ἐπὶ θύραις τοῦ ἑαυτῆς οἴκου ἐπὶ δίφρου, Sap. xix. 17 *ἐπὶ ταῖς τοῦ δικαίου θ.* (cf. Gen. xix. 11 *τοὺς ὄντας ἐπὶ τῆς θύρας τοῦ οἴκου* [*Λώτ*]); James v. 9 *ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν* is perhaps a reminiscence of this saying.

30—32. THE EVENT CERTAIN; THE TIME KNOWN TO NONE BUT THE FATHER (Mt. xxiv. 34—36, Lc. xxi. 32—33).

30. *ἀμὴν λέγω ὑμῖν ὅτι κτλ.*] Having answered the question *τί τὸ σημεῖον* the Lord addresses Himself to the other point raised in *v.* 4, *πότε ταῦτα ἔσται*. An introductory *ἀμὴν λέγω ὑμῖν* demands serious attention (cf. xii. 43). The difficult saying which follows is given in nearly identical words by the three Synoptists. Ἡ *γενεὰ αὕτη* is frequent in the Gospels (cf. e.g. viii. 12 (note), 38, Mt. xi. 16, xii. 41 ff., xxiii. 36, Lc. xvii. 25), referring apparently in every instance to the generation to which the Lord Himself belonged. In the LXX. *γενεά* (= דּוֹר) occasionally means a 'class of men,' with an ethical significance (Victor: *οὐκ ἀπὸ χρόνων...μόνον, ἀλλὰ καὶ ἀπὸ τρόπου*); cf. Ps. xi. (xii.) 8 (where see Dr Kirkpatrick's note), xiii. (xiv.) 5, xxiii. (xxiv.) 6; and there are passages in the N.T. where this use of the word comes into sight (e.g. Mt. xvii. 17, Mc. ix. 19, Acts ii. 40, Phil. ii. 15). In the present context it is certainly more natural to take *γενεά* in its normal signification; the passage is similar to Mt. xxiii. 36, where there can be no doubt as to the meaning. Men who were then alive would see the fulfilment of the sentence pronounced upon Jerusalem (*v.* 2). If *ταῦτα πάντα* be held to include the *συντέλεια* and *παρουσία*, *γενεά* must be widened accordingly: cf. e.g. Theod. Mops. *ap.* Victor.: *γενεὰν λέγει πονηρὰν τῷ τρόπῳ καὶ οὐ τοῖς προσώποις*: Jerome: "aut genus hominum significat, aut specialiter Iudaeorum"; Thpht.: *ἡ γενεὰ αὕτη, τουτέστι τῶν πιστῶν*. It is possible that a word was purposely employed which was capable of being understood in a narrower or a wider sense, according to the interpretation assigned to the passage by the hearer or reader.

31. *ὁ οὐρανὸς καὶ ἡ γῆ κτλ.*] The disturbances of Nature and Society foretold in *vv.* 24 ff. would leave the great revelation of the Father's Love and Will unshaken (cf. Isa. li. 6, Heb. xii. 25 ff.). The Lord claims for the Gospel a permanence even more absolute than that which at the outset of His Ministry He had claimed for the Law (Mt. v. 18, Lc. xvi. 17, cf. Hort, *Jud. Chr.* p. 16). Οἱ *λόγοι μου*, not this particular apocalypse only (*οἱ λόγοι οὗτοι*, Mt. vii. 24, Lc. ix. 28), but Christ's teaching as a whole (*οἱ ἐμοὶ λόγοι*, viii. 38 = *ὁ ἐμὸς λόγος*, Jo. viii. 31 ff.). Ὁ *οὐρ. καὶ ἡ γῆ παρελεύσονται*: cf. 2 Pet. iii. 10 *οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται*: Apoc. xxi. 1 *ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.*

παρελεύσονται. [32]§περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς 32 § f
ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ
υἱός, εἰ μὴ ὁ πατήρ.

[33]§ Βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε 33 § e

31 παρελευσονται 2$^{\text{o}}$ ℵBL min$^{\text{pauc}}$] παρελθωσιν ACDW$^{\text{b}}$XΓΔΠΣΦ min$^{\text{pl}}$ 32 η] και ℵDFS* 1 13 28 69 124 al$^{\text{sat mu}}$ a g i k q syrr$^{\text{sin pesh}}$ arm aegg aeth | της ωρας] om της AEFGHSVW$^{\text{b}}$XΦ min$^{\text{sat mu}}$ ωρας εκεινης Σ syrr$^{\text{sin pesh}}$ | οι αγγελοι] αγγελος B | εν ουρανω] pr οι ACEFGHK^{2}MSVXΓΔΠΦ min$^{\text{pl}}$ syr$^{\text{hcl}}$ the των ουρανων UΣ 28 al$^{\text{nonn}}$ a g syr$^{\text{pesh}}$ aeth | om ουδε ο υιος X (cf. Ambr *de fide* v. 16) | ο πατηρ] μονος ο π. Δ c (*solus pater*) ο π. μονος Φ 13 61 124 238 2$^{\text{pe}}$ al$^{\text{pauc}}$ a k arm$^{\text{codd}}$ the aeth 33 βλεπετε] om syr$^{\text{sin}}$ + ουν D (c) ff i q + δε και 13 28 69 299 346 2$^{\text{pe}}$ (k) aeth | αγρυπνειτε] + και προσευχεσθε ℵACLW$^{\text{b}}$XΓΔΠ(Σ)Φ min$^{\text{fere omn}}$ f ff i q vg syrr arm aegg aeth (om BD 122 a c k)

32. *περὶ δὲ τῆς ἡμέρας ἐκείνης κτλ.*] Ἡ *ἡμέρα ἐκείνη* is here apparently (cf. xiv. 25, Lc. xxi. 34, 2 Thess. i. 10, 2 Tim. i. 18) the day of the final Return in which "those days" (*vv.* 17, 19, 24) will find their issue; elsewhere described as *ἡ ἐσχάτη ἡμ.* (Jo., *passim*), *ἡ ἡμ. τοῦ κυρίου* [Ἰ. Χ.] (Paul), or simply *ἡ ἡμέρα* (Mt. xxv. 17, 1 Thess. v. 4). The end is assured, it belongs to Revelation; but the time has not been revealed, and shall not be. *Οὐδεὶς...οὐδὲ...οὐδέ*, 'no one...not even (*ne quidem*)...nor yet': for the sequence cf. Mt. vi. 26, Apoc. v. 3, and for *οὐδέ ne quidem*, vi. 31. *Οὐδὲ οἱ ἄγγελοι*, who are to be employed in the work of 'that day,' cf. *v.* 27. Comp. the Rabbinical parallels cited by Wünsche, p. 404; and for other references to the limitations of angelic knowledge see Eph. iii. 10, 1 Pet. i. 12. *Οὐδὲ ὁ υἱός.* Not *ὁ υἱὸς τοῦ ἀνθρώπου*, but *ὁ υἱός* absolutely, as contrasted with *ὁ πατήρ*: cf. Mt. xi. 27, Lc. x. 22, Jo. v. 19 ff., vi. 40, xvii. 1, 1 Jo. ii. 22 etc. By the Father's gift all things that the Father hath are the Son's (Jo. v. 20, xvi. 15), and as the Eternal Word He cannot be ignorant of this or any other mystery of the Divine Will (Mt. xi. 27, Jo. i. 18). But the time of the predestined end is one of those things which the Father has "set within His own authority" (Acts i. 7), and which the Son, though he knew it as GOD, had no commission to reveal (Jo. viii. 26, 40, xiv. 24, xv. 15). See upon the whole context Mason, *Conditions*, p. 120 ff.

The patristic treatment of the passage is fully examined by Gore, *Dissertations*, p. 111 ff. Irenaeus (ii. 28. 6) is content to call attention to the practical reproof which the Lord's words administer to idle curiosity. In Origen (*in Mt. ad l.*) the exegetical difficulty comes into view, and he offers alternative explanations; the ignorance of which the Lord speaks belongs either to His human nature, or to the Church, as whose Head He speaks. Later expositors, influenced by a just indignation at the Arian argument *εἰ ἦν ἀιδίως ὑπάρχων ὁ υἱὸς πρὸς τὸν θεόν, οὐκ ἂν ἠγνόησε περὶ τῆς ἡμέρας*, regarded the ignorance as 'economic' only; whilst others understood *εἰ μὴ ὁ πατήρ* as nearly equivalent to *χωρὶς τοῦ πατρός*: cf. Basil, *ep.* 236. 2 *τουτέστιν, ἡ αἰτία τοῦ εἰδέναι τὸν υἱὸν παρὰ τοῦ πατρός· οὐδ' ἂν ὁ υἱὸς ἔγνω, εἰ μὴ ὁ πατήρ.*

33—37. THE FINAL WARNING, BASED ON THE UNCERTAINTY OF THE TIME (Mt. xxiv. 42 ff., Lc. xxi. 36).

33. *βλέπετε, ἀγρυπνεῖτε κτλ.*] Wycliffe: "se ȝe wake ȝe and preie ȝe." For *βλέπετε* cf. *vv.* 5, 9, 23; it is the keynote of the discourse. *Ἀγρυπνεῖτε*, 'do not permit your-

34 ὁ καιρός ἐστιν. [34] ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ

33 ποτε ο καιρος εστιν] ποτε ο καιρος D a τον καιρον (ut vid) c syr^{sin} 34 ως] ωσπερ Σ 1 13 28 69 124 al^{nonn} | αποδημων DX 1 28 209 245 299 2^{pe} c^{scr} | αυτου 1°, 2°] εαυτου B | εκαστω] pr και AC^{2}W^{b}ΧΓΔΠΣΦ min^{pl} i syrr$^{pesh\ hcl}$ arm

selves to sleep'; cf. 1 Esdr. viii. 58 ἀγρυπνεῖτε καὶ φυλάσσετε, Ps. cxxvi. (cxxvii.) 1 ἠγρύπνησεν ὁ φυλάσσων, Cant. v. 2 ἐγὼ καθεύδω καὶ ἡ καρδία μου ἀγρυπνεῖ. In the Epistles the verb is used in reference to prayer (Eph. vi. 18) and spiritual work (Heb. xiii. 17): cf. Lc. ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι. Bede mentions other forms of spiritual ἀγρυπνία: "vigilat autem qui ad adspectum veri luminis mentis oculos apertos tenet, vigilat qui servat operando quod credit, vigilat qui se torporis et neglegentiae tenebras repellit." Οὐκ οἴδατε γὰρ πότε κτλ. If the Master Himself does not know, the disciples must not only acquiesce in their ignorance, but regard it as a wholesome stimulus to exertion (γάρ). On ὁ καιρός see i. 15; each appointed time of Divine visitation is a καιρός, occurring at the moment predestined for it in the ordering of events.

34. ὡς ἄνθρωπος ἀπόδημος κτλ.] Another παραβολή (v. 28), and as appears from Mt. xxiv. 43 ff., xxv., one of a series delivered at this time. With ἄνθρ. ἀπόδημος 'a man on his travels' (Wycliffe, "a man the which gon far in pilgrimage"), conf. xii. 1 ἄνθρ. ἀπεδήμησεν, and Mt. xxv. 14 ἄνθρ. ἀποδημῶν. The traveller is here and in Mt. *l.c.* the Son of Man, and the journey is His return to the Father (Jo. xiv. 3). Ὡς, "it is as if," cf. ὥσπερ, Mt. xxv. 14 (Blass, *Gr.*, p. 264). The construction of the sentence which follows is broken by the intrusion of καί before ἐνετείλατο; the reader desiderates either ἀφεὶς...καὶ δοὺς...ἐνετείλατο or ἀφεὶς...ἔδωκεν...καὶ ἐνετ., or ἀφεὶς...καὶ δοὺς...καὶ ἐντειλάμενος (Vg. *qui peregre profectus...reliquit...et dedit...et praecipiat*, v.l. *praecepit;* see Wordsworth-White *ad l.*); Fritzsche's and Meyer's expedient of taking the last καί as =*etiam* (WM., p. 578) is adopted by R.V., but seems to be unnecessary in view of other indications of grammatical laxity in Mc.'s style.

τοῖς δούλοις...τὴν ἐξουσίαν...ἑκάστῳ τὸ ἔργον] The authority is committed to the servants collectively (Bengel: "hanc dedit servis coniunctim"), the task is assigned individually. On ἐξουσία see i. 22, vi. 7, notes; for δοῦλος in this reference cf. xii. 2, Jo. xiii. 16, xv. 15, 20; the Apostolic writers glory in the title Ἰησοῦ Χριστοῦ δοῦλος (James i. 1, Jude 1, Apoc. i. 1, Rom. i. 1, Phil. i. 1; cf. δοῦλος θεοῦ Tit. i. 1, 1 Pet. ii. 16). Here apparently the δοῦλοι are the disciples in general, the θυρωρός is the Apostolate and the Ministry (cf. Jo. x. 3 τούτῳ ὁ θυρωρὸς ἀνοίγει), to whom especially belongs the responsibility of guarding the house and of being ready to open the door to the Master at His return (Lc. xii. 36, cf. Ezek. xxxiii. 2 ff.). Bede: "ordini pastorum ac rectorum ecclesiae curam solerti observantia iubet impendere," adding, however, "vigilare praecipimur universi ianuas cordium." Ἵνα γρηγορῇ: γρηγορεῖν, a late formation from ἐγρήγορα, condemned by the Atticists (Lob. *Phryn.* p. 118, cf. Rutherford, p. 200 f., WSchm., p. 104 *n.*), is found in the later books of the LXX. (2 Esdr.^{1} Jer.^{3} Bar.^{1} Thren.^{1} Dan. (Th.^{1}) 1 Macc.^{1}), and in the N. T. (Syn.^{14} Acts^{1} Paul^{4}

ἐνετείλατο ἵνα γρηγορῇ. [35]γρηγορεῖτε οὖν, οὐκ 35
οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ
ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωί· [36]μὴ ἐλθὼν 36
ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας.¶ [37]ὃ δὲ ὑμῖν λέγω 37 ¶ e
πᾶσιν λέγω Γρηγορεῖτε.

34 *γρηγορῃ*] *αγρυπνῃ* Γ   35 om *η* 1° ADW^{b}ΧΓΠΣΦ min$^{omn\ vid}$ latt$^{vt\,pl\,vg}$ syrr$^{sin\,pesh\,hcl,txt}$ arm | *μεσονυκτιου* ADW^{b}ΧΓΠΦ *μεσονυκτιω* Σ 604 al^{perpauc} | *αλεκτοροφωνιου* D *αλεκτοροφωνια* Δ   36 *ελθων*] *εξελθων* DΓ min^{pauc} | *εξαιφνης* ABEFGMSUW^{b}ΧΠΣΦ] *εξεφνης* ℵCDKLUΓΔ al   37 *ο*] *α* AW^{b}ΓΠ^{2}ΣΦ min^{pl} q syr^{hcl} | *ο δε υμ. λ. πασιν λ.*] *εγω δε λ. υμιν* D (2^{pe}) a (cf. ff i) *quod autem uni dixi omnibus vobis dico* (om *γρηγ.*) k

1 Pet.^{1} Apoc.^{3}). The passage in 1 Macc. (xii. 27) is an interesting illustration of its use here: *ἐπέταξεν Ἰωναθὰν τοῖς παρ' αὐτοῦ γρηγορεῖν...δι' ὅλης τῆς νυκτός*. For early Christian use cf. Ign. *Polyc.* 1 *γρηγορεῖ, ἀκοίμητον πνεῦμα κεκτημένος*.

35. *γρηγορεῖτε οὖν κτλ.*] *Ὁ κύριος τῆς οἰκίας ἔρχεται* answers here to *ὁ καιρός ἐστιν* in *v.* 33 and explains its ultimate meaning (cf. Mt. xxiv. 3 *τῆς σῆς παρουσίας*). With the phrase *ὁ κ. τῆς οἰκίας* cf. Mt. x. 25, xx. 1 ff., Lc. xiii. 25, and esp. Heb. iii. 5 *Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ*. Mt. (xxiv. 42) substitutes *ὁ κύριος ὑμῶν*, cf. Heb. iii. 6 *οὗ οἶκός ἐσμεν ἡμεῖς*.

ἢ ὀψὲ ἢ μεσονύκτιον κτλ.] In any one of the four watches of the night; cf. Lc. xii. 38 *κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ*. A threefold division of the night is mentioned in the O. T., cf. Jud. vii. 19 *τῆς φυλακῆς μέσης* (*τῆς μεσούσης*, A): the first two Gospels speak of a fourth watch (Mt. xiv. 25, Mc. vi. 48, where see note; cf. Jos. *ant.* v. 6. 5 *κατὰ τετάρτην μάλιστα φυλακὴν προσῆγε τὴν ἑαυτοῦ στρατιάν*: *Berachoth*, cited by Wetstein, "quatuor vigiliae fuerunt noctis")—a Roman arrangement (Blass on Acts xii. 4), but not unknown in classical Greece (Eur. *Rhes.* 5, cited by Kypke: *τετράμοιρον νυκτὸς φρουράν*). The watches were distinguished as *vigilia prima, secunda,* &c.; *ὀψέ, μεσονύκτιον, κτλ.* are popular equivalents, not to be too strictly interpreted. For *ὀψέ* see xi. 11, 19; for *μεσονύκτιον*, Jud. xvi. 3, Ps. cxviii. (cxix.) 62, Isa. lix. 10 (where it is the opposite of *μεσημβρία*), Lc. xi. 5, Acts xvi. 25, xx. 7; *ἀλεκτοροφωνία*, *ἅπ. λεγ.* in biblical Gk. (but cf. 3 Macc. v. 23, 24), is used in Aesop, *fab.* 44: *πρωί* corresponds to the *φυλακὴ ἑωθινή* of Exod. xiv. 24, 1 Regn. xi. 11 (A, *πρωινή*), or *φ. πρωία* of Ps. cxxix. (cxxx.) 6. On the acc. *μεσονύκτιον* see WM., p. 288.

36. *μὴ ἐλθὼν ἐξαίφνης κτλ.*] See Mt. xxv. 5, Rom. xiii. 11, 1 Thess. v. 6; the need of the caution was soon to be forcibly illustrated (xiv. 37 ff.). For the orthography of *ἐξαίφνης* see WH., *Notes*, p. 151, and cf. ix. 8, note; for the ethical import cf. Lc. xii. 40 *ᾗ ὥρᾳ οὐ δοκεῖτε*: the suddenness is not due to caprice on the part of the Master, but to the neglect of duty on that of the servant.

37. *ὃ δὲ ὑμῖν λέγω πᾶσιν λέγω*] Comp. Peter's question in Lc. xii. 41, which here receives a direct answer. Watching was not to be limited to the *θυρωρός*, all must keep vigil till He returned; priest and people, the man of the world as well as the recluse; cf. Thpht.: *πᾶσι δὲ ταῦτα παραγγέλλει ὁ Κύριος, καὶ τοῖς κοσμικωτέροις καὶ τοῖς ἀναχωρη-*

XIV. 1 [1] Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν

XIV 1 το πασχα και τα αζ.] om και τα αζ. D *pascha azumorum* k (cf. syrr$^{\text{sin pesh}}$) | πως] οπως MX το πως Σ

ταῖς. The early Church expressed her sense of the importance of this charge by the institution of the παννυχίδες or *vigiliae*; see Batiffol, *hist. du bréviaire Romain*, p. 2 ff.

XIV. 1—2. THE DAY BEFORE THE PASCHAL MEAL. DESIGNS OF THE PRIESTS AND SCRIBES (Mt. xxvi. 1—5, Lc. xxii. 1—2).

1. ἦν δὲ τὸ πάσχα κτλ.] Πάσχα (Aram. פּיסחא, פּסחא, cf. Dalman, pp. 107, 126) is the prevalent transliteration of פֶּסַח in the LXX. (Pent.^{20} Jos.^{1} 4 Regn.^{3} 1 Esdr.^{14} 2 Esdr.^{3} Ezech.^{1}), the alternative form φάσεκ or φάσεχ occurring only in 2 Chron. (xxx.^{6} xxxv.^{12}), Jer. xxxviii. (xxxi.) 8; in the N. T. πάσχα is used uniformly (Mt.^{4} Mc.^{5} Lc.^{7} Jo.^{9} Acts^{1} Paul^{1} Heb.^{1}). Philo also has πάσχα (e.g. *de decal.* ὃ ἦν Ἑβραῖοι πατρίῳ γλώττῃ πάσχα προσαγορεύουσιν); in Josephus the MSS. vary between πάσχα and φάσκα (see Niese's text and app. crit. *ant.* v. 1. 4, xiv. 2. 1, xvii. 9. 3, *B. J.* ii. 1. 3). Τὸ πάσχα is either (*a*) the lamb (Exod. xii. 11, 21, &c.), or (*b*) the feast at which it was eaten, or (*c*) the Paschal festival as a whole (Jos. *ant.* xvii. 9. 3 φάσκα δ' ἡ ἑορτὴ καλεῖται, Lc. ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα); for (*a*) see *v.* 12; in the present passage (*b*) seems to be intended, since τὸ π. is distinguished from τὰ ἄζυμα, the opening meal from the period of abstinence from leaven. Τὰ ἄζ., "the azymes" (הַמַּצּוֹת), are properly the ἄρτοι ἄζυμοι or λάγανα ἄζυμα (Lev. ii. 4) which were eaten throughout the Paschal week, but here = 'the Feast of Azymes,' ἡ ἑορτὴ τῶν ἀζύμων (Exod. xxxiv. 18) or αἱ ἡμέραι τῶν ἀζ. (Acts xii. 3, xx. 6). The word lends itself easily to this sense, the neut. pl. being commonly employed for the names of festivals, cf. τὰ ἐγκαίνια, Jo. x. 22 and the class. τὰ Διονύσια, τὰ Παναθήναια (Blass, *Gr.*, p. 83 f.).

ἦν...μετὰ δύο ἡμέρας] Lc. less precisely, ἤγγιζεν: Mt. represents the Lord as calling attention to the approach of the Feast (εἶπεν...Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται). Mc.'s ἦν = ἤμελλεν εἶναι is noticeable; the Evangelist looks back on the event as past. Μετὰ δύο ἡμέρας = τῇ ἐχομένῃ ἡμέρᾳ, if we are to follow the analogy of μετὰ τρεῖς ἡμ. (viii. 31, note); cf. Hos. vi. 2 where μετὰ δύο ἡμέρας is distinguished from ἐν τῇ ἡμέρᾳ τῇ τρίτῃ and, as Field points out (on Mt. xvi. 21), is equivalent to ἐν τῇ ἡμέρᾳ τῇ δευτέρᾳ.... The day will thus, on the Synoptic reckoning, be Wednesday, Nisan 13; cf. Exod. xii. 6. Thpht.: τῇ τετράδι τὸ συμβούλιον (v. *infra*) συνέστη, καὶ διὰ τοῦτο νηστεύομεν καὶ ἡμεῖς τὰς τετράδας (see *Did.* 8, *Ap. Const.* v. 15).

καὶ ἐζήτουν οἱ ἀρχιερεῖς κτλ.] Cf. xi. 18, xii. 12. The plot was now under discussion at a meeting consisting of representatives of each order in the Sanhedrin: Mc., Lc. οἱ ἀρχ. καὶ οἱ γρ., Mt. συνήχθησαν οἱ ἀρχ. καὶ οἱ πρεσβύτεροι τοῦ λαοῦ (cf. Mc. xi. 27). Mt. adds that the meeting was held in the house of Caiaphas, who for some time had advocated the policy of sacrificing Jesus to the Roman power (Jo. xi. 49 f.). There was no division of opinion now as to the principle, or as to the character of the means to be employed for the arrest (ἐν δόλῳ, Mc., δόλῳ, Mt.; cf. Mc. vii. 22); only the opportunity (πῶς) was still wanting. On the subj. after πῶς see WM., p. 373 f.; in direct discourse the question would run Πῶς αὐτὸν...ἀποκτείνωμεν; and the mood is retained notwithstanding the tense of ἐζήτουν (WM., p. 374).

ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· [2]ἔλεγον γὰρ Μὴ 2
ἐν τῇ ἑορτῇ, μή ποτε ἔσται θόρυβος τοῦ λαοῦ.
[3]Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Cίμωνος 3

2 γαρ ℵBC*DL a c f ff i k l q syrr$^{\text{sin hel (mg)}}$ me] δε AC^{2}W^{b}XΓΔΠΣΦ min$^{\text{omn vid}}$ vg$^{\text{ed}}$ syrr$^{\text{(pesh) hel (txt)}}$ arm the aeth | μη..μη ποτε] μη ποτε εν τη εορτη D a (c) ff i (k) q
3 αυτου] του Ιησου D c f ff i q the | τη οικια] om τη ℵ* Φ 11 106 229 238 604 2$^{\text{pe}}$ al$^{\text{pauc}}$

2. ἔλεγον γάρ Μή κτλ.] An echo from the council chamber which reached the Apostles and found its place in the traditions of the Church. Voices were heard deprecating an arrest after the Paschal week had well begun (ἐν τῇ ἑορτῇ); it must be made during the next few hours, or postponed till after the Feast. Μή, used elliptically, cf. Blass, *Gr.* p. 287 f., and Lightfoot on Gal. v. 13; if we are to supply a verb, the previous words suggest κρατήσωμεν αὐτόν. Μή ποτε ἔσται, more vivid than Mt.'s ἵνα μὴ γένηται; the ind. fut. represents the danger as imminent, and adds force to the deprecation: cf. Lightfoot on Col. ii. 8, Westcott on Heb. iii. 12. The Sanhedrists lived in fear of their own people (Lc. ἐφοβοῦντο γὰρ τὸν λαόν: cf. xi. 18, note, xii. 12). Θόρυβος τοῦ λαοῦ, not merely "clamour," "uproar" (v. 28), but as Vg. *tumultus*, a riot, or its precursor, an outbreak of disorder (Acts xx. 1, xxiv. 18).

3—9. THE EPISODE OF THE ANOINTING AT BETHANY (Mt. xxvi. 6—13, Jo. xii. 2—8).

3. καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ] There is nothing either in Mc. or Mt. to raise a doubt as to the historical sequence; indeed Mt.'s γενομένου following upon ὅτε ἐτέλεσεν κτλ. (*v.* 1) may seem to suggest that the supper occurred immediately after the Lord's arrival at Bethany on the evening of the "Day of questions." St John, however, places it before the Triumphal Entry (Jo. xii. 1 ff., 12; see Mc. xi. 1, note); and his order has been generally accepted from the time of Tatian (cf. Hill, p. 196 f.). Augustine (*de cons.* ii. 78) rightly points out that the two Synoptists do not definitely contradict the Fourth Gospel; at the same time it may be questioned whether either of them consciously connected the event with the first day at Bethany ("recapitulando ergo ad illum diem redeunt in Bethaniam qui erat ante sex dies paschae"). For some reason which does not lie upon the surface (cf. *vv.* 4, 10, notes) this episode had been dislodged from its historical order in the tradition to which Mc. and Mt. were indebted for their account. Ὄντος αὐτοῦ...ἀνακειμένου αὐτοῦ: the double gen. absolute accords with Mc.'s often disjointed style.

ἐν τῇ οἰκίᾳ Σίμωνος κτλ.] Tatian rightly limits himself here to Mt. Mc. Jo., placing Lc. vii. 36 ff. in another and much earlier connexion (Hill, p. 100 ff.), and this view was held at a later time by Apollinaris and Theodore of Mopsuestia (Victor). Origen, however, speaks of the two narratives as commonly confused in his time (*in Mt. ad l.* "multi quidem existimant de una eademque muliere quatuor evangelistas exposuisse"). There are points of resemblance—the name of the host, and the use of an ἀλάβαστρος, to which Jo. adds the anointing of the Feet, and the wiping them with the hair—but, as Origen points out, there is an essential difference in the persons whose act is described ("non enim credibile est ut Maria quam diligebat Iesus...peccatrix in civitate dicatur"). That the circumstances were intentionally modified by Lc. (Holtzmann, see Plummer *ad l.*) is scarcely less incredi-

τοῦ λεπροῦ κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα
ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς·

3 ηλθεν] προσηλθεν αυτω 13 69 124 346 | om ναρδου πιστ. πολυτ. D | πιστικης] *spicati* c ff q $\mathrm{r}^{\mathrm{vid}}$ vg *optimi* a | πολυτελους] πολυτιμου $\mathrm{AGM}^{\mathrm{mg}}$ 1 13 28 69 2^{pe} $\mathrm{al}^{\mathrm{nonn}}$

ble in view of Lc.'s own statement of his historical principles (i. 3).

According to Jo. the supper at Bethany was given in the house of Martha (ἡ Μάρθα διηκόνει, cf. Lc. x. 38 ff. and Mc. i. 31). It is not necessary to regard the reference to Simon in Mt. and Mc. as due to the influence of Lc.'s story. Simon the leper (on the commonness of the name see i. 16, note) may have been Martha's husband, now dead or parted from her by his disease, or the father of the family (Thpht.: φασί τινες καὶ πατέρα εἶναι τοῦ Λαζάρου, ὃν ἀπὸ τῆς λέπρας καθαρίσας εἱστιᾶτο παρ' αὐτῷ). The epithet ὁ λεπρός may have clung to the leper after his recovery; Jerome, who compares Μαθθαῖος ὁ τελώνης (Mt. x. 3), remarks: "sic et *leprosus* Simon iste vocatur antiquo nomine, ut ostendatur a Domine fuisse curatus." The suggestion of Ephrem (*ev. conc. exp.* p. 205) is improbable: "quomodo lepra in corpore Simonis permanere poterat, qui purificatorem leprae in domo sua recumbentem vidit? forsitan...pro sua hospitalitate mercedem accepit purificationem." That Simon was the actual host and present at the feast cannot be inferred from ἐν οἰκίᾳ Σίμωνος.

ἦλθεν γυνή κτλ.] Jo. ἡ οὖν Μαριάμ (cf. Jo. xi. 2): her anonymity in the Synoptists is perhaps due to the Galilean origin of the synoptic tradition. In the cycle of events hitherto described by Mc. Mary of Bethany had no place; Lc.'s reference to her (x. 38 ff.) comes from another source. Ἔχουσα ἀλάβαστρον μύρου: so Mt.; Jo., λαβοῦσα λίτραν μύρου. Ἀλάβαστρος (so Mc., cf. τὴν ἀλ., *infra*; also ὁ ἀλ. (B) and τὸ ἀλάβαστρον (A) 4 Regn. xxi. 4) is an alabaster flask such as was commonly used for preserving precious unguents; cf. Herod. iii. 20 δῶρα φέροντας...μύρου ἀλάβαστρον; Plin. *H. N.* xiii. 2 "unguenta optume servantur in alabastris." This 'alabaster' held a λίτρα (i.e. a Roman *libra*) of fragrant oil of the most costly kind (Mt. βαρυτίμου, Jo. πολυτίμου—for πολυτελής cf. Prov. i. 13 (κτῆσις), xxxi. 10 (λίθος), Sap. ii. 7 (οἶνος), 1 Tim. ii. 9 (ἱματισμός). On the genitives μύρου νάρδου see WM., pp. 235, 238; the first expresses the local relation of the μύρον to the ἀλάβαστρος, the second defines the former as of the particular kind known as νάρδος πιστική. Νάρδος (Heb. נֵרְדְּ, from a Sanscrit root), a product of the *Nardostachys nardus jatamansi*, a native of the Himalayas (Tristram, *N.H. of the Bible*, p. 485), was used by luxurious Israelites (Cant. i. 12, iv. 13 f., cf. Driver *Intr.*, p. 422, note 2; Enoch xxxii. 1), and at a later time by the Greeks (Athen. xv. 691 B ναρδίνου δὲ μύρου μέμνηται Μένανδρος) and Romans (Plin. *H. N.* xiii. 5, Hor. *Od.* ii. 11, iv. 12, Ov. *de arte am.* iii. 443, Tib. ii. 2. 7, iii. 6. 9). The epithet πιστική (Mc., Jo.) is not without difficulty. Πιστικός occurs in the sense of 'trustworthy,' 'genuine,' in late writers, e.g. Artemid. *Onir.* 2. 32 γυναῖκα πιστικὴν καὶ οἰκοῦρον, and πιστικῶς is found nearly in the sense of πιστῶς. The epithet has therefore been taken to mean that the nard was genuine, not a cheap imitation; cf. Thpht.: τὴν ἄδολον νάρδον καὶ μετὰ πίστεως κατασκευασθεῖσαν, Plin. *H. N.* xii. 12 "adulteratur et pseudonardi herba...sincerum quidem levitate deprehenditur et colore rufo odorisque suavitate." Jerome (*tr. in Mc.*) plays lightly on this συντρίψασα τὴν ἀλάβαστρον κατέχεεν αὐτοῦ τῆς κεφαλῆς. [4] ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτούς 4

3 συντριψασα] pr και ACDW^{b}ΧΓΔΠΣΦ min$^{omn\ vid}$ latt syrr arm θραυσασα D 2^{pe} | την αλαβ. ℵ^{c}BCLΔ] τον αλαβ. Σ το αλαβ. GMΦ 1 13 69 | της κεφαλης] pr κατα AW^b ΧΓΠΣΦ min^{pl} pr επι D 20^{ev} (et ut vid a ff q vg) 4 ησαν δε τινες...εαυτους] οι δε μαθηται αυτου διεπονουντο D 2^{pe} a ff i (arm) om προς εαυτους c k

meaning of the word: "ideo vos vocati estis 'pistici,' fideles: ecclesia...dona sua offert...fidem credentium." Something however may be said for the alternative offered by Thpht., εἶδος νάρδου οὕτω λεγόμενον. The word is transliterated in the Sinaitic Syriac (ܢܪܕܝܢ ܦܣܛܩܘܣ), and in some O. L. texts (e.g. nardi piscicae (sic), *k*; n. pistici, *d*), whilst the Vg. *nardi spicati* suggests that πιστικός may be an attempt to represent *spicatus*; cf. Galen cited in Wetstein: ἐπὶ δὲ τῶν πλουσίων γυναικῶν καὶ τὸ καλούμενον ὑπ' αὐτῶν...σπίκατον προσφέρουσι. For πιστικός *potabilis*, i.e. liquid, there is no good authority.

συντρίψασα τὴν ἀλ.] A detail peculiar to Mc. Vg. *fracto alabastro*; she crushed or knocked off the head of the thin alabaster flask; it had served its purpose and would not be used again. Renan (*Vie*, p. 385) gives another reason; "selon un vieil usage qui consistait à briser la vaisselle dont on s'était servi pour traiter un étranger de distinction," adding "j'ai vu cet usage se pratiquer encore à Sour." For this use of συντρίβειν cf. Ps. ii. 9 (ὡς σκεῦος κεραμέως συντρίψεις, cf. Apoc. ii. 27), Sir. xxi. 14 (ὡς ἄγγιον συντετριμμένον).

κατέχεεν αὐτοῦ τῆς κεφαλῆς] Mt. ἐπὶ τῆς κεφ. αὐτοῦ ἀνακειμένου. Mc. has already represented the Lord as lying on the *triclinium* (κατακειμένου αὐτοῦ); the woman is standing behind and over Him. The gen. κεφαλῆς answers to the downward direction of the fluid, expressed in κατέχεεν, cf. WM., p. 537, note; Blass, *Gr.* p. 104; and see Gen. xxxix. 21, Ps. lxxxviii. (lxxxix.) 46. Such an act was not an unusual attention to a guest; cf. Ps. xxii. (xxiii.) 5, Cant. i. 12, and the passages from Roman poets cited above; and add Plat. *resp.* iii. p. 398 μύρον κατὰ τῆς κεφαλῆς καταχέαντες. Acc. to Jo. the Feet were anointed—a reminiscence, possibly, of the earlier anointing described by Lc. The woman may, however, as Aug. supposes, have performed both acts, though we cannot unreservedly admit his canon, "ubi singuli evangelistae singula commemorant, utrumque factum intelligere [oportet]." To anoint the feet of a recumbent guest would have been possible (see note on *v.* 18), but less easy and usual, and on this occasion perhaps less appropriate.

4. ἦσαν δέ τινες κτλ.] Mt. ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν, Jo. λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης. The indefiniteness of Mc.'s statement may be an indication of the early date of his source; personal considerations still had weight in dictating reserve under such circumstances. Cf. xiv. 47 εἷς δέ τις τῶν παρεστηκότων, where again Jo. supplies the name. The feeling expressed aloud by Judas may have been shared by others in the Apostolic body; as men unaccustomed to luxury they might naturally resent the apparent waste. Ἦσαν ἀγ. πρὸς ἑαυτούς, not as Vg., *erant indigne ferentes intra semet ipsos*, but rather as R.V. "had indignation among themselves," i.e. exchanged remarks or looks which betrayed their sympathy with Judas. For πρὸς ἑαυτούς *ad invicem*, cf. xvi. 3, and the nearly equivalent πρὸς ἀλλήλους in iv. 41, viii. 16.

5 Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; [5]ἠδύνατο
γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω δηναρίων τρια-
κοσίων καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο
6 αὐτῇ. [6]ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε αὐτήν· τί αὐτῇ

4 *εις τι*] pr *και λεγοντες* AC^{2}W^{b}XΓΔΠΣΦ min$^{\text{fere omn}}$ latt$^{\text{vt pl vg}}$ pr *και ελεγον* D 2$^{\text{pe}}$ syrr$^{\text{sin pesh}}$ arm aeth | *αυτη*] *τουτου* k syr$^{\text{pesh}}$ arm | om *του μυρου* min$^{\text{pauc}}$ a c l | om *γεγονεν* D 64 a ff i 5 om *γαρ* D k arm aeth | *τουτο το μυρον*] om *τουτο* ℵ om *το μυρον* EFGHMSVXΓ min$^{\text{pauc}}$ c k syrr$^{\text{sin pesh}}$ me | *ενεβριμουντο* ℵC* c$^{\text{scr}}$ | *αυτη*] pr *εν* D* 6 *ειπεν*]+*αυτοις* D 238 2$^{\text{pe}}$ a c ff i k q syr$^{\text{sin}}$ arm aegg | *αφες* k

εἰς τί ἡ ἀπώλεια αὕτη κτλ.] 'What end can it have served?'—the plausible *cui bono* of a shortsighted utilitarianism. For *εἰς τί* cf. xv. 34, Mt. xiv. 31, and esp. Sir. xxxix. 17 (26) *οὐκ ἔστιν εἰπεῖν Τί τοῦτο; εἰς τί τοῦτο;* (לָמָּה זֶּה). Ἀπώλεια in the active sense of wasting (Vg. *perditio*) is perhaps unique in Biblical Gk.; the commentators refer to Polyb. vi. 59. 5, where *ἀπ.* is contrasted with *τήρησις*. For *ἀπόλλυσθαι* 'to be wasted' cf. ii. 22. *Γέγονεν*: the perfect calls attention to the act as complete and still abiding in its sensible effects; cf. v. 33, ix. 21.

5. *ἠδύνατο γὰρ τοῦτο τὸ μύρον κτλ.*] The unguent might well be said to have been wasted, in view of (*γάρ*) the good which the owner might have done with it. *Δηναρίων τριακοσίων* is not governed by *ἐπάνω* (WM., p. 313), but is the gen. of price (WM., p. 258, cf. Jo. xii. 5); as to the amount see Pliny *H.N.* xiii. 4, who speaks of certain unguents which "excedunt quadragenos denarios librae." Mt.'s *πολλοῦ* seems to indicate a fading interest in such details. On *τοῖς πτωχοῖς* see x. 21, note, and cf. Gal. ii. 10. The passover was perhaps a time when alms of this kind were specially demanded; cf. Jo. xiii. 29. How many of the poor of Jerusalem might have been relieved and gladdened by the money wasted on an extravagance! The force of the remark becomes apparent when it is remembered that the labourer's daily wage was a denarius (Mt. xx. 2) and that two denarii sufficed for the innkeeper's payment in Lc. x. 35, whilst two hundred (Mc. vi. 37) would have gone some way to feed a multitude.

On *ἠδύνατο* without *ἄν* see WM., p. 352, and on the augment, WSchm., p. 99. *Ἐνεβριμῶντο αὐτῇ*, Mc. only. The remarks were directed against the woman, for no one ventured to complain of the Lord's acceptance of the offering. For *ἐμβριμᾶσθαι* see note on i. 43; the word takes its note whether of strictness or harshness from the occasion. Here the Vg. rendering is doubtless right: *fremebant in eam*. Cf. Thpht.: *ἐνεβριμῶντο αὐτῇ· τουτέστιν, ἠγανάκτουν, ὕβριζον, ἐπεπλήκτουν αὐτῇ.*

6. *ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε αὐτήν κτλ.*] *Ἄφετε αὐτήν* is "let her alone" (R.V.) rather than "suffer ye her" (Vg., Wycliffe), as the next words shew. Κόπους (*κόπον*) *παρέχειν* occurs again in Lc. xi. 7, xviii. 5, Gal. vi. 17, and is found in Aristotle; but as Wetstein points out, class. writers prefer *παρέχειν πράγματα* [or *πόνον*, *ὄχλον*]. The interference was unreasonable (*τί;*), and the woman should rather have been commended; her act was a *καλὸν ἔργον*, one which possessed true moral beauty; cf. Jo. x. 32 (Westcott), 1 Tim. v. 10^{a}, 25, vi. 18, Tit. iii. 8, 14, Heb. x. 24; the more usual phrase is *ἔργον ἀγαθόν* (Acts ix. 36, Rom. xiii. 3, Eph. ii. 10, 1 Tim. v. 10^{b}, 2 Tim. iii. 17). Mc.'s *ἐν ἐμοί* becomes *εἰς ἐμέ* in Mt.—both perhaps answering to בִּי. The

κόπους παρέχετε; καλὸν ἔργον ἠργάσατο ἐν ἐμοί·
[7]πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ᾽ ἑαυτῶν, καὶ 7
ὅταν θέλητε δύνασθε αὐτοῖς [πάντοτε] εὖ ποιῆσαι· ἐμὲ
δὲ οὐ πάντοτε ἔχετε. [8]ὃ ἔσχεν ἐποίησεν· προέλαβεν 8

6 *καλον*] + *γαρ* ℵG 13 28 69 2^{pe} al^{pauc} c syr^{sin} arm | *ηργασατο* ℵ*B*D 69 150^{ev}] *ειργ.* ℵ^{c}AB^{3}CLW^{b}XΓΔΠΣΦ min^{pl} | *εν εμοι*] *εις εμε* ς min^{pauc} 7 *μεθ εαυτων*] *μεθ υμων* D 91 299 | *αυτους* AXΠΣΦ min^{pl} | om *παντοτε* 2° ACDUXΓΔΣΦ min^{pl} latt syrr arm | *ποιειν* D*Δ min^{pauc} 8 *εσχεν*] *ειχεν* Φ min^{nonn} *γαρ* syr^{sin} | *εποιησεν*] pr (vel +) *αυτη* ACDW^{b}XΓ(Δ)ΠΣΦ min^{pl} c f ff i q vg om k^{vid}

goodness of the act lay in the grateful love which it displayed (cf. Lc. vii. 47 *ἠγάπησεν πολύ*); no sacrifice was too costly to offer to One who had restored her brother to life. The Lord's tacit acceptance of supreme devotion as His due is not less remarkable than Mary's readiness to render it; cf. viii. 35, Mt. xxv. 40 (*ἐμοὶ ἐποιήσατε*), Jo. xxi. 15 ff. (*ἀγαπᾷς... ἀγαπᾷς...φιλεῖς με;*). The beauty of a good act varies according to the relation in which it stands to Christ.

7. *πάντοτε γὰρ τοὺς πτωχούς κτλ.*] Cf. Deut. xv. 11 *οὐ γὰρ μὴ ἐκλίπῃ ἐνδεὴς ἀπὸ τῆς γῆς*. The first and third clauses of this saying of Christ are preserved in almost identical words by Mt., Mc., Jo., but Mc. alone has *καὶ ὅταν θέλητε... εὖ ποιῆσαι*. There was no intention on the Lord's part to contrast services rendered to Himself in person with services rendered to the poor for His sake—the two are in His sight equivalents (Mt. xxv. 40, 45); His purpose is to point out that the former would very soon be impossible, whilst opportunities for the latter would abound to the end of time. *Ὅταν θέλητε*: the will was not wanting to the Apostolic Church (Rom. xv. 26, Gal. ii. 10, 2 Cor. viii. 1 ff.); the faith of Christ yielded a new ground of sympathy with the needy (*δι᾽ ὑμᾶς ἐπτώχευσεν*) which in all ages has made the Church a refuge of the destitute. *Ἐμὲ οὐ πάντοτε ἔχετε* is true in the sense in which it was said (cf. Jo. xvii. 11 *οὐκέτι εἰμὶ ἐν τῷ κόσμῳ*), although in another sense the Lord could teach *Ἐγὼ μεθ᾽ ὑμῶν εἰμι πάσας τὰς ἡμέρας*. Jerome: "videtur in hoc loco de praesentia dicere corporali." *Εὖ ποιεῖν* (not *εὐποιεῖν*) occurs here only in the N.T., though fairly frequent in the LXX., where it usually stands for הֵיטִיב; the acc. commonly follows (e.g. Gen. xxxii. 9 (10) *εὖ σε ποιήσω*), but also the dat., cf. Sir. xii. 1 f. *ἐὰν εὖ ποιῇς, γνῶθι τίνι ποιεῖς...εὖ ποίησον εὐσεβεῖ*, where the whole context is instructive as to the Jewish conception of *εὐποιία*.

8. *ὃ ἔσχεν ἐποίησεν*] Mc. only. *Ἔσχεν* sc. *ποιῆσαι*. For this use of *ἔχειν* cf. Mt. xviii. 25 (Lc. vii. 42), Lc. xii. 4, xiv. 14, 'Jo.' viii. 6, Acts iv. 14, Heb. vi. 13; the infinitive is not always expressed, as Kypke shews, quoting e.g. Dion. Hal. *ant.* vii. p. 467 *οὐκ εἶχον δὲ ὅτι ἂν ἄλλο ποιῶσιν*. For the general sense see 2 Cor. viii. 12 *καθὸ ἐὰν ἔχῃ εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει*. Mary could not prevent the Lord's Death; what she did He accounts as a supreme effort to do honour to His dead body. *Προέλαβεν μυρίσαι κτλ.*: Mt. *πρὸς τὸ ἐνταφιάσαι με ἐποίησεν*. *Προλαμβάνειν* 'anticipate' is used in class. writers with a case, or absolutely; for the inf. see Kypke *ad l.* and Blass, *Gr.*, p. 222, who compare Jos. *ant.* xviii. 7 *προλαβὼν ἀνελεῖν* and Ps. Clem. 2 Cor. viii. 2 *ἐὰν δὲ προφθάσῃ ...βαλεῖν*. *Μυρίζειν* is *ἅπ. λεγ.* in Biblical Gk., but occurs in Herodotus and the comic poets. Fragrant un-

9 *μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν.* [9]*ἀμὴν δὲ λέγω ὑμῖν Ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.*

9 om *δε* ACFHMUXΣ min^{pl} f ff i k q vg syrr$^{sin\,hcl}$ arm aegg go aeth | *οπου*] pr *οτι* 124 604 a c d f i k | *το ευαγγ.*]+*τουτο* ACW^{b}ΧΓΔΠΣΦ min^{pl} (c f) q vg syrr$^{pesh\,hcl}$ arm aegg go

guents were used for anointing the dead body after it had been washed (Lucian *de luct.* 11 *λούσαντες αὐτοὺς...καὶ μύρῳ τῷ καλλίστῳ χρίσαντες τὸ σῶμα*)—a process to be distinguished from embalming, which, as we see from Jo. xix. 39, consisted of laying myrrh and aloes in the folds of the grave clothes. Acc. to *Ev. Petr.* 6 the Lord's Body was washed, and Mc. (xvi. 1) relates how on Saturday night the women *ἠγόρασαν ἀρώματα ἵνα ἀλείψωσιν αὐτόν.* But the Resurrection prevented the fulfilment of their design, and thus as it seems the only anointing which the Lord received was this anticipatory one at Bethany a week before He lay in the tomb. Εἰς *τὸν ἐνταφιασμόν* 'with a view to its preparation for burial.' Ἐ*νταφιάζειν* (חָנַט), *ἐνταφιαστής* (רֹפֵא) occur in Gen. l. 2 (LXX.) in connexion with the embalming of Jacob, and *ἐνταφιαστής* is found in the papyri in this sense (Deissmann, *Bibelst.*, p. 117). But words derived from *ἐντάφιος* may be used to include everything belonging to the preparation of a dead body for the grave; cf. *Test. xii. patr.* Iud. 26 *μηδείς με ἐνταφιάσῃ πολυτελεῖ ἐσθῆτι.*

St John follows another tradition in his report of this saying: *ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό* (אBD), or acc. to an easier but less strongly supported reading, *ἄφες αὐτήν· εἰς τ. ἡμ. τ. ἐντ. μου τετήρηκεν αὐτό.* Mt. confirms Mc.'s account, but in other terms (*βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν*). The obscurity of the words may have led to these variations. For their general meaning comp. Euth.: *καθάπερ προφητεύουσα τὸν πλησιάζοντά μου θάνατον.*

9. *ἀμὴν δὲ λέγω ὑμῖν κτλ.*] Omitted by Jo., but reported by Mt., Mc., in almost identical words. For *τὸ εὐαγγέλιον* see i. 1, 14 f., viii. 35. The world-wide proclamation of the Gospel is explicitly foretold in xiii. 10; on this earlier occasion it is assumed, as if it were a matter of course. Εἰς *ὅλον τὸν κόσμον* (Mt. *ἐν ὅλῳ τῷ κόσμῳ*) is new, as an equivalent for *εἰς πάντα τὰ ἔθνη*, but see Mt. v. 14, xiii. 38, and for the phrase, Mc. viii. 36. The thought of the *κόσμος* as the field of the activities of Christ and the Church, though much more abundant and more fully developed in the Fourth Gospel, is present in the oldest Synoptic sources. For *κηρύσσειν εἰς* cf. i. 39, 1 Thess. ii. 9.

καὶ ὃ ἐποίησεν αὕτη κτλ.] This second prediction (Thpht.: *δύο προφητείας, ὅτι τε τὸ εὐαγγέλιον κηρυχθήσεται...καὶ ὅτι τὸ ἔργον τῆς γυναικὸς συγκηρυχθήσεται*) secured its own fulfilment; an incident marked by so striking a comment was naturally enshrined in the earliest tradition, and became the property of the Catholic Church in the Gospels of Mt. and Mc. That the saying has not been reported by Lc. and Jo. is an interesting indication of the independence of those Evangelists. Εἰς *μνημόσυνον αὐτῆς*, cf. Acts x. 4 *εἰς μνημόσυνον ἐνώπιον τοῦ θεοῦ.* The word *μνημ.*, which is of frequent occurrence in the LXX. as the equivalent of זִכָּרוֹן, זֵכֶר, or אַזְכָּרָה, is

[10] *Καὶ Ἰούδας Ἰσκαριὼθ ὁ εἷς τῶν δώδεκα ἀπῆλθεν* 10

10 Ιουδας] pr ιδου 13 63 64 69 124 al$^{\text{forte}}$ | Ισκαριωθ] ο Ισκαριωτης AC^{2}W^{b}ΧΓΔΠΣΦ min$^{\text{omn vid}}$ Or Eus Σκαριωτης D (c) (f) k l q *Scariota* syrr arm | om ο εις τ. δωδ. A | ο εις ℵBC$^{*\text{vid}}$LM] om ο C^{2}W^{b}ΧΓΔΠΣΦ min$^{\text{omn vid}}$ Or Eus εις εκ D 2$^{\text{po}}$ latt$^{\text{vid}}$

also found in early and late class. Gk., especially in the pl. (cf. *τὰ εὐαγγέλια*, i. 1, note). The Lord erects a memorial for all time to her who had done her best to honour Him (1 Regn. ii. 30 *τοὺς δοξάζοντάς με δοξάσω*). He who received not glory from men (Jo. v. 41) knew how to appreciate to the full the homage of a sincere love. Victor: *ἐγὼ γὰρ (φησί) τοσοῦτον ἀπέχω τοῦ καταδικάσαι αὐτὴν ὡς κακῶς πεποιηκυῖαν...ὅτι οὐδὲ ἀφήσω λαθεῖν τὸ γεγενημένον, ἀλλ' ὁ κόσμος εἴσεται τὸ ἐν οἰκίᾳ εἰργασμένον καὶ ἐν κρυπτῷ· καὶ γὰρ μεγάλης διανοίας ἦν τὸ γεγενημένον καὶ πολλῆς τεκμήριον πίστεως.*

10—11. INTERVIEW OF JUDAS WITH THE PRIESTS (Mt. xxvi. 14—16, Lc. xxii. 3—6).

10. *καὶ Ἰούδας Ἰσκαριὼθ κτλ.*] Judas Iscariot is mentioned by Mc. only in this chapter (*vv.* 10, 43), and in the Apostolic list (iii. 19); for *Ἰσκαριώθ*—the only form of that name used by Mc.—see the note on the latter passage. As to the sequence, Mc. as usual connects by a simple *καί*, while Mt. uses *τότε*, and thus appears to place the application of Judas to the Priests immediately after the supper at Bethany. Some reason there must have been for this early grouping; if Jo. is right as to the date of the supper (see note on *v.* 3), the sequence in Mt. Mc. is probably ethical; its purpose may be either (*a*) to place in sharp contrast the piety of Mary and the baseness of Judas (Thpht.: *ἵνα δείξῃ τὴν ἀναίδειαν τοῦ Ἰούδα*), or (*b*) to indicate that the latter incident arose in some way out of the former; whether it was that the Lord's persistent reference to His death drove Judas to despair, or that he resented the expenditure of money which might have found its way into his own hands (Jo. xii. 4), or that the Lord's look or manner convinced him that his habit of pilfering and his treacherous intentions were known. Or (*c*) the arrangement of the narrative may be chiefly due to a desire to bring together the Lord's words about His approaching burial, and the story of the treachery which precipitated the end. The last solution is perhaps the best, as being the simplest; but it does not necessarily exclude the first two; the first at least may have been also present to the thoughts of those who originally drew up the common tradition.

Ὁ *εἷς τῶν δώδεκα*: Mt. *εἷς τ. δ.*, Lc. *ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δ.* This reference to the position held by Judas in the Apostolate is not without meaning: cf. Thpht.: *οὐ γὰρ ἁπλῶς κεῖται τὸ 'εἷς τῶν δώδεκα,' ἀλλ' ἵνα δείξῃ ὅτι εἷς τῶν προκρίτων, ἐκλεκτὸς καὶ αὐτὸς ὤν.* The art. is difficult to explain, especially as there is no trace of it in *vv.* 20, 43. Ὁ *εἷς* naturally implies a contrast to *ὁ ἕτερος* (cf. e.g. Lc. vii. 41, xvii. 34 f.); here, if it is to stand, the contrast is apparently with *οἱ λοιποί*, 'that one, the only one, of the Twelve who proved a traitor or was capable of the act,' or 'the notorious member of the body,' as opposed to *εἷς τις*, an unknown individual; unless *ὁ εἷς* = *εἷς ὤν*, cf. *ὁ εἷς τῶν ἁγίων ἀγγέλων* in Enoch xx. ff. *Ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς.* He realised that in Jerusalem it was with this class rather than with the Scribes that the issue lay. Probably they were still sitting in the palace of Caiaphas (*v.* 1); with them were the heads of the Levitical Temple police (Lc. *συνελάλησεν τοῖς ἀρχ. καὶ στρατηγοῖς*, sc. *τοῦ ἱεροῦ*, cf. Acts iv. 1, v. 24). His business with them was to arrange the terms of the

11 πρὸς τοὺς ἀρχιερεῖς, ἵνα αὐτὸν παραδοῖ αὐτοῖς. [11] οἱ δὲ
ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύ-
ριον δοῦναι. καὶ ἐζήτει πῶς αὐτὸν εὐκαίρως παραδοῖ.
12 [12] Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα

10 *παραδοι* B (-*δω* ℵAL rell exc C de quo non liq)] *προδοι* D (*proderet* i k vg) | om *αυτοις* D 28 91 299 2$^{\text{pe}}$ a c ff i k syr$^{\text{sin}}$ Or Eus 11 om *ακουσαντες* D a c ff i k Eus | *αργυρια* AKUΓΠΣ min$^{\text{sat mu}}$ syr$^{\text{hcl}}$ Eus | *παραδοι* BD (-*δω* ℵAL rell ut vid)] + *αυτοις* Δ min$^{\text{pauc}}$ the

Betrayal (*ἀπῆλθεν...ἵνα παραδοῖ*); cf. Bede: "ostendit eum non a principibus invitatum, non ulla necessitate constrictum, sed sponte propria sceleratae mentis inesse consilium." On the form *παραδοῖ* see iv. 29, note. Even at this climax *παραδοῦναι* is preferred by the Evangelists to *προδοῦναι*: cf. i. 14, iii. 19, ix. 31, notes.

11. *οἱ δὲ ἀκούσαντες ἐχάρησαν κτλ.*] The proposal came from Judas, not from the Priests, but it was received by them with more delight than they would care to shew—*ἐχάρησαν*, not *ἠγαλλιάσαντο*: cf. Mt. v. 12, Apoc. xix. 7; both words may be used of interior joy (Lc. i. 47, Jo. xvi. 22), but the former is the more suggestive of the inward feeling, the latter of its audible or visible expression. *Ἐπηγγείλαντο αὐτῷ*: the promise was a response to a direct question from Judas (Mt. *εἶπεν Τί θέλετέ μοι δοῦναι;*). Mt. alone mentions the amount promised, which was therefore not a matter of common tradition; probably he was struck by its agreement with the sum named in Zach. xi. 12 ff. The *ἀργύριον* (*τριάκοντα ἀργύρια* Mt., *τρ. ἀργυροῦς* sc. *σίκλους*, Zach.) was doubtless paid in shekels or the equivalent tetradrachms which were current (Mt. xvii. 24, cf. Madden, p. 240). For the loss of the 300 denarii Judas consoled himself by a compact which yielded 30 staters (perhaps two-fifths of what Mary had spent on the spikenard; see Jos. *ant.* iii. 8. 2, Madden, p. 246). Jerome: "infelix Judas damnum quod ex effusione unguenti se fecisse credebat vult Magistri pretio compensare." Small as this sum was, Judas seems to have been satisfied, the more so perhaps because it was paid on the spot (Mt. *ἔστησαν αὐτῷ*). He went back to the Master and the Eleven with the price of blood in his girdle.

καὶ ἐζήτει πῶς κτλ.] The Priests had transferred their anxieties to the traitor (cf. xii. 12, xiv. 1); it was for him now to contrive and plot. They had sought an opportunity of arresting an enemy; it was the business of Judas to seek an opportunity of betraying a friend. *Πῶς αὐτὸν εὐκαίρως παραδοῖ* Mc.; Mt. *ἐζήτει εὐκαιρίαν* (so also Lc.) *ἵνα αὐτὸν παραδῷ*. For *εὐκαίρως* cf. 2 Tim. iv. 2 *ἐπίστηθι εὐκαίρως ἀκαίρως*, and see Mc. vi. 21, note. The problem which presented itself to Judas was the same which had perplexed the Priests—how to elude the crowd of Galileans and other visitors at the Feast who were still with Jesus (Lc. *τοῦ παραδοῦναι αὐτὸν ἄτερ ὄχλου*). But his position in the inner circle of disciples clearly gave him an advantage in dealing with it, which the Priests did not possess.

12—16. PREPARATIONS FOR THE PASCHAL MEAL (Mt. xxvi. 17—19, Lc. xxii. 7—13).

12. *τῇ πρώτῃ ἡμ. τῶν ἀζύμων*] See *v.* 1, note. Lc. calls it *ἡ ἡμέρα τῶν ἀζύμων*, and in both Mc. and Lc. it is further defined as the day on which the Paschal lamb was killed (Mc. *ὅτε τὸ πάσχα ἔθυον* = Lc. *ᾗ ἔδει θύεσθαι τὸ π.*). Euth.: *πρώτην δὲ τῶν ἀζ. τὴν πρὸ*

ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Ποῦ θέλεις
ἀπελθόντες ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; [13]καὶ 13
ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει §αὐτοῖς § P
Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσει ὑμῖν ἄνθρωπος

12 εθυον] ησθιον syr$^{\text{sin vid}}$ | om αυτου D a ff$^{\text{vid}}$ vg arm 13 των μαθ.] pr εκ D latt Or$^{\text{int}}$ | και λεγει αυτοις] λεγων D 604 2$^{\text{pe}}$ a ff i q the Or$^{\text{int}}$ | και 3°] + εισελθοντων υμων εις την πολιν Σ 13 28 69 91 124 299 346 2$^{\text{pe}}$ arm Or$^{\text{int}}$

τοῦ πάσχα φασὶν ἡμέραν, τὴν τρισκαιδεκάτην μὲν τοῦ μηνός, πέμπτην δὲ τῆς ἑβδομάδος. The lamb was killed and eaten on Nisan 14 (Exod. xii. 6, Lev. xxiii. 5, Num. ix. 3, 5, 11, xxviii. 16, 2 Chron. xxx. 2, 15, 1 Esdr. i. 1, vii. 10, 2 Esdr. vi. 19 f., Ezech. xlv. 21), and though the ἑορτὴ τῶν ἀζύμων began on Nisan 15 (Lev. xxiii. 6, Num. xxviii. 17), yet unleavened bread was eaten from the evening of Nisan 14 (Exod. xii. 18), and by custom from noon on that day (J. Lightfoot *ad l.*, Edersheim, *Temple*, p. 189). The phrase θύειν τὸ π. is from the LXX. (Exod. xii. 21 (שָׁחֲט), Deut. xvi. 2 (זָבַח) &c.); cf. 1 Cor. v. 7 τὸ π. ἡμῶν ἐτύθη Χριστός. Θύειν does not necessarily convey the idea of sacrifice (cf. Lc. xv. 23, Jo. x. 10), yet the slaying of the πάσχα was a sacrificial act performed in the Court of the Priests, normally by the head of the household (Exod. xii. 6), but on occasions by Levites (2 Chron. xxx. 15 ff., xxxv. 3 ff., Ezr. vi. 19); see the ceremonial described in Edersheim, *Temple*, p. 190 ff. Ἔθυον 'it was customary to kill'; imperf. of repeated action (Burton, § 24).

λέγουσιν αὐτῷ οἱ μαθ. αὐτοῦ] They approached Jesus (Mt. προσῆλθον), perhaps under the impression that He had overlooked the necessity for immediate preparation; Lc. seems to represent the Lord as taking the initiative. Ποῦ θέλεις...ἑτοιμάσωμεν; cf. WM., p. 356, Burton, § 171, and see x. 36, 51, xv. 9; for ἑτοιμάζειν ἵνα φάγῃς τὸ π. Mt. has ἑτ. σοι φαγεῖν τὸ π.: so the three Synoptists below, ἑτ. τὸ πάσχα; the harsher ἑτ. ἵνα appears again in Apoc. viii. 6.

13. ἀποστέλλει δύο] Mt. does not specify the number; Lc. on the other hand gives their names—ἀπέστειλεν Πέτρον καὶ Ἰωάνην, a grouping which is frequent in the early chapters of the Acts, iii. 1 ff., iv. 13 ff., viii. 14. Edersheim (*Life*, p. 487, *Temple*, p. 190) supposes that the two were entrusted with the purchase and sacrifice of the lamb; but the directions which the Lord gives relate only to the room and its arrangement. If the meal was (as the Synoptists imply) the Paschal supper, it seems possible that the lamb was provided by the οἰκοδεσπότης (*v.* 14), i.e. that the Lord and the Twelve shared the one which he had provided; if the household was a small one, such an arrangement would have been in accordance with the spirit of Exod. xii. 4 (cf. Edersheim, *Life*, ii. p. 483).

ὑπάγετε εἰς τὴν πόλιν] The Lord was therefore still outside, probably at or near Bethany. The two are sent into Jerusalem πρὸς τὸν δεῖνα (Mt.; Thpht.: πρὸς ἄνθρωπον ἀγνώριστον, cf. Euth.: παρεσιώπησε μὲν τοῦ ἀνδρὸς τὴν κλῆσιν, ὅπως μὴ μαθὼν τὴν οἰκίαν Ἰούδας ἐκδράμῃ πρὸς τοὺς ἐπιβούλους καὶ εἰσαγάγῃ τούτους αὐτῷ πρὸ τοῦ παραδοῦναι τὸ μυστικὸν δεῖπνον τοῖς μαθηταῖς). Mc. and Lc. add the remarkable direction ἀπαντήσει (Lc. συν.) ὑμῖν ἄνθρωπος κτλ. The man was probably a servant (Deut. xxix. 11 (10), Jos. ix. 27, 29, 33 (21, 23,

κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ.
14 [14]καὶ ὅπου ἐὰν εἰσέλθῃ εἴπατε τῷ οἰκοδεσπότῃ ὅτι
uest-chamb Ὁ διδάσκαλος λέγει Ποῦ ἐστιν τὸ κατάλυμά μου
ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;
15 [15]καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον

14 om οτι Σ 604 | ο διδ.] + ημων syrr$^{\text{sin (vid) pesh}}$ k | που] pr ο καιρος μου εγγυς εστιν syr$^{\text{sin}}$ | om μου 1° APW$^{\text{b}}$ΧΓΠΦ min$^{\text{pl}}$ c ff i k syrr$^{\text{sin pesh hcl (txt)}}$ arm go aeth Or$^{\text{int}}$ | φαγομαι D$^{\text{gr}}$ 13 (28) 69 124 209 346 15 ανωγαιον B^{3}MSUX(ΓΣ) min$^{\text{nonn}}$ οικον arm$^{\text{cod}}$ | μεγα εστρωμ.] οικον εστρωμ. μεγαν D$^{\text{gr}}$

27)): he had been sent to fetch a supply of water, probably from Siloam or *Bîr Eyûb* (*Recovery*, p. 10 ff., *D. B.*² p. 1590 ff.) and for use at the Feast (cf. Jo. ii. 6, xiii. 4 ff.), and entering the city on his return by a gate at the S.E. corner (cf. Neh. ii. 14 שַׁעַר הָעַיִן), he crossed the path of the two, who were coming in from the W. Κεράμιον ὕδατος, an earthen pitcher filled with water; see WM., p. 235, and cf. κ. οἴνου Jer. xlii. (xxxv.) 5; for βαστάζειν see Jo. xix. 17 β. τὸν σταυρόν, Gal. vi. 2, 5 β. βάρη, φορτίον. The man would act as an unconscious guide through the network of narrow and unfamiliar streets to the appointed place; the two were to follow in silence, and enter the house into which they saw him pass (Lc. ἀκ. αὐτῷ εἰς τὴν οἰκίαν).

Tertullian sees in the pitcher of water a prophecy of the great baptismal rite which signalised the approach of Easter in the ancient Church (*de bapt.* 19: "diem solemniorem pascha praestat...nec incongruenter ad figuram interpretabitur quod... Dominus...paschae celebrandae locum de signo aquae ostendit").

14. εἴπατε τῷ οἰκοδεσπότῃ κτλ.] The message is not for the servant whose part is fulfilled when he had led them to the house, but for the head of the house. Its terms are remarkable: ὁ διδάσκαλος λέγει (cf. λέγει Ἰησοῦς in the Oxyrhynchus fragment, Lc. λέγει σοι ὁ δ.), and seem to imply that Jesus was known, and His character as a Rabbi acknowledged by the οἰκοδεσπότης. The conjecture which makes him the father of Mark (cf. Acts xii. 12; Edersheim, *Life*, ii. p. 485) is interesting, but unsupported by any evidence beyond the faint clue offered by Acts xii. 13. On ὁ διδ. see iv. 38, note.

ποῦ ἐστιν τὸ κατάλυμά μου κτλ.] Κατάλυμα, Vg. *refectio*, better, as some O. L. authorities, *refectorium* or *diversorium*: the word belongs to the κοινή (Moeris: καταγώγιον καὶ κατάγεσθαι Ἀττικῶς, κατάλυμα καὶ καταλύειν Ἑλληνικῶς), but the verb at least is used by good authors in a kindred sense (*e.g.* Plat. *Gorg.* 447 B παρ' ἐμοὶ γὰρ Γοργίας καταλύει). For κατάλυμα 'guest-room,' in Biblical Gk. cf. 1 Regn. i. 18 (where see Driver's note), ix. 22 (לִשְׁכָּה), Sir. xiv. 25; in Exod. iv. 24 (מָלוֹן), Lc. ii. 7, it is used in the wider sense (= πανδοχεῖον Lc. x. 34). Here the meaning is defined by *v.* 15. Μου (Mc. only) claims perhaps right of use rather than ownership, 'the room for Me,' which for the time is to be Mine. Even so, the language is remarkable, though not unique (cf. xi. 3); and Mt. softens it into πρὸς σὲ ποιῶ τὸ πάσχα. The Lord's manner is changed in this last week; He is now the revealed King of Israel (see xi. 7 ff., notes). For ὅπου...φάγω see Burton, § 318.

15. καὶ αὐτὸς ὑμῖν δείξει κτλ.] The

ἕτοιμον, καὶ ἐκεῖ ἑτοιμάσατε ἡμῖν. [16]καὶ ἐξῆλθον 16
οἱ μαθηταὶ¶ καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς ¶ go
εἶπεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.
[17]Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα. 17

15 om ετοιμον AM*Δ min^{nonn} a vg arm | και εκει BCL 346 (κακει ℵD 2^{pe})] om και APW^{b}XΓΔΠΣΦ min^{pl} a c ff i k q syrr arm the 16 εξηλθον] + ετοιμασαι 124 arm | οι μαθ.] + αυτου ACDPW^{b}XΓΠ ΣΦ min^{pl} latt syrr arm aeth | ευρον] εποιησαν D a c ff i q arm^{cod}

man will take you to the room; *αὐτός* (Lc. *κἀκεῖνος*) is perhaps not emphatic (cf. viii. 29, note), but it implies the readiness of the *οἰκοδεσπότης* to render personal service. *Ἀνάγαιον μέγα ἐστρωμένον*, Mc. Lc.; Mt. is relatively vague throughout this section. On the form *ἀνάγαιον* see Lob. *Phryn.* p. 297, WSchm., pp. 47, 51, and cf. what Rutherford says as to *κατάγαιον* (*New Phr.*, p. 357); *ἀνάγαιον* is *ἅπ. λεγ.* in Biblical Gk., the usual word being *ὑπερῷον* (=עֲלִיָּה, see Moore on Jud. iii. 20), cf. Acts i. 13, ix. 37, 39, xx. 8. Each of these passages implies a room spacious enough for a considerable gathering, but the size varied of course with the character of the house. This upper room was *ἐστρωμένον*, i.e. carpeted (xi. 8), or more strictly perhaps provided with divans, see Smith's *B. D.*², p. 1406 f., cf. Ezech. xxiii. 41 *ἐκάθου ἐπὶ κλίνης ἐστρωμένης*, Xen. *Cyrop.* viii. 2. 6 *κλίνην στρώννυσι, τράπεζαν κοσμεῖ.* Ἡμῖν, 'for Me and you'; the Lord does not often use the pl. in this inclusive way, but cf. ix. 39. The keeping of the Paschal festival was absolutely common to Master and disciples.

16. *ἐξῆλθον...ἦλθον...εὗρον*] The minute explicitness of one who had part in the transaction shews itself here: contrast Lc. *ἀπελθόντες...εὗρον*, Mt. *ἐποίησαν*. *Καθὼς εἶπεν αὐτοῖς*: all the particulars were as the Master foretold—the servant with the pitcher, the *οἰκοδεσπότης* ready to oblige, the large divan-spread upper room; cf. xi. 1 ff. For the second time in that week the Lord had shewn a superhuman knowledge of circumstances as yet unrealised; see Mason, *Conditions*, p. 159.

ἡτοίμασαν τὸ πάσχα] Supposing the lamb to have been already slain and returned to the house, there still remained much to be done: the roasting of the lamb, the provision of the unleavened cakes, the bitter herbs, the *charoseth* (see below), and the four cups of wine, the preparation of the room and the lamps; and in the preparation of the food there were many ritual niceties to be observed (cf. *e.g.* Edersheim, *Temple*, pp. 199, 204). Τὸ *πάσχα* is here apparently the paschal meal (cf. *v.* 1, note).

17—21. THE PASCHAL SUPPER: THE TRAITOR INDICATED (Mt. xxvi. 20—25; Lc. xxii. 14, 21—23; Jo. xiii. 2, 21—30).

17. *ὀψίας γενομένης*] So Mt.; Lc. more vaguely *ὅτε ἐγένετο ἡ ὥρα.* On *ὀψίας* see i. 32, vi. 47, xiii. 35, notes. The lambs were not slain in the Precinct till after the offering of the Evening Sacrifice (*Temple*, p. 190 f.; cf. Exod. xii. 6 *πρὸς ἑσπέραν*, בֵּין הָעַרְבָּיִם), and though the latter was on this occasion offered an hour earlier than usual, the subsequent ceremonial must have lasted till late in the afternoon. The meal was in its original associations nocturnal (Exod. xii. 8 *φάγονται τὰ κρέα τῇ νυκτὶ ταύτῃ*), and motives of prudence would probably have prevented the Master from making His way through the city

18 [18]καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς
εἶπεν Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με,
¶ G 19 ὁ ἐσθίων μετ' ἐμοῦ.¶ [19]ἤρξαντο λυπεῖσθαι καὶ λέγειν

18 ο Ιησους ειπεν] λεγει ο Ι. D 2^{pe} | ο εσθιων] των εσθιοντων B aegg 19 ηρξαντο] pr οι δε ADPW^{b}ΧΓΔΠΣΦ min^{pl} latt syrr arm pr και C 238

before sunset. Ἔρχεται μετὰ τῶν δώδεκα: unless οἱ δώδεκα is here used loosely for οἱ μαθηταί, the two had returned to report that all was ready, and to guide the party to the place.

18. *ἀνακειμένων αὐτῶν καὶ ἐσθιόντων*] The meal has now begun (Jo. δείπνου γινομένου). We see the Twelve and the Lord reclining on the divans which were ready for their use (*v.* 15). For ἀνακεῖσθαι see ii. 15, note, vi. 26; Lc. uses here the correlative ἀναπίπτειν. It seems to have been part of the original ritual of the Passover to eat standing (cf. Exod. xii. 11), but the recumbent posture had become customary, and was interpreted as a sign of the freedom from slavery which had been inaugurated by the Exodus (*Temple*, p. 201). The guests lay on their left side with their feet resting on the ground, and the couches seem to have been grouped in sets of two or three; when these were placed together, the central position was that of greatest dignity; see J. Lightfoot on Mt. xxvi., and cf. Jo. xiii. 23 ff., from which it appears that the Lord reclined between S. Peter and S. John. On this occasion the arrangement was possibly 3+3+3+2+2, or it may have been that there was but one set of three, that in which the Lord was. Ἐσθιόντων: the meal had proceeded some way and the *pedilavium* had already taken place (see Jo. xii. 2 ff.); in Lc. the institution of the Eucharist also precedes the revelation of the traitor, but the order of the older Gospels is here almost certainly to be preferred, as Tatian already saw (Hill, p. 221).

ἀμὴν λέγω ὑμῖν ὅτι εἷς κτλ.] Hitherto they had known only that He should be delivered into the hands of His enemies (ix. 31, x. 33), and probably no suspicion had been entertained of Judas; even Jo. vi. 70 is indefinite, and the event alone shewed its significance. It is difficult to remember this in view of the repeated reference to the treachery of Judas wherever his name is mentioned in the Gospel history (cf. iii. 19, note). Εἷς ἐξ ὑμῶν revealed a new feature in the history of the Passion which was more intolerable than any, involving the Twelve in a horrible charge from which they could only escape when the traitor was made known. Jerome: "mittit crimen in numero ut conscius agat paenitentiam." Ὁ ἐσθίων μετ' ἐμοῦ is peculiar to Mc.: the words probably refer to Ps. xl. (xli.) 10, which the Lord quoted (Jo. xiii. 18); cf. Lc. ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.

19. *ἤρξαντο λυπεῖσθαι*] The omission of the copula adds to the dramatic power of the narrative. Gloom fell at once on the company (cf. x. 22, Mt. xvii. 23). Mt. adds σφόδρα, but the simple λυπεῖσθαι tells us enough; cf. S. Paul's account of a λύπη κατὰ θεόν, 2 Cor. vii. 11. The ἀπολογία came at once in the question which went round, Μήτι ἐγώ; is it—yet surely it cannot be—I? (cf. iv. 21, note). On εἷς κατὰ εἷς (Mt. εἷς ἕκαστος) see WM., p. 512, Blass, *Gr.* 141, 175; cf. Apoc. xxi. 21 ἀνὰ εἷς ἕκαστος. Καθ' εἷς appears in the LXX. (Lev. xxv. 10 (A), 1 Esdr. i. 31, Isa. xxvii. 12 (κατὰ ἕνα), 3 Macc. v. 34, 4 Macc. xv. 12, 14); in such phrases the prep. appears to be used

one by [illegible]

αὐτῷ εἷς κατὰ εἷς Μήτι ἐγώ; [20]ὁ δὲ εἶπεν αὐτοῖς Εἷς 20
τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ [ἓν]
τρύβλιον. [21]ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει 21

19 εις κατα εις ℵBLΔ (εις καθ εις ADPW^{b}ΧΓΠΣΦ min$^{\text{omn vid}}$)] εις εκαστος C om k ¦ μητι εγω] + ειμι ραββει A + ειμι Σ 13 28 69 al$^{\text{pauc}}$ + και αλλος μητι εγω ADW^{b}X ΓΠ(Σ)Φ min$^{\text{pl}}$ a (c) f ff i (k) q syr$^{\text{hcl(mg)}}$ (arm) Or (om ℵBCLPΔ vg aegg syrr$^{\text{sin pesh hcl(txt)}}$ arm aeth) 20 ο δε] + αποκριθεις APW^{b}ΧΓΔΠΣΦ min$^{\text{omn vid}}$ k syr$^{\text{hcl}}$ arm aeth | ειπεν] λεγει D 2$^{\text{pe}}$ *dicit* k *ait* a f ff i q vg | εις των δωδεκα] εις εκ τ. δ. ADPW^{b}ΧΓΔ ΠΣΦ min$^{\text{pl}}$ om M k | εμβαπτομενος] ενβαπτιζομενος D εμβαψας Σ | μετ εμου] + την χειρα A a c f ff q vg$^{\text{codd aliq ed}}$ aegg | om εν ℵAC^{2}D^{*2}LP rell (hab BC$^{*\text{vid}}$) 21 om οτι ACDPW^{b}ΧΓΔΠΣΦ min$^{\text{omn vid}}$ a arm (hab ℵBL aegg) | υπαγει] παραδιδοται D a c i

adverbially. See the discussion in Deissmann, *Bibelst.*, p. 135 ff.

20. ὁ δὲ εἶπεν αὐτοῖς κτλ.] The fourth Gospel fills in the picture. The question addressed to the Lord (αὐτῷ *v.* 19, Mt. κύριε) was followed by a perplexed and perhaps suspicious look at one another (Jo. xiii. 22). When the Lord's answer came, it was given to John, and perhaps not audible beyond the neighbourhood of the divan on which He reclined between Peter and John. The form of the reply in Jo. is so distinct from that in Mt. Mc., that Tatian gives them separately, placing the Synoptic tradition first; but it seems clear that an answer to the whole party would have rendered Peter's enquiry (Jo., *v.* 23 f.) superfluous. John's account is probably the more precise, since it was he who received the answer directly from the Lord.

ὁ ἐμβαπτόμενος κτλ.] The reference is probably to the sauce חֲרוֹסֶת, "a compound of dates, raisins, &c., and vinegar" (*Temple*, pp. 204, 208), into which at a certain moment the master of the house dipped pieces of the unleavened cake with bitter herbs between them, which were then distributed to the company (J. Lightfoot *on Mt.*). The sign consisted in the singling out of Judas to receive the 'sop' from the Master's hands (Jo. ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ). Commentators who deny that the meal described in Jo. xiii. is the paschal supper regard the ψωμίον as the "'tid-bit' which an Oriental host is accustomed to offer to any favourite guest" (Dr M. Dods on Jo. xiii. 25; cf. Bp. Westcott *ad l.*). In Mt. Mc., where the paschal meal is clearly in view, it is natural to connect the sign with the *Charoseth*. Ὁ ἐμβαπτόμενος, present "used to describe vividly a future event," Burton §§ 15, 130; the middle marks the act as that of Judas himself (Mt. ἐμβάψας...τὴν χεῖρα). Τρύβλιον is perhaps a bowl (cf. Ar. *Ach.* 278 εἰρήνης ῥοφήσει τρ., *Plut.* 1108 ἐς ταὐτὸν ὑμᾶς συγκυκήσας τρ.) rather than a dish (Vg. *catinus*; Wycliffe, Tindale, "plater," "platter"; AV., RV., "dish"; Euth.: ἐστὶν εἶδος πίνακος); on the accent see Chandler § 350. Μετ' ἐμοῦ εἰς τὸ ἓν τρ. The act is difficult to realise under the circumstances of the paschal feast, and in connexion with the *Charoseth*; but the words, esp. in Mc., who alone has ἕν, point to the baseness of the treachery which sacrificed an intimate friend. To dip into the same dish was a token of intimacy, cf. Ruth ii. 14 βάψεις τὸν ψωμόν σου [ἐν] τῷ ὄξει.

21. ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου κτλ.] This weighty saying is given in identical words by Mt. Mc., and in a shorter form by Lc. Ὑπάγει, 'goeth His way,' used frequently in Jo. of the Lord's Death (viii. 14, 21 f., xiii. 3, 33 ff., xiv. 4 ff.) as beginning His

καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

§ n 22 §[22] Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογήσας

21 γεγραπται] εστιν γεγραμμενον D | om ο υιος του ανθρ. (2°) D 604 a | καλον] + ην ℵACDPW^{b}XΓΔΠΣΦ min$^{\text{omn vid}}$ (om BL) 22 λαβων] + ο Ιησους ℵ^{*c}ACLPW^{b}XΓΔΠΣ min$^{\text{fere omn}}$ f q vg syrr$^{\text{pesh hcl}}$ arm me aeth (om ο I. ℵ^{a}BD 2$^{\text{pe}}$ a ff i k syr$^{\text{sin}}$ the) | αρτον] pr τον MΣ min$^{\text{nonn}}$ | ευλογησας (ευλογησεν και D)] ευχαριστησας U

return to the Father (vii. 33, xiv. 6, xvi. 10, 17); cf. Thpht.: ὡσανεὶ γὰρ ἀποδημία ἦν ὁ θάνατος τοῦ χριστοῦ, οὐχὶ θάνατος. Lc.'s πορεύεται (= הָלַךְ in reference to the last journey of death, e.g. 2 Regn. xii. 23, cf. BDB., p. 234) partly misses this point. Καθὼς γέγραπται περὶ αὐτοῦ: Lc. κατὰ τὸ ὡρισμένον, acc. to the Divine purpose expressed in the symbolism and predictions of the O.T.; cf. Mc. ix. 13. The saying has no flavour of Pharisaic fatalism; it is not a blind ἀνάγκη, but a Personal Will, long revealed and accepted, which the Son of Man consciously obeys (Phil. ii. 8). Περὶ αὐτοῦ: cf. ix. 12 γεγρ. ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, and see the note there.

οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ κτλ.] The Divine purpose does not palliate the traitor's sin or relieve him of responsibility in any degree. Οὐαί is not vindictive, or of the nature of a curse; it reveals a misery which Love itself could not prevent (cf. xiii. 17); cf. Ephrem, *ev. conc. exp.*: "quibus verbis iniquum hunc proditorem in caritate deplorabat." Δι' οὗ...παραδίδοται: the traitor was the last link in the chain which connected purpose and result, so that διά in this context (Mt. Mc. Lc.) is more exact than ὑπό or ἀπό would have been; besides the good Will of God which decreed the Passion and of which he had no knowledge, there was behind his act the instigation of Satan (Lc. xxii. 3, Jo. xiii. 2) working on his passions. Origen *in Mt.*: "non dixit...*a quo traditur*, sed *per quem traditur*, ostendens...Iudam ministrum esse traditionis." Yet his intervention was deliberate, and his responsibility therefore complete. The Divine necessity for the Passion was no excuse for the free agent who brought it about: "non et malum oportuerit esse. nam et Dominum tradi oportebat, sed vae traditori" (Tert. *praescr.* 30).

καλὸν αὐτῷ εἰ οὐκ κτλ.] Mt. supplies ἦν with καλόν: in the apodosis of a conditional clause where the supposition is contrary to fact, ἄν is sometimes omitted; cf. WM., p. 383, Burton, § 249, and on εἰ οὐκ for εἰ μή in the protasis, cf. Burton § 469 *r.*, Blass, *Gr.* p. 249. The blessing of birth is turned into a curse by a sin which leaves no hope of a true repentance. Jerome: "simpliciter dictum est multo melius esse non subsistere quam male subsistere." The form of the saying is Rabbinical, cf. *Chagigah* ed. Streane, p. 55 "it were better for him that he had not come into the world." A somewhat similar saying, but less severe, is attributed to the Lord in ix. 42; the two are brought together by Clem. R., 1 *Cor.* 46.

22—25. INSTITUTION OF THE EUCHARIST (Mt. xxvi. 26—29, Lc. xxii. 17—20; cf. 1 Cor. xi. 23—25).

22. ἐσθιόντων αὐτῶν] Cf. *v.* 18. Another stage in the Paschal meal has been reached. The eating of the lamb seems to have been by custom reserved to the end (Edersheim, *Temple*, p. 208—9); the food up to this

ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν Λάβετε, τοῦτό
ἐστιν τὸ σῶμά μου. [23]καὶ λαβὼν ποτήριον εὐχαρι- 23
στήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες.

22 εδωκεν] εδιδου 1 13 69 124 209 346 | αυτοις] + και εφαγον εξ αυτου παντες k^{vid} | λαβετε] om k + φαγετε EFHM^{2}SVW^{b}XΓΣ min^{pl} ff | το σωμα μου] + *quod pro multis confringitur in remissionem peccatorum* a 23 ποτηριον] pr το ΑΡΓΠΦ min^{pl} | om παντες syr^{sin}

point consisted only of the unleavened cakes and bitter herbs, and possibly the *Chagigah* (see Edersheim, *op. cit.*, p. 186, Streane, *Chag.*, p. 35 f., notes).

λαβὼν ἄρτον κτλ.] Jerome: "ad verum paschae transgreditur sacramentum." The Lord took one of the cakes (for ἄρτος a bread-cake, cf. viii. 14) which were placed before Him as president, and gave thanks (εὐλογήσας Mt. Mc. = εὐχαριστήσας, Lc. Paul, cf. vi. 41, note), probably in the customary form; fraction (cf. Acts ii. 46, xx. 7, 11, 1 Cor. x. 16, xi. 24, Ign. *Eph.* 20) accompanied or immediately followed (vi. 41) the benediction (cf. Burton 141—3), and then distribution. The procedure as a whole corresponded to the preliminaries of the two miracles of the loaves, but on this occasion the broken bread was given to the disciples primarily for their own use; they must first 'take and eat' before they gave to the multitude (contrast vi. *l. c.*, viii. 6). Λάβετε Mt. Mc.; Mt. adds φάγετε, Lc. and Paul omit both directions. Comp. Cant. v. 1 φάγετε, πλησίοι, καὶ πίετε... ἀδελφοί.

τοῦτό ἐστιν τὸ σῶμά μου] So Mt. Mc. Lc.; Paul (cf. Lc.), τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν. The words would have recalled those spoken at the supper at Bethany six days before (xiv. 8), and perhaps also the teaching at Capernaum just before the previous Passover (Jo. vi. 48 ff.). The bread which is now given (τοῦτο) is identified with (ἐστὶν) the Body of His Flesh (Col. i. 22); to eat it is to partake in the great Sacrifice (τὸ ὑπὲρ ὑμῶν, cf. x. 45). S. Paul adds (and the words have found their way into all but the 'Western' texts of Lc., see WH., *Notes*, p. 63): τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. But, for whatever reason, this clause had no place in the primitive tradition.

23. καὶ λαβὼν ποτήριον] R. V. rightly, "He took a cup." So Mt. Mc.; Paul (cf. Lc.) identifies the cup with that which followed the meal (τὸ ποτήριον μετὰ τὸ δειπνῆσαι). The Talmud prescribes four cups at the Paschal feast (J. Lightfoot on Mt. xxvi. 27); the third was known as the כּוּס הַבְּרָכָה or "cup of blessing" (cf. 1 Cor. x. 16), and it has been usual to regard this as the Cup of the Eucharist. If with WH. (*Notes*, p. 64) we hold that Lc. xxii. 19^{b}, 20 was "absent from the original text of Lc.," it seems to follow that acc. to Lc.'s tradition the blessing of the Cup preceded that of the Bread (cf. *Didache* 9 πρῶτον περὶ τοῦ ποτηρίου), and on this hypothesis the Eucharistic Cup must probably be placed at an earlier stage. But Lc.'s order in this narrative is somewhat discredited by the fact that he places the institution of the Eucharist before the detection of the traitor (see note on *v.* 18); and St Paul's μετὰ τὸ δειπνῆσαι, written in A.D. 57, or acc. to Harnack in A.D. 53, must be held to be decisive. On εὐχαριστήσας see last note. The gift of the Cup had been foreshadowed in the discourse at Capernaum (Jo. vi. 55 τὸ αἷμά μου ἀληθής ἐστι πόσις).

καὶ ἔπιον ἐξ αὐτοῦ πάντες] Mt., whose account adheres generally to

24 [24]καὶ εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ αἷμά μου τῆς
¶ P 25 διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν.¶ [25]ἀμὴν

24 om αυτοις B | της διαθηκης] της καινης διαθ. APW^{b}ΧΓΔΠΣΦ min$^{\text{fere omn}}$ a f q vg syrr arm aeth pr το AD*FHKMPSUΓΔΠΣΦ | εκχυνομενον EFHKMSVW^{b}ΧΓΠ^{2}Φ min$^{\text{pl}}$ | υπερ] περι APW^{b}ΧΓΠΣΦ min$^{\text{pl}}$

Mc.'s, shapes these words into a command, πίετε ἐξ αὐτοῦ πάντες, corresponding to λάβετε, φάγετε. Πάντες: no such inclusive direction is given in the case of the Bread, which represents a gift equally necessary to the life of the soul (Jo. vi. 53). The R. C. commentator Knabenbauer suggests that πάντες was added "quoniam quidem alias non unum poculum omnibus destinabatur," but the ritual of the Paschal meal (cf. Edersheim, *Temple*, p. 204) renders this explanation improbable. Perhaps the solution is to be sought in the words which accompanied the gift of the Cup (see *v.* 24, note).

24. καὶ εἶπεν αὐτοῖς] There is no reason to regard Mc.'s εἶπεν as differing in substance from Mt.'s λέγων. Mc. does not say that the words followed the delivery or the drinking of the cup, although the insertion of καὶ ἔπιον κτλ. compels him to detach the words from the gift.

τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης] So Mt., Mc.; Paul (cf. Lc.): τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι. The original words are clearly based on Exod. xxiv. 8 ἰδοὺ τὸ αἷμα τῆς διαθήκης ἧν διέθετο Κύριος πρὸς ὑμᾶς περὶ τούτων τῶν λόγων, i.e. the blood which ratified the 'Book of the Covenant' (see Westcott on Heb. ix. 20). A new covenant (Jer. xxxviii. (xxxi.) 31 ff.) was on the point of being ratified by the Blood of a better Sacrifice with a greater Israel, whose representatives all drank of it, as the whole congregation (Heb. ix. 19) had been sprinkled with the blood shed under the mountain of the Lawgiving. On the Biblical sense of διαθήκη see Westcott, *Hebrews*, p. 298 ff.; the present context excepted, it is used in the N.T. with a distinct reference to the Christian dispensation only in 2 Cor. iii. 6, 14 (δ. καινή), and Hebrews vii. 22, viii. 6 (δ. κρείττων), ix. 15 (δ. καινή), xii. 24 (δ. νέα), xiii. 20 (δ. αἰώνιος). The two genitives (μου, τῆς διαθήκης), both dependent on αἷμα, indicate different relations (WM., p. 239); the Blood is Christ's, and in another sense it is that of the Covenant which it seals and executes. For the comparison of wine to blood cf. Gen. xlix. 11, Isa. lxiii. 1 ff.; the Blood of the Covenant was the fruit of "the holy Vine of David" (*Did.* 9, ed. Taylor, p. 69).

τὸ ἐκχυννόμενον ὑπὲρ πολλῶν] "Which is being shed on behalf of many"; the shedding is imminent and regarded as already present (Burton, § 131). The O. L. and many MSS. of the Vulgate render *effundetur*, and the future still stands in the canon of the Roman mass. On the form -χύννειν see Blass, *Gr.* p. 41, WSchm., p. 132; for ὑπὲρ πολλῶν, cf. x. 45, note: Mt. adds here εἰς ἄφεσιν ἁμαρτιῶν, a result which is elsewhere connected with repentance and baptism (Mc. i. 4, Lc. xxiv. 47, Acts ii. 38, v. 31), but ultimately rests on the Covenant ratified by the Sacrifice of Christ (Eph. i. 7, Col. i. 14, Heb. ix. 22).

The Gospels (if we except the doubtfully genuine words in Lc.) shew no trace of the direction τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν (1 Cor. xi. 24, 25). Whilst Prof. Percy Gardner's theory of a Pauline origin of the Eucharist is excluded by the position assigned to the institution in the early Jewish-Christian sources on

§λέγω ὑμῖν ὅτι [οὐκέτι] οὐ μὴ πίω ἐκ τοῦ γενήματος § N
τῆς ἀμπέλου ἕως τῆς §ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω § G
καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

25 om ουκετι ℵCDL b^{scr*} a c f k me aeth | ου μη πιω] ου μη προσθω πειν D (2^{po}) a f arm | γεννηματος DKNΓΦ min^{mu}

which Mc. and Mt. drew, it is possible that the command which secures the permanence of the Eucharist may belong to the special revelation bestowed on St Paul (consult, but with caution, McGiffert, *Apostolic Age*, p. 68, note).

For an Apostolic interpretation of the words τοῦτό ἐστιν τὸ σῶμα, τὸ αἷμά μου, see 1 Cor. x. 15, 16, xi. 27, 29; the belief of the second century is perhaps most characteristically expressed in *Did.* 9 ff.; Ignatius, *Smyrn.* 6; Justin, *apol.* i. 66, *dial.* 70, 117; Iren. iv. 18. 4 f., 33. 2, v. 2. 2 f. A true note is struck by Euth.: χρὴ μὴ πρὸς τὴν φύσιν τῶν προκειμένων ὁρᾶν, ἀλλὰ πρὸς τὴν δύναμιν αὐτῶν: and by Hooker, *E. P.*, v. 67. 13 "this Bread hath in it more than the substance which our eyes behold, this Cup...availeth to the endless life and welfare both of soul and body ...to me which take them they are the Body and Blood of Christ; His promise in witness hereof sufficeth, His word He knoweth which way to accomplish." For a catena of patristic teaching on the subject see Pusey, *Doctrine of the Real Presence*, p. 315 ff.

25. ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι κτλ.] A mysterious saying not to be lightly dismissed as a "poetic utterance" (Bruce). The Lord solemnly foretells that this shall be His last Passover, His last meal. But his prophecy looks beyond His Death to a day of reassembling round another board (ἕως τῆς ἡμέρας ἐκείνης ὅταν κτλ.). The saying recalls the parables of Lc. xiv. 16 ff., Mt. xxii. 1 ff.; in Lc. (xxii. 29 f.) it is expanded into the form διατίθεμαι ὑμῖν...βασιλείαν ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου. The Messianic Kingdom is a banquet at which Christ and His elect will drink in a new and glorious way of the fruit of the mystical Vine (Jo. xv. 1 ff.); for illustrations from Jewish sources see Wünsche, p. 334. Καινότης (see ii. 21, note) is the characteristic mark of all that belongs to the kingdom of God (cf. Trench, *syn.* x.); the καινὴ διαθήκη inaugurates a καινὴ κτίσις, in which at length all things are to become new (Apoc. xxi. 5). The saying has a partial fulfilment in the Eucharists of the universal Church; its ultimate accomplishment belongs to the risen life, for which the Bridegroom has "kept the good wine" (cf. Apoc. xix. 9). Origen: "implebitur in regno Dei hoc pascha et manducabit [panem] Jesus cum discipulis suis et bibet...veram escam et verum potum manducabimus et bibemus in regno Dei, aedificantes per ea et confortantes verissimam illam vitam." The reading of D οὐ μὴ προσθῶ πεῖν is noteworthy. Γένημα, as distinguished from γέννημα (Mt. iii. 7), is 'a fruit of the earth'; see WH., *Notes*, p. 148, WSchm., p. 55 f.; this use of the word is non-Attic, but not limited to Biblical Gk. (cf. Rutherford, p. 348, Deissmann, *Bibelst.*, p. 105 f., who cites τὰ γενήματα τῶν ὑπαρχόντων μοι παραδείσων from a papyrus of B.C. 230). Τὸ γένημα τῆς ἀμπέλου is an O.T. phrase for wine (cf. Num. vi. 4, Hab. iii. 17, Isa. xxxii. 12), and as such it is suitable to a rite which was based on the law of the O.T.; moreover it occurred in the ordinary form for the benediction of the cup, "blessed be He that created the fruit of the vine" (J. Lightfoot on Mt. xxvi.).

26 [26]*Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.*
27 [27]*καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται Πατάξω τὸν ποιμένα, καὶ*

27 *και*] *τοτε* D c ff om syr$^{\text{sin}}$ | *παντες*] + *υμεις* D 13 69 124 al$^{\text{pauc}}$ a ff i k q vg syrr$^{\text{sin pesh}}$ the | *σκανδαλισθησεσθε*] + *εν εμοι* G min$^{\text{perpauc}}$ a f i k l syr$^{\text{sin}}$ + *εν τη νυκτι ταυτη* min$^{\text{pauc}}$ vg$^{\text{codd}}$ + *εν εμοι εν τη ν. τ.* AC^{2}EFKMNUΠ^{*3} min$^{\text{pl}}$ vg$^{\text{ed}}$ aegg syrr$^{\text{pesh hcl}}$ arm aeth | *οτι γεγρ.*] *γεγρ. γαρ* ℵΣ

26—31. Departure to the Mount of Olives. The Desertion and Denial foretold. (Mt. xxvi. 30—35, Lc. xxii. 31—39; cf. Jo. xiii. 36—38, xiv. 31, xviii. 1.)

26. *καὶ ὑμνήσαντες*] The singing of Psalms followed the meal; Wycliffe: "the ympne seid," Tindale: "when they had sayd grace"; cf. Victor: *ηὐχαρίστησαν μετὰ τὸ λαβεῖν καὶ ὕμνησαν, ἵνα καὶ ἡμεῖς αὐτὸ τοῦτο ποιῶμεν.* For this use of *ὑμνεῖν, ὕμνος* cf. Ps. lxxi. (lxxii.) 20 *ἐξέλιπον οἱ ὕμνοι Δαυείδ*, 2 Chron. vii. 6 *ἐν ὕμνοις Δ.*, 2 Macc. i. 30 *οἱ δὲ ἱερεῖς ἐπέψαλλον τοὺς ὕμνους*, Jos. *ant.* vii. 12. 3 *ὁ Δαυίδης...ὕμνους συνετάξατο.* The Psalms which were sung at the end of the Paschal supper, after the filling of the fourth cup, were those which formed the second part of the 'Hallel,' viz.: Pss. cxv—cxviii.; see Edersheim, *Temple*, p. 210, J. Lightfoot *ad l.*, Schöttgen i., p. 231, Schürer, II. i. p. 291, note. Others suppose that Ps. cxxxvi. is intended. Bede thinks of the intercessory prayer of Jo. xvii. For an interesting but grotesque attempt to place an original hymn in the lips of Christ and the Eleven, see *Acta Joh.* (*Apocr. anecd.*, ed. James, ii. p. 10). That the Gospels contained a reference to this Paschal hymn is mentioned by Justin (*dial.* 106 *μετ' αὐτῶν διάγων ὕμνησε τὸν θεόν, ὡς καὶ ἐν τοῖς ἀπομνημονεύμασι τῶν ἀποστόλων δηλοῦται γεγενημένον*), who finds in it a fulfilment of Ps. xxi. (xxii.) 23.

ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν] This movement seems to correspond to that of Jo. xiv. 31 *ἐγείρεσθε, ἄγωμεν ἐντεῦθεν* (so Tatian, Hill, p. 226); the discourses of Jo. xv., xvi., and the prayer of Jo. xvii. were uttered either on the way to the Kidron or possibly in the Precinct (cf. Westcott on Jo. xv. 1, 2). On *τὸ ὄρος τ. ἐλ.* see xi. 1, note; on *ἐξῆλθον*, see xi. 11. Lc. adds *κατὰ τὸ ἔθος.* The nightly departure for the Mount had become habitual, and the Eleven felt no surprise when they were summoned to leave the *κατάλυμα*: no provision had been made for spending the night in Jerusalem. On *τὸ ὄρος τῶν ἐλαιῶν* see xi. 1, note.

27. *καὶ λέγει αὐτοῖς ὁ Ἰ. κτλ.*] Mt. *τότε λέγει* (see note on x. 13); Lc. and Jo. appear to place the conversation in the supper-room, but the three traditions (Mt.-Mc. Lc. Jo.) are distinct and independent. The Fayûm fragment (acc. to Zahn's reconstruction, *Kanon*, ii. p. 785) leaves the point open: [*ὑμνησάντων δὲ αὐτῶν μετὰ τὸ φ*]*αγεῖν ὡς ἐξ ἔθους πά*[*λιν εἶπε Ταύτῃ*] *κτλ.* *Πάντες σκανδαλισθήσεσθε*, Mt. *π. ὑμεῖς σκ. ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ.* The frequent warnings against *σκάνδαλα* (iv. 17, ix. 42 ff., cf. Mt. xxiv. 10, Lc. vii. 23, Jo. xvi. 1) gave to this prophecy a terrible significance. Moreover, hitherto this fate had overtaken only the enemies of Jesus (vi. 3, Mt. xv. 12), or disloyal followers (Jo. vi. 61); but now the Apostles themselves are warned that they will fall without exception, and that very night.

ὅτι γέγραπται κτλ.] The Lord confirms His prophecy by a quotation from the O.T.: cf. ix. 12 f., xiv. 21. The words which are cited differ materially from the B text of Zach. xiii. 7 *πατάξατε τοὺς ποιμένας, καὶ ἐκσπάσατε*

τὰ πρόβατα διασκορπισθήσονται. [28]ἀλλὰ μετὰ τὸ 28
ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλειλαίαν. [29]§ὁ δὲ 29 § ⌝
Πέτρος ἔφη αὐτῷ Εἰ καὶ πάντες σκανδαλισθήσονται,

27 τα προβ.] + της ποιμνης EFKMΠ* min$^{\text{nonn}}$ a c | διασκορπισθησεται EHMSUV W$^{\text{b}}$XΓΠΦ min$^{\text{pl}}$ 28 αλλα μετα] και μ. C μ. δε min$^{\text{nonn}}$ 29 εφη] λεγει D αποκριθεις λ. 1 13 69 124 209 346 604 2$^{\text{pe}}$ (c k) arm | ει και ℵBCGL 1 13 69 al$^{\text{pauc}}$ arm] και ει AEFHKMNSUVW$^{\text{b}}$XΓΔΠΣΦ al$^{\text{pl}}$ και εαν D καν 604 2$^{\text{pe}}$

τὰ πρόβατα (cf. Tert. *de fug.* 11 "evellite oves"); the A text comes nearer with πάταξον τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρ. τῆς ποίμνης (cf. Mt.), and it has the support of Justin (*dial.* 53). But all known forms of the Greek O.T. agree with the M.T. in beginning the clause with an imperative, whilst Mt. and Mc. concur in πατάξω. The latter reading is possibly due to a collection of *testimonia* from which the common tradition drew (cf. i. 2, note); it is noteworthy that it is found not only in Mt. Mc., but in the Fayûm fragment, which gives [κατὰ] τὸ γραφέν Πατάξω τὸν [ποιμένα καὶ τὰ] πρόβατα διασκορπισθήσ[ονται]. The looser form in Barn. 5. 13 (ὅταν πατάξωσιν τὸν ποιμένα ἑαυτῶν τότε ἀπολεῖται τὰ πρόβατα τῆς ποίμνης) seems to presuppose the reading of B in Zechariah, whilst Justin (*dial.* 53) quotes directly from the Prophet. On the import of the prophecy see Kirkpatrick, *Doctrine of the Prophets*, p. 465. The general law was to find its most terrible fulfilment in the dispersion of the flock (Lc. xii. 32) of the Good Shepherd.

28. ἀλλὰ μετὰ τὸ ἐγερθῆναι κτλ.] Ἀλλά contrasts the hope of the Resurrection with the deepening gloom of the Passion; the Lord rarely mentions the one without the other (cf. viii. 31, ix. 31, x. 34). Euth.: προειπὼν τὰ λυπηρά, προλέγει καὶ τὰ παραμυθούμενα. On μετά with the inf. see Burton § 406–7. With the promise προάξω ὑμᾶς εἰς τὴν Γ. cf. xvi. 7, Mt. xxviii. 10, 16, *Ev. Petr.* 12; it was natural that the Eleven should return to Galilee after the Passover, and the Lord reassures them by promising to be there before them. Of this return to the North Lc. says nothing, whilst Mc. (so far as we can judge from his unfinished work) and Mt. are equally silent as to appearances in Jerusalem subsequent to the day of the Resurrection. But their silence is not unnatural in view of the Galilean character of their record, which is abandoned only in the case of the narrative of the Passion and Resurrection.

29. ὁ δὲ Πέτρος ἔφη αὐτῷ κτλ.] Peter is stung to the quick by the suggestion of disloyalty, and repudiates it for himself. His speech is well characterised by Euth.: ὁ δὲ τρία ὁμοῦ πταίει· πρῶτον ὅτι ἀντεῖπε—he ought rather to have prayed 'Lord help me'—δεύτερον, ὅτι τῶν ἄλλων ἑαυτὸν προέθηκε...τρίτον, ὅτι ἑαυτῷ μόνῳ καὶ οὐ τῇ βοηθείᾳ τοῦ θεοῦ τεθάρρηκε. Εἰ καί, "admitting even that it is true"; the Fayûm fragment has καὶ εἰ, which emphasises the improbability (Burton § 280–1). At all events there will be one exception to the rule—ἀλλ' οὐκ ἐγώ. For ἀλλά beginning the apodosis see WM., p. 552. The expansion of this characteristic saying in Mt. is instructive. In Lc., whose report however may relate to another occasion, Peter says Κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι, cf. Jo. τὴν ψυχήν μου ὑπὲρ σοῦ θήσω. Tatian brings the three sayings into one (Hill, p. 223 f.).

30 ἀλλ' οὐκ ἐγώ. [30]καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν
λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν [ἢ] δὶς
31 ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ. [31]ὁ δὲ ἐκπε-
ρισσῶς ἐλάλει Ἐὰν δέῃ με συναποθανεῖν σοι, οὐ μή
σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.

29 *εγω*]+*ου σκανδαλισθησομαι* D ff q aeth 30 om *συ* ℵCDΔ min$^{\text{mu}}$ a f ff i l q | om *σημερον* DS 604 2$^{\text{pe}}$ a f ff i q arm | *ταυτη τη νυκτι*] *εν τη ν. ταυτη* ANW$^{\text{b}}$ΧΓΔΠΣΦ min$^{\text{pl}}$ om S | om *η* ℵD 69 238 604 2$^{\text{pe}}$ al$^{\text{pauc}}$ | om *δις* ℵC*D 238 150$^{\text{ev}}$ a c ff i k arm aeth (hab ABC^{2}LNW$^{\text{b}}$ΧΓΔΠΣΦ min$^{\text{pl}}$ f q vg aegg syrr) 31 *ο δε*]+*μαλλον* 1 13 69 (? arm) | *εκπερισσως* ℵBCD min$^{\text{perpauc}}$] *εκ περισσου* AW$^{\text{b}}$ΧΓΠΣΦ min$^{\text{pl}}$ *περισσως* L 13 69 124 346 2$^{\text{pe}}$ *εκ περισιας* (sic) Δ | *ελαλει* ℵBDL *loquebatur* f ff i k q r vg] *ελεγεν* ACNW$^{\text{b}}$ΧΓΔΠΣΦ min$^{\text{omn vid}}$ *dicebat* a syrr me+*μαλλον* ANW$^{\text{b}}$ΧΓΔΠΣΦ min$^{\text{fere omn}}$ (c ff) k (om *μ.* ℵBCDL 2$^{\text{pe}}$ a f i q vg syr$^{\text{hcl}}$ aegg) | *συναποθανειν σοι*] *συν σοι αποθανειν* L 1 115 2$^{\text{pe}}$ al$^{\text{perpauc}}$ | *απαρνησωμαι* ℵEFGKMSUVXΓΠ^{2} min$^{\text{sat mu}}$ | *ωσαυτως*] *ομοιως* ℵ* | om *δε* B 1 209 al$^{\text{pauc}}$ a c ff k | om *και* D min$^{\text{perpauc}}$

30. *καὶ λέγει αὐτῷ ὁ Ἰησοῦς κτλ.*] Peter's boast is turned into the prophecy of a greater downfall: "promissio eius audax...facta est ei causa ut non solum scandalizaretur, verum etiam ter denegaret" (Origen). "Thou (emphatic *σύ*, answering to Peter's *ἐγώ*) to-day, in this night, before the morning watch, shalt deny me not once but thrice." According to the Jewish reckoning the day of the Passion has already begun (*σήμερον*); it commenced with the night of the Paschal Supper. *Δίς* (cf. *v.* 72) is peculiar to Mc. among the canonical Gospels, but it is supported by the Fayûm papyrus. The latter substitutes *ἀλεκτρυών* for the old poetical form *ἀλέκτωρ* (cf. Rutherford, *New Phr.*, p. 307 f.), and *κοκκύζειν* for *φωνεῖν*: [*ἔφη Πρὶν*] *ὁ ἀλεκτρυὼν δὶς κοκ*[*κύξει σήμερον, σὺ τρίς με ἀ*]*παρν*[*ήσῃ*] (Zahn, *l. c.*). Comp. 3 Macc. v. 23 *ἄρτι δὲ ἀλεκτρυὼν ἐκέκραγεν ὄρθριος*, and see the references to the second cockcrowing in Ar. *Eccl.* 390, Juv. ix. 106: for the time indicated, see the note on *ἀλεκτοροφωνία* (*supra*, xiii. 35). On *ἀπαρνήσῃ* cf. viii. 34 note; on *πρὶν ἤ* with the inf. see Burton § 380 f. *Δίς*, cf. Bengel: "valde notabilis circumstantia primo cantu Petrum se non collecturum esse."

31. *ὁ δὲ ἐκπερισσῶς ἐλάλει*] Peter's profession of confidence is intensified by his mortification: he continued to talk (*ἐλάλει*, cf. vv. ll.) with excessive vehemence (cf. *ὑπερπερισσῶς*, vii. 37); Euth.: *ὅσον διαβεβαιοῦται ὁ Χριστός, τοσοῦτον ὁ Πέτρος ἀντισχυρίζεται.* Unconsciously, no doubt, yet in point of fact, as Origen says, he gave the lie to the Master: "dominum nostrum profitebatur facere mendacem per ea quae sibi confidens dicebat." The protest was probably uttered more than once (*ἐλάλει*), as passionate remarks are apt to be. *Ἐὰν δέῃ κτλ.*] "though it be necessary"; Mt.'s *κἄν* suggests the improbability of this contingency (Burton § 281). The idea of sharing the Lord's Death had originated, as it seems, with the less demonstrative Thomas (Jo. xi. 16); it was afterwards to pass in St Paul's writings into the language of theology (Rom. vi. 2 ff., Col. ii. 12, iii. 1 ff.; the word *συναποθ.* occurs in the *λόγος* cited in 2 Tim. ii. 11). Both *συνθανεῖν* and *συναποθανεῖν* are classical forms; for the latter cf. Plat. *Phaed.* 88 *τοῦ ἀποθανόντος οὐ συναποθνήσκει ἡ ψυχή*, Sir. xix. 10 *ἀκήκοας λόγον; συναπο-*

[32] Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανεί, 32
καὶ λέγει τοῖς μαθηταῖς αὐτοῦ Καθίσατε ὧδε ἕως

32 ου] ω C latt$^{\text{vt pl vg}}$ | Γεθσημανει ℵAB^{3}CKLMNSUVΓΔΠ min$^{\text{pl}}$ (Γετσημ. B* Γησαμ. D arm$^{\text{codd vet}}$ Γεσσημ. EFGHXΣ min$^{\text{mu}}$)] Γεθσημανη Φ min$^{\text{nonn}}$ syr$^{\text{hcl}}$ ϛ | τοις μαθ. αυτου] om αυτου A δ arm αυτοις D a | ωδε] om B* αυτου 1 209

θανέτω σοι. Οὐ μή σε ἀπαρν.; on this future see Blass, *Gr.*, p. 204 f. Ὡσαύτως δὲ καὶ πάντες ἔλεγον. All had been included in the first prophecy of impending failure, and Peter's passionate protest stirred the rest to similar (Mt. ὁμοίως) professions of loyalty. In Lc. and Jo. Peter only is warned and the other ten do not appear.

32—42. THE AGONY IN GETHSEMANE (Mt. xxvi. 36—46, Lc. xxii. 40—46: cf. Jo. xviii. 1 ff.).

32. ἔρχονται εἰς χωρίον...Γεθσημανεί] The name is not given by Lc. (γενόμενος δὲ ἐπὶ τοῦ τόπου) or Jo., but the latter mentions that the place was a garden which lay on the further side of the Kidron (πέραν τοῦ χειμάρρου τοῦ Κέδρων...κῆπος). Γεθσημανεί (R.T. -νή), Syr.$^{\text{sin.}}$ ܓܕܣܡܢܐ, Syr.$^{\text{pesh.}}$ ܓܕܣܡܢ, "nichts Anderes sein kann als גַּת שְׁמָנֵי = גת שמנין" (Dalman, *Gr.*, p. 152; see his note on the lengthening of the second vowel); cf. Γεθερεμμών (Jos. xxi. 24), Γεθχόβερ (4 Regn. xiv. 25). As the name denotes, the estate (χωρίον, *praedium*, cf. 2 Chron. xxvii. 27 ἐν τοῖς χωρίοις τοῦ οἴνου, Acts iv. 34 κτήτορες χωρίων ἢ οἰκιῶν) may at one time have had an oil press upon it, but it was now apparently one of the private gardens which were to be found in the outskirts of Jerusalem (cf. Jo. xix. 41), and (doubtless by the favour of its owner) it had been a favourite resort of Jesus (Jo. πολλάκις συνήχθη Ἰ. ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ). There is no reason to doubt that the enclosure still known as the Latin Gethsemane occupies the site of that which was already identified with the Garden of the Agony in the fourth century; cf. Eus. *onom.* s. v. ἐν ᾧ καὶ νῦν τὰς εὐχὰς οἱ πιστοὶ ποιεῖσθαι σπουδάζουσιν: Jerome, *lib. interpr.* "est autem ad radices montis Oliveti nunc ecclesia desuper aedificata": Silvia, *peregr.* p. 62, describes in detail the Holy-Week procession to Gethsemane, the reading of the Gospel on the spot, the wailing and weeping of the excited crowd of pilgrims. The Church has disappeared, but the traditional spot is marked by olive trees of venerable age, whether planted by Christian hands, or sprung from the roots of those which Titus cut down (Jos. *B. J.* vi. 1. 1).

καὶ λέγει...Καθίσατε ὧδε κτλ.] All appear to have entered the garden (Jo. εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ), but eight of the Eleven were bidden to rest near the entrance, that the Master might retire for prayer. In this there was probably nothing unusual (cf. i. 35, vi. 46). On ἕως (Mt. ἕ. οὗ) προσεύξωμαι see Burton, § 321 ff., who translates, "while I pray"; so A.V., R.V., though both render the parallel ἕως φάγω καὶ πίω in Lc. xvii. 8 "till I have eaten and drunken." The Vg. has *donec orem*, on which see Madvig, §§ 339. 2 *b*, 360. 1. In Mt. we see the Lord pointing to the spot which He will make His oratory (ἀπελθὼν ἐκεῖ). It is such a detail as might have been expected in Mc., who however omits it.

33 προσεύξωμαι. ³³καὶ παραλαμβάνει τὸν Πέτρον καὶ
τὸν Ἰάκωβον καὶ τὸν Ἰωάνην μετ' αὐτοῦ, καὶ ἤρξατο
§ the 34 ἐκθαμβεῖσθαι καὶ ἀδημονεῖν· § ³⁴καὶ λέγει αὐτοῖς Περί-

greatly amazed
sore tr[illegible]

32 προσευξωμαι (-ξομαι DHXΓ min^{nonn})] pr απελθων MNUΣ min^{nonn} aeth 33 τον Ιακωβον] om τον ℵCDEFGHMNSUVW^{b}XΓΔ al | τον Ιωανην] om τον ℵCDEFGHLMNSUVW^{b}XΓΔ al | μετ αυτου] μεθ εαυτου ALNW^{b}XΓΔΠΣΦ min^{pl} om syr^{sin} | εκθαμβεισθαι] λυπεισθαι 1 118 $\text{syrr}^{\text{sin pesh}}$ arm | αδημονειν] ακηδεμονειν D* ακηδιαν c^{scr} *taediari* c d ff i q *taedere* f *taedium pati* k *acediari et deficere* a 34 και 1°] τοτε D 13 69 124 346 604 2^{pe} a arm

33. καὶ παραλαμβάνει κτλ.] This again was not an entirely new step: the eight would remember the Transfiguration, when, as now, the purpose of the retirement was to pray (Lc. ix. 28); Thpht.: παραλ. δὲ τοὺς τρεῖς μόνους...ἵνα οἱ ἰδόντες τὰ ἔνδοξα ἴδωσι καὶ τὰ σκυθρωπά. On παραλαμβάνει see iv. 36, v. 40, ix. 2, x. 32, notes; on the order of the names (Πέτρος, Ἰάκωβος, Ἰωάνης) cf. iii. 17, v. 37, ix. 2, notes, and, on the repetition of the article, the notes on v. 37, ix. 2. Mc. sets each individuality before the mind separately, while Mt. (τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου) brings Peter prominently into the foreground.

καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν] Wycliffe: "began for to drede and to henge." The shadow of death begins to fall upon Him as He passes with the Three into the depths of the olive-grove. Mt. writes ἤρξ. λυπεῖσθαι: Mc.'s ἐκθαμβεῖσθαι—the word is peculiarly Marcan, see note on ix. 15—strikes another note, that of amazed awe. It is unnecessary either to abandon in this place the proper sense of θάμβος, or to find with Meyer a truer psychology in Mt.'s λυπεῖσθαι. The Lord was overwhelmed with sorrow (see next verse), but His first feeling was one of terrified surprise. Long as He had foreseen the Passion, when it came clearly into view its terrors exceeded His anticipations. His human soul received a new experience—ἔμαθεν ἀφ' ὧν ἔπαθεν, and the last lesson of obedience began with a sensation of inconceivable awe. With this there came another, that of overpowering mental distress—ἤρξατο...ἀδημονεῖν (Mt., Mc.). The verb occurs only once again in the N. T. (Phil. ii. 26 ἐπιποθῶν καὶ ἀδημονῶν, where see Lightfoot's full note), and does not appear in the LXX., but it is used by Aquila (Job xviii. 20, LXX. στενάζειν) and Symmachus (Ps. lx. = lxi. 3, LXX. ἀκηδιᾶν, cxv. 2 = cxvi. 11, LXX. ἐν τῇ ἐκστάσει, Eccl. vii. 17 (16), LXX. ἐκπλαγῆναι, Ezech. iii. 15, LXX. ἀναστρεφόμενος, Th. θαυμάζων). Plato couples ἀδημονεῖν with ἀπορεῖν more than once; see esp. *Phaedr.* 251 D: ἀδημονεῖ τε τῇ ἀτοπίᾳ τοῦ πάθους καὶ ἀποροῦσα λυττᾷ. These references shew that ἀδημονεῖν forms a natural sequel to ἐκθαμβεῖσθαι, representing the distress which follows a great shock, "the confused, restless, half-distracted state" (Lightfoot) which may be worse than the sharp pain of a fully realised sorrow. Bede: "timet Christus, cum Petrus non timeat." The reading of D seems to have arisen from a confusion of ἀδημονεῖν with ἀκηδιᾶν (cf. *app. crit.*).

34. καὶ λέγει αὐτοῖς Περίλυπος κτλ.] The Lord reveals to His three witnesses a part of His distress. His words recall Ps. xli. (xlii.) 6, 12, xlii. (xliii.) 5 ἵνα τί περίλυπος εἶ, ἡ ψυχή—in an earlier utterance of the Holy Week He had referred to the rest of the refrain (ἵνα τί συνταράσσεις με, cf. Jo. xii. 27; see Kirkpatrick on Ps. xlii.). But His sorrow exceeds the Psalmist's; it is ἕως θανάτου, a sorrow which well-nigh kills. Comp. Jon. iv. 9 σφόδρα λελύπημαι ἕως θανάτου (עַד

λυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε
καὶ γρηγορεῖτε. [35]καὶ προελθὼν μικρὸν ἔπιπτεν ἐπὶ 35
τῆς γῆς, καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ

34 om *μεινατε ω. κ. γρηγ.* syr$^{\text{sin}}$ | *γρηγορειτε*] + *μετ εμου* G 1 28 al$^{\text{pauc}}$ q r the

35 *προελθων* ℵBFKMNΠ^{*3}Φ min$^{\text{mu}}$ latt$^{\text{vt pl vg}}$ syr$^{\text{sin}}$] *προσελθων* ACDEGH*LSUV W$^{\text{b}}$XΓΔΠ^{2}Σ min$^{\text{pl}}$ ff syrr$^{\text{pesh hcl}}$ | *επιπτεν* ℵBL] *επεσεν* ACDNW$^{\text{b}}$XΓΔΠΣΦ min$^{\text{omn vid}}$ latt$^{\text{vid}}$ + *επι προσωπον* DGΣ 1 13 69 124 346 604 2$^{\text{pe}}$ al$^{\text{pauc}}$ k syr$^{\text{sin}}$ arm | *επι την γην* 13 69 124 346 604 2$^{\text{pe}}$ al$^{\text{perpauc}}$

מָוֶת). As for the cause of this overwhelming grief, Jerome's remark, "contristatur...anima...non propter mortem, sed usque mortem," is doubtless true, but the narrative does not encourage the view which prevails in many patristic commentaries, that the Lord's sorrow and prayers were only for the sins and woes of men (cf. e.g. Ambr. *in Lc.* "cum in se nihil haberet quod doleret nostris tamen angebatur aerumnis"). The Lord's human soul shrank from the Cross, and the fact adds to our sense of the greatness of His sacrifice.

Though the Gospels yield abundant evidence of the presence of human emotions in our Lord (e.g. iii. 5, vi. 6, x. 14, Jo. xi. 33), this direct mention of His human 'soul' has no parallel in them if we except Jo. xii. 27; for in such passages as x. 45, Jo. x. 11 *ψυχή* is the individual life (see Cremer s.v.) rather than the seat of the emotions. The present passage was from the first eagerly used for polemical purposes both by Christians (Iren. i. 8. 2, iii. 22. 2) and unbelievers (Orig. *c. Cels.* ii. 24).

μείνατε ὧδε καὶ γρηγορεῖτε] The three are placed where they can see and hear (cf. *v.* 35), for they are to be witnesses of the Agony. For the same reason they are to keep themselves awake (cf. Lc. ix. 32); but *γρηγορεῖτε* (Mt. *γρ. μετ' ἐμοῦ*) has besides an ethical meaning, as in xiii. 35 ff.; a great crisis was near, which demanded a wakeful spirit (*v.* 38). Origen: "Maneamus ubi praecepit Jesus (1 Cor. vii. 20)...ut cum eo pariter vigilemus qui non dormit neque dormitat custodiens Israel."

35. *καὶ προελθὼν μικρὸν κτλ.*] The Lord went forward (for *προελθ.*, cf. vi. 33, Acts xii. 10) into the olive-grove, as if to isolate Himself from the three, who could not share His present sorrow; comp. the noteworthy parallel in Gen. xxii. 5. *Μικρόν* (Lc., *ὡσεὶ λίθου βολήν*) is more frequently used of time than of space (cf. Cant. iii. 4 *ὡς μικρὸν ὅτε παρῆλθον*, Hos. i. 4 *ἔτι μικρόν*, Jo. vii. 33, xii. 35 *ἔτι χρόνον μ.*, *ἔτι μ. χρ.*), but Meyer cites from Xenophon *μικρὸν πορεύεσθαι*, *προπέμπειν*. There He fell upon His face (Mt. *ἐπὶ πρόσωπον αὐτοῦ*, cf. Gen. xvii. 3, 17, Lc. v. 12, xvii. 16) on the earth (Mc. only; cf. Jud. xiii. 20 *ἔπεσαν...ἐπὶ τὴν γῆν*, and for the gen. see WM., p. 470); the imperf. *ἔπιπτεν* (Mt. *ἔπεσεν*) describes the prostration as taking place under the eyes of the narrator (cf. WM., p. 226). Lc. speaks only of kneeling (*θεὶς τὰ γόνατα*), a not infrequent attitude in prayer (cf. Acts vii. 60, ix. 40, xx. 36, xxi. 5; see note on xi. 25).

προσηύχετο ἵνα κτλ.] The Lord's habit of prayer has already been noticed in i. 35, vi. 46 (see notes): on the prayers of the Agony comp. Heb. v. 7 with Westcott's notes. *Ἵνα...ἡ ὥρα* is a note peculiar to Mc., summarising and interpreting the prayers which follow. For *προσεύχεσθαι ἵνα*, cf. xiii. 18, note; *ἡ ὥρα*, the appointed time (*v.* 41, Jo. xvii. 1), cf. *ἡ ὥρα αὐτοῦ* Jo. vii. 30, viii. 20, *ἡ ὥ. ἵνα*

36 ἀπ' αὐτοῦ ἡ ὥρα. [36]καὶ ἔλεγεν Ἀββὰ ὁ πατήρ,
¶ i πάντα δυνατά σοι·¶ παρένεγκε τὸ ποτήριον τοῦτο
37 ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. [37]καὶ

35—36 om απ αυτου...παρενεγκε k   36 αββα ο πατηρ] πατερ μου syr$^{\text{sin vid}}$ | παρενεγκαι ℵACKW$^{\text{b}}$Π* min$^{\text{mu}}$ | αλλ] pr πλην N πλην Or | ου τι] ουχ ο D 70 ου το Σ ουχ ως 13 346 2$^{\text{pe}}$ c d ff | θελω] λεγω a (*dico*) | αλλα τι] αλλ ο D 70 αλλ ως 13 69 346 2$^{\text{pe}}$ c d ff αλλ οτι GΣ 1 al$^{\text{pauc}}$ αλλ ει τι CUΦ min$^{\text{nonn}}$ | συ] + θελεις D a c f ff q arm aegg aeth

δοξασθῇ Jo. xii. 23, *ἡ ὥ. αὕτη* ib. 27 bis, *ἡ ὥ. ἵνα μεταβῇ* Jo. xiii. 1; comp. the phrase *ὥρα (τῆς) συντελείας* in Dan. xi. 40, 45 (LXX.), and Jo. xvi. 4 *ἡ ὥρα αὐτῶν* sc. *ὧν λελάληκα*, 21 *ἡ ὥρα αὐτῆς* sc. *τικτούσης*. Παρέλθῃ, 'may pass by without bringing its allotted suffering.' Εἰ *δυνατόν ἐστιν*, cf. xiii. 22, note, and see note on next verse.

36. *καὶ ἔλεγεν* Ἀββὰ *ὁ πατήρ*] The words of the prayer are given with minor variations by the three Synoptists. Mt. begins *πάτερ μου*, Lc. *πάτερ*, Mc., as in v. 41, vii. 34, preserves the Aramaic word uttered by Jesus (אַבָּא, Dalman, p. 157). Ὁ *πατήρ* is either (1) an interpretative note due to the Evangelist or his source, and equivalent to *ὅ ἐστιν πατήρ*, or (2) a part of the original prayer, cf. SH. on Rom. viii. 15 ("it seems better to suppose that our Lord Himself, using familiarly both languages ... found Himself impelled spontaneously to repeat the word"), and Schöttgen *ad loc.*, who quotes instances of a similar duplication, e.g. מרי כירי (where the second word = *κύριε*), and *ναί, ἀμήν*, Apoc. i. 7, cf. xxii. 20. Or, accepting Schöttgen's explanation, we may regard Ἀββὰ *ὁ πατήρ* as (3) a formula familiar to the bilingual Palestinian Church, which naturally found its way in place of the simple Ἀββά or *ὁ πατήρ* into the earliest cycle of oral teaching, and thence into this Gospel. Dr Chase (*Lord's Prayer in the Early Church*, p. 24) suggests that the words were the current equivalent of the initial Πάτερ of the Lord's Prayer in its shorter form (Lc. xi. 2), and that they are used with a reference to that Prayer both by Mc. and in Rom. *l.c.*, Gal. iv. 6.

πάντα δυνατά σοι] Mt. *εἰ δυνατόν ἐστιν* (cf. *v.* 35), Lc. *εἰ βούλει*. Comp. x. 27. The Lord realises in His own case the truth He had impressed on the Twelve. Seeing that nothing is *per se* impossible to the Father, He can pray, even on the eve of the Passion, that it may be averted. In perfect faith He believes that even now it is possible to defeat Judas and the Sanhedrin (Mt. xxvi. 53), to resist Pilate and the power of Rome (Jo. xix. 11), even to defy death (Jo. x. 17, 18); and He asks (but with a reservation which will immediately appear) for deliverance in whatever way. Παρένεγκε, 'carry past,' i.e. cause it to pass by; so Lc., Mt., *παρελθάτω*: cf. Jud. vi. 5, A *τὰς σκηνὰς αὐτῶν παρέφερον*, where B has *αἱ σκηναὶ αὐτῶν παρεγίνοντο*, and see the illustrations from Plutarch in Field *ad l.* Τὸ *ποτήριον τοῦτο*: cf. x. 38, note; in Jo. the reference to the Cup of the Passion comes further on, in the incident of Simon and Malchus (Jo. xviii. 11).

ἀλλ' οὐ τί ἐγὼ θέλω κτλ.] On this use of *τί* where a classical writer would have written *ὅτι* see WM., p. 210, and Blass, *Gr.*, p. 172, who cites a saying of Euergetes in Ath. x. 438 E *τίνι ἡ τύχη δίδωσι, λαβέτω* (cf. his comm. on Acts xiii. 25). The interrogative sense of *τίς* in such cases does not perhaps wholly disappear; we may paraphrase: 'however, the question is not (*οὐ*, not *μή*) what is My will,'

ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει
τῷ Πέτρῳ Cίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν
γρηγορῆσαι; [38]γρηγορεῖτε, καὶ προσεύχεσθε ἵνα μὴ 38

37 ισχυσατε D 1 69 124 209 346 al$^{\text{nonn}}$ ff k | γρηγορησαι] + μετ εμου F min$^{\text{pauc}}$
38 ινα...πειρασμον] *ut transeat a vobis* (*vos*) *temptatio* c ff i (k) | om ινα D

&c. Mt. (πλὴν οὐχ ὡς...ἀλλ’ ὡς...) and Lc. (πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω) avoid the colloquial τί, regarding it perhaps as unsuitable in a solemn prayer. The words, as a whole, seem to look back to the Lord's Prayer as given by Mt. (γενηθήτω τὸ θέλημά σου), and in Lc. and Mt.'s second version of them (*v.* 42) the resemblance is closer. The Divine Will, which is the expression of the Divine righteousness and love, limits the exercise of the Divine power, and therefore supplies a necessary check to the expectations which might otherwise arise from belief in the omnipotence of God; cf. 1 Jo. v. 14. The practical teaching of this passage is well stated by Origen: "quare proprium est omnis hominis fidelis primum quidem nolle pati aliquid doloris, maxime quod ducit usque ad mortem; si autem sic voluerit Deus, acquiescere etiam contra voluntatem suam." The words occupy an important place in the history of the doctrine of the Person of Christ. The Church found in Christ's οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ conclusive evidence of the existence in our Lord of a true human will, distinct from the Divine Will, although even in this supreme crisis, absolutely submissive to it; for a catena of the patristic passages see Petav. *de Incarn.* ix. 6. 4 sqq., and comp. esp. John of Damascus, *de fide orth.* iii. 18 εἶχε μὲν οὖν φυσικῶς καὶ ὡς θεὸς καὶ ὡς ἄνθρωπος τὸ θέλειν· εἵπετο δὲ καὶ συνετάσσετο τῷ αὐτοῦ θελήματι τὸ ἀνθρώπινον...ταὐτὰ θέλον ἃ τὸ θεῖον αὐτοῦ ἤθελε θέλημα...αὐτεξουσίως δὲ ἤθελε τῷ θείῳ καὶ ἀνθρωπίνῳ θελήματι ...ὥστε ἤθελε μὲν αὐτεξουσίως κινουμένη ἡ τοῦ κυρίου ψυχή, ἀλλ’ ἐκεῖνα αὐτεξουσίως ἤθελεν ἃ ἡ θεία αὐτοῦ θέλησις ἤθελε θέλειν αὐτήν. On the difficult question as to the personality of the Lord's human nature the student may consult Dorner (E. T. II. i., p. 201 ff.), and Westcott on Jo. i. 14. Ἐγὼ θέλω identifies the Person of Christ with the action of His human will, but does not necessarily affirm that the personality resides in His humanity.

37. καὶ ἔρχεται καὶ εὑρίσκει κτλ.] The Lord rises again (Lc. ἀναστὰς ἀπὸ τῆς προσευχῆς), and returning to the three finds that His warning (*v.* 34) has been in vain; all are asleep. Lc. explains their sleep as resulting ἀπὸ τῆς λύπης, i.e. from the exhaustion produced by their deepening realisation of the Passion (cf. *v.* 19, Jo. xvi. 20). Peter is addressed as the first of the three; but the rebuke is partly personal, as Mc. at least is aware (Σίμων, καθεύδεις; οὐκ ἴσχυσας...; cf. Mt., οὐκ ἰσχύσατε...;). Mc. has not used the personal name Σίμων since Peter's call to the Apostolate (iii. 16), and its appearance here is certainly suggestive, cf. Jo. xxi. 15 ff. Σίμων Ἰωάνου, where the reference to natural, perhaps hereditary, character is still more plainly emphasised. For the time he is 'Peter' no more; the new character which he owes to association with Jesus is in abeyance. He who was ready to die with the Master (*v.* 31) has been proved not to possess the strength of will (οὐκ ἴσχυσας) requisite for resisting sleep during the third part of a single watch (μίαν ὥραν); cf. Euth.: σὺν ἐμοὶ ἀποθανεῖν ἐπηγγείλασθε, καὶ οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ’ ἐμοῦ.

38. γρηγορεῖτε, καὶ προσεύχεσθε κ.τ.λ.] "Watch ye, and pray that"

ἔλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ

38 ελθητε ℵ*B 346 q] εισελθητε ℵ^{c}ACDLNW^{b}XΓΔΠΣΦ min$^{\text{fere omn}}$ a f vg

&c. (R.V. mg.). The Lord now addresses the three and not Simon only. He reveals the deeper purpose of His injunction; wakefulness of spirit was chiefly important as necessary to prayer; cf. 1 Pet. iv. 7 *νήψατε εἰς προσευχάς*, v. 8 *ν., γρηγορήσατε*. Already, as they took their places in Gethsemane, He had said *Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν* (Lc. xxii. 40); He repeats this now, for there was still time. *Ἵνα μὴ ἔλθητε κτλ.*: another reference to the Lord's Prayer. Dr Chase (*Lord's Prayer*, p. 61 f.) points out that the Syriac versions use the same verb in different conjugations for *εἰσφέρειν* in Mt. vi. 13, Lc. xi. 4, and *ἔρχεσθαι* here. Similarly, no doubt, one root would have been used in the Hebrew or Aramaic originals of both passages (cf. Delitzsch, אַל־תְּבִיאֵנוּ = *μὴ εἰσενέγκῃς*, פֶּן־תָּבֹאוּ = *μὴ ἔλθητε*). *Πειρασμός* is used in the O.T. "of the trying or proving of God by man, but more commonly of the trying or proving of man by God" (Hatch, *Essays*, p. 71); and since God tries men by affliction, the word acquires the latter meaning (e.g. Sir. ii. 1 *ἑτοίμασον τὴν ψυχήν σου εἰς πειρασμόν*). The N.T. writers also employ it with this connotation (cf. Lc. xxii. 28, Acts xx. 19, Gal. iv. 14, 1 Pet. i. 6, and see Mayor's note on Jas. i. 2), but not exclusively, for the Gospel reveals another form of temptation which does not come from God (James i. 13), and is not limited to the infliction of suffering. *Πειράζεσθαι ὑπὸ τοῦ σατανᾶ* (i. 13, note) is 'to be solicited to commit sin' (cf. Jas. i. 13 f.), and the context shews that this sense predominates here and in the Lord's Prayer. With *ἐλθεῖν εἰς π.* comp. *περιπεσεῖν* (Jas. i. 2), *ἐμπίπτειν* (1 Tim. vi. 9); the present phrase implies that the temptation may be escaped by an act of the will (cf. 1 Cor. x. 13, Jas. iv. 7). Jerome, Bede: "non ait...*ne tentemini* sed *ne intretis in tentationem*, hoc est, ne tentatio vos superet et intra suos casses teneat."

τὸ μὲν πνεῦμα πρόθυμον κτλ.] So Mt. A saying of peculiar interest, especially as finding a place in the older Synoptists, since it anticipates the teaching of St Paul and St John. It is quoted already by Polycarp (*Phil.* 7), whether from the Gospels or from current tradition. On the contrast *πνεῦμα, σάρξ*, see Westcott on Jo. iii. 6, and SH. on Rom. viii. 9. It begins in the O.T. (see e.g. Num. xvi. 22, xxvii. 16, Isa. xxxi. 3), where 'the flesh' is man "as belonging to the sphere of material life," under the limitations of a corporeal nature, frail, mortal, and in fact impure (Gen. vi. 12); and 'the spirit' is the vital force (Gen. vi. 17) which in man is directly dependent on the Spirit of God (Gen. ii. 7) and the organ of communication with God and the spiritual world; cf. Schultz, *O. T. Theology*, E. T., II. p. 242 ff. In the Eleven the human spirit was already under the influence of the Spirit of God through their intercourse with Christ (Jo. xiv. 17, see Westcott's note). It was therefore *πρόθυμον* (cf. 2 Chron. xxix. 31 *πρόθυμος τῇ καρδίᾳ*, 2 Cor. viii. 11, *ἡ προθυμία τοῦ θέλειν*), willing and eager (cf. Lc. xxii. 33 *ἕτοιμός εἰμι*), through the energy of the רוּחַ נְדִיבָה (Ps. li. 14). But its *προθυμία* was not a match for the *vis inertiae* of its colleague, the frail flesh (cf. Rom. vi. 19 *διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν*, viii. 3 *τὸ ἀδύνατον τοῦ νόμου ἐν ᾧ ἠσθένει διὰ τῆς σαρκός*). In the Epp. the 'flesh' is regarded as not merely weak and impotent, but actively opposed to the 'spirit,' Gal. v. 17 ff., the seat of the lower *ἐπιθυμίαι* which

σὰρξ ἀσθενής. [39]καὶ πάλιν ἀπελθὼν προσηύξατο 39
τὸν αὐτὸν λόγον εἰπών. [40]καὶ πάλιν ἐλθὼν εὗρεν 40
αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ
καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν
αὐτῷ. [41]καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς 41

39 om *τον αυτον λογον ειπων* D a c ff k　　40 *παλιν ελθων* ℵBL q me] om *παλιν* D a c ff k *υποστρεψας* ACNW^{b}XΓΠΣΦ f vg | *καταβαρυνομενοι* ℵ^{c}ABKLNUΔΠ*Σ 1 11 13 69 al$^{\text{sat mu}}$] *καταβαρουμενοι* D 238 253 *καταβεβαρημενοι* ℵ* *βεβαρημενοι* CEFGHSVW^{b}XUΠΦ min$^{\text{pl}}$ *βαρυνομενοι* M 56　　41 *λεγει*] pr *ubi adoravit* k | *το λοιπον*] om *το* ACDEFLSV^{2}X min$^{\text{sat mu}}$ om *το λ.* syr$^{\text{sin}}$

wage war upon the true life of men (1 Pet. ii. 11); the contrast between the two has become sharper and deeper through the mission of the Holy Spirit, Who gives new force and a new direction to the spiritual side of human nature (Rom. viii. 9 ff.).

39. *καὶ πάλιν ἀπελθὼν προσηύξατο κτλ.*] The injunction to pray is again confirmed by example. The Lord's second prayer was substantially a repetition of the first (*τὸν αὐτὸν λόγον εἰπών*), yet not identical with it, 'the same petition' rather than "the same words"; the answer to the first prayer seems to have been vouchsafed in a growing consciousness of the Father's Will, and the second prayer assumes the form **Εἰ** *οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου* (Mt.). The last clause is taken verbally from Mt. vi. 10; cf. Acts xxi. 14. On *τὸ θέλημα (τοῦ θεοῦ)* see iii. 35, note: Lightfoot, *Revision*, p. 106. *Προσηύξατο...εἰπών*; part. of identical action, Burton, § 139.

40. *καὶ πάλιν ἐλθών κτλ.*] Returning to the Three He finds them again asleep, their eyes weighed down with slumber (*καταβαρυνόμενοι*, Mt. *βεβαρημένοι*, sc. *ὕπνῳ* (Lc. ix. 32); cf. Joel ii. 8 *καταβαρυνόμενοι ἐν τοῖς ὅπλοις αὐτῶν πορεύσονται*, Gen. xlviii. 10 *οἱ δὲ ὀφθαλμοὶ Ἰσραὴλ ἐβαρυώπησαν*). During the Transfiguration (Lc. *l.c.*) the Three had experienced the same overpowering drowsiness and the same inability to give expression to their thoughts; with *οὐκ ᾔδεισαν τί ἀποκρ. αὐτῷ* comp. ix. 6 *οὐκ ᾔδει τί ἀποκριθῇ* (note). They were as men in a dream who could not say what they would. On the earlier occasion these were the effects of fear (Mc. *l.c.* *ἔκφοβοι γὰρ ἐγένοντο*); in Gethsemane the cause was grief (see note on *v.* 37).

41. *καὶ ἔρχεται τὸ τρίτον κτλ.*] A third interval of prayer had intervened (Mt. *προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπών*). Tatian connects with this third prayer the narrative of the Bloody Sweat, guided perhaps by its position in the third Gospel. But the inference from position is precarious, for (1) St Luke recognises only one prayer in Gethsemane, and (2) the narrative in question, though a precious and probably genuine relic of primitive tradition, seems to have had no place in the original Lc. (cf. WH., *Notes*, p. 66 f.).

καὶ λέγει ..Καθεύδετε κτλ.] The time for watchfulness and prayer has gone by, and the injunction is not repeated: in place of it comes a permission to sleep. The permission is surely ironical; 'sleep then, since it is your will to do so; rest, if you can'; cf. Thpht.: *εἰρωνευόμενος δὲ τοῦτο λέγει πρὸς αὐτούς...ἐπιγελῶν τῷ ὕπνῳ αὐτῶν.* Euth.: *ἐντρέπων αὐτοὺς...καὶ καθαπτόμενος...'ἐπεὶ μέχρι τοῦ νῦν οὐκ ἐγρηγορήσατε, τὸ λοιπὸν καθ. καὶ ἀναπ., εἰ δύνασθε.'* The Lord did not hesitate

Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε. ἀπέχει· ἦλθεν
§ 90 ἡ ὥρα, §ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς
42 τὰς χεῖρας τῶν ἁμαρτωλῶν. [42]ἐγείρεσθε, ἄγωμεν·
ἰδοὺ ὁ παραδιδούς με ἤγγικεν.

41—42 και αναπαυεσθε...ηγγικεν] *ecce adpropinquavit qui me tradit. et post pusillum excitavit illos et dixit iam ora est ecce traditur filius hominis in manu peccatorum surgite eamus* k   41 om το λοιπον syr$^{\text{sin}}$ | απεχει...ωρα] απεχει το τελος και η ωρα D (c) q απ. το τελος (και) ηλθεν η ωρα Φ a f (ff) syrr$^{\text{pesh hcl}}$ arm | ωρα] + ηγγικεν το τελος syr$^{\text{sin vid}}$ | τας χειρας] om τας AFKNUW$^{\text{b}}$ΠΣ 1 11 69 604 2$^{\text{pe}}$ al$^{\text{nonn}}$ | των αμ.] om των 13 69 435 604   42 ηγγικεν ABDLNΣΦ rell] ηγγισεν ℵC

to use irony (cf. vii. 9) when there was occasion for it; exhortation and reproof had in this instance failed, and no other means of rousing the Three to a sense of duty remained. As Augustine (*de cons.* iii. 11) admits, "recte fieret, si esset necesse"; but who can say that the necessity did not exist? Τὸ λοιπόν, 'in future,' 'henceforth,' cf. 1 Cor. vii. 29, Heb. x. 13 = εἰς τὸ λ., εἰς τὰ λοιπά, 2 Macc. xi. 19, xii. 31. 'Ye shall not be interrupted by any further call to prayer.'

ἀπέχει· ἦλθεν ἡ ὥρα κτλ.] His irony has produced the desired effect, the Apostles are roused, and the Lord at once reverts to His customary tone of serious direction. Ἀπέχει (Mc. only) marks the transition. The impersonal use of this verb is one of the peculiarities of Mc.; the only other ex. which has been discovered (Ps.-Anacr. xv. 33 ἀπέχει· βλέπω γὰρ αὐτήν) supports the Vg. *sufficit*, 'enough!' (see Field, *ot. Norv. ad l.*): and this rendering is analogous to the sense which ἀπέχω bears in Mt. vi. 2 ff., Lc. vi. 24, Phil. iv. 18; cf. Deissmann, *neue Biblest.*, p. 56, for similar exx. from the papyri, and see Num. xvi. 3 ἐχέτω ὑμῖν = רַב לָכֶם. The question remains whether ἀπέχει refers to the sleep of the Apostles, or to the ironical reproof. The latter seems the better interpretation; the Lord breaks off the momentary play of irony—it is as if He would say, 'this is no time for a lengthened exposure of the faults of friends; the enemy is at the gate.' The 'Western' text seeks to interpret ἀπέχει by adding τὸ τέλος from Lc. xxii. 37; see WH., *Notes*, p. 26 f., and cf. Euth. ἀπέχει τὰ κατ' ἐμέ· ἤγουν πέρας ἔχει. Ἡ ὥρα, cf. *v.* 35, note; on ἦλθεν, 'is come,' see Burton § 52 (p. 26 f.). Παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου: the present is used even in ix. 31 (note) as the equivalent of παραδοθήσεται (x. 33), so vivid was the Lord's anticipation of the event; here it points to the event as now imminent, as in xiv. 21. Εἰς τὰς χ. τῶν ἁμαρτωλῶν, cf. εἰς χ. ἀνθρώπων (ix. 31), τοῖς ἔθνεσιν (x. 33); on ἁμαρτωλοί see ii. 15, viii. 38; the word may be used technically, or in its deeper sense. In this context it would mean to the disciples 'the Gentiles,' i.e. the Roman officials; but in the Lord's own thought the Scribes and Priests were doubtless included. He had sought the company of sinners who were willing to receive Him, for He came to call them (ii. 16, 17); but to be delivered to the will of sinners who refused His call was one of the bitterest ingredients of His Cup.

42. ἐγείρεσθε, ἄγωμεν κτλ.] 'Rise ye, let us go.' They were still lying on the ground; He was standing by. At this moment the traitor and his party are seen to be approaching (on ἤγγικεν see i. 14, note). Ὁ παραδιδούς points back to the revelation of the supper-chamber, which Peter

[43] Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται ὁ 43 Ἰούδας εἷς τῶν δώδεκα καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν

43 om ευθυς DΣ 1 13 69 346 604 2^{pe} latt$^{\text{vt pl vg}}$ syrr$^{\text{sin posh}}$ arm | Ιουδας] + ο Ισκαριωτης A(D)KMUW$^{\text{b}}$ΠΦ min$^{\text{sat mu}}$ latt syrr$^{\text{pesh hel}}$ arm aeth Or (om ℵBCEGHLNSVXΓΔΣ min$^{\text{pl}}$ syr$^{\text{sin}}$ aegg go) | εις] + ων EFGHMVXΓ 1 al$^{\text{pl vid}}$ + εκ Δ min$^{\text{pauc}}$ | οχλος] + πολυς ACDNW$^{\text{b}}$XΓΔΠΣΦ min$^{\text{pl}}$ k vg syrr$^{\text{sin pesh}}$ Or | παρα] απο B pr απεσταλμενοι 1 al$^{\text{nonn}}$ c ff the | των γραμμ.] om των ACKMNΔ min$^{\text{nonn}}$ pr απο D

and John at least had understood. The call to 'go' cannot be intended to suggest flight, for the Lord had always reserved Himself for this 'hour,' and had now finally embraced the Divine Will concerning it; cf. Euth.: *οὐ μόνον οὐκ ἔφυγεν, ἀλλὰ καὶ εἰς ἀπάντησιν αὐτῶν ἐξιέναι παρασκευάζεται.* On the arrival of Judas the Lord went forth to meet him (Jo. xviii. 4), and called the Three to accompany Him.

43—50. ARRIVAL OF THE TRAITOR. ARREST OF JESUS (Mt. xxvi. 47—56, Lc. xxii. 47—53, Jo. xviii. 2—12).

43. *καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος κτλ.*] The words *ἰδοὺ...ἤγγικεν* had hardly left the Lord's lips (cf. v. 35, note), when Judas arrived (*παραγίνεται, venit,* cf. Mt. iii. 1, Jo. iii. 23; in the LXX. the verb is with rare exceptions an equivalent of בּוֹא). Lc. adopts the original phrase *ἔτι αὐτ. λαλ.* (Mt. Mc.), but seems to connect it with another saying (cf. Lc. xxii. 46 with Mt. xxvi. 41, Mc. xiv. 38). Jo. explains how it came to pass that Judas sought the Master in Gethsemane (*ᾔδει...τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ*). Possibly it was matter of notoriety among the Twelve that the garden would be visited after the Paschal meal. *Εἷς τῶν δώδεκα,* cf. *vv.* 10, 20; Jo. vi. 71; the phrase appears to belong in this place to the original tradition, for it is common to the three Synoptists; "the literary reflection of the chronic horror of the Apostolic Church that such a thing should be possible" (Bruce). There is force in the remark of Euth.: *οὐκ ἐπαισχύνονται τοῦτο γράφοντες οἱ εὐαγγελισταί, πανταχοῦ γὰρ τῆς ἀληθείας φροντίζουσιν.* Cf. Origen, *c. Cels.* ii. 15.

καὶ μετ' αὐτοῦ ὄχλος κτλ.] Judas came first, as guide to the party (*προήρχετο αὐτούς,* Lc.), but was closely followed (*μετ' αὐτοῦ*) by an armed crowd. Their arms (*ὅπλα,* Jo.) consisted only of *μάχαιραι* (used here probably in the stricter sense), short swords or knives, such as even private persons carried (*infra, v.* 47, Lc. xxii. 36, 38; cf. Gen. xxii. 6, 10, Jud. iii. 16 ff., where see Moore's note), and *ξύλα,* stout sticks (cf. Jos. *B. J.* ii. 9. 4), or perhaps clubs, such as the fullers of Jerusalem used in their work (cf. Hegesippus *ap.* Eus. *H. E.* ii. 23)—such weapons in fact as could be hastily collected by an irregular body of men called out to deal e.g. with a brigand (*v.* 48, *ὡς ἐπὶ λῃστήν*). But the men who followed Judas did not belong to the *ὄχλος* who thronged Jesus in the temple courts; they came from (WM., p. 457) the Sanhedrists (*παρὰ τῶν ἀρχ. κ. τ. γραμμ. κ. τ. πρεσβ.* = Mt. *ἀπὸ τῶν ἀρχ. καὶ πρεσβ.* = Jo. *ἐκ τῶν ἀρχ. καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας*). These *ὑπηρέται* were probably members of the temple police (Jo. vii. 32, Acts v. 26; see Schürer, II. i. p. 264 f., Edersheim, *Temple,* p. 119); if the *νυκτοφύλακες* could not be withdrawn from the Precinct, the *ἡμεροφύλακες* were doubtless available in emergencies. With them were regular troops from the Antonia, whose assist-

44 γραμματέων καὶ τῶν πρεσβυτέρων. [44] δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς λέγων Ὃν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ ἀπάγετε

43 των πρεσβ.] om των ℵ*AU 1 69 346 604 al$^{\text{pauc}}$ 44 δεδωκει] εδωκεν D | συσσημον (συνσ. ℵΔ)] σημειον D 2$^{\text{pe}}$ al$^{\text{pauc}}$ | om αυτοις D 2$^{\text{pe}}$ a c ff k q arm | και απ. ασφαλως] ασφ. και απ. syrr$^{\text{sin pesh vid}}$ | απαγετε ℵBDL 604 al$^{\text{pauc}}$] απαγαγετε ACEGHK MNSUVW$^{\text{b}}$XΓΔΠΣΦ min$^{\text{pl}}$ αγαγετε F min$^{\text{pauc}}$

ance had doubtless been secured through the influence of the High Priest (Jo. λαβὼν τὴν σπεῖραν, 'the maniple,' or perhaps 'the cohort,' under its tribune (χιλίαρχος), see Westcott on Jo. xviii. 3, 12); but of these the Synoptists seem to know nothing. The ὄχλος included personal servants of the High Priest (*v.* 47) and individuals who were attracted by curiosity or some other interest (*v.* 51); Lc. adds that members of the Sanhedrin were also present (xxii. 52). Mc. mentions the three orders in the Sanhedrin separately (τῶν ἀρχ. καὶ τῶν γρ. καὶ τῶν πρ., cf. Jo.), for their action was due to a concurrence of class interests rather than to a formal vote of the whole body; cf. viii. 31, x. 33, xi. 18, 27, xiv. 1, xv. 1. Renan goes beyond the evidence when he writes (*Vie*, p. 405) "le mandat d'arrestation émanait ... du Sanhédrin."

44. δεδώκει δὲ ὁ παραδιδούς κτλ.] Such details might have been arranged after the departure of Judas from the supper. Σύσσημον is a word condemned by Phrynichus, who classes it with κίβδηλα ἀμαθῆ (Rutherford, p. 493); but in the later prose style it is used freely (e.g. Diod. Sic. xx. 52 τὸ συγκείμενον πρὸς μάχην σύσσημον), and it occurs in the LXX. (Jud. xx. 38, 40, B, Isa. v. 26, xlix. 22, lxii. 10, cf. Ign. *Smyrn.* 1); more precisely than σημεῖον, which Mt. has here, it denotes a signal or token agreed upon between two parties, a *tessera*. It was Judas again (cf. *v.* 10, note) who took the initiative; the token was of his proposing. On the omission of the augment in the plup. δεδώκει see WM., p. 85.

The σύσσημον was a kiss, the customary mode of saluting a Rabbi; see Wünsche, p. 339. Φιλεῖν *osculari* is frequent in the LXX. (e.g. Gen. xxvii. 26, xlviii. 10, Prov. vii. 13, Cant. i. 2, viii. 1), as in class. Gk., but the N. T. uses it only in this context; φίλημα, however, occurs in the Epistles (Paul^4, 1 Pet.^{1}), where the kiss consecrated by the Gospel becomes the σύσσημον of brotherly love (φ. ἅγιον, ἀγάπης).

κρατήσατε αὐτόν κτλ.] The undertaking of Judas was fulfilled by the kiss, which betrayed the Lord to His enemies; the rest belonged to the agents of the Sanhedrists. Yet he volunteers advice: 'seize and carry Him off securely.' The words reveal the interest which Judas, when committed to the scheme, had learnt to take in its success. It might even now be frustrated by the escape of Jesus before there was time to arrest Him, or by a rescue on the way to the city or in the streets; hence the double direction. For κρατεῖν 'to arrest,' cf. vi. 17; for ἀπάγειν 'to carry off in custody,' see xiv. 53, xv. 16, Mt. xxvii. 31, Acts xii. 19. Ἀσφαλῶς *caute*, Tindale "warely" (Acts xvi. 23), cf. ἀσφαλίζεσθαι, Acts xvi. 24, Jos. *B. J.* iii. 8. 8 φρουρεῖν μετὰ πάσης ἀσφαλείας. There must be no risk of miscarriage, and Jesus had often shewn His supernatural power of eluding His enemies; "tamquam si dicat, 'nisi diligenter eum tenentes abduxeritis, cum voluerit effugiet vos.'" (Origen.)

ἀσφαλῶς. [45] καὶ ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει 45
Ῥαββεί, καὶ κατεφίλησεν αὐτόν.¶ [46] οἱ δὲ ἐπέβαλαν 46 ¶
τὰς χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν. [47] εἷς δέ τις 47

45 om ελθων D 1 al$^{\text{nonn}}$ a c ff k q syrr$^{\text{sin(vid) pesh}}$ arm | om ευθυς D 251 604 2$^{\text{pe}}$ a c ff k q | προσελθων] pr και ℵ* min$^{\text{perpauc}}$ | ραββει] + ραββει (-βι) AEFGHKNSUVW$^{\text{b}}$ΧΓΠΣ syrr$^{\text{pesh hcl(txt)}}$ arm go pr χαιρε C^{2}Φ 1 13 69 124 346 2$^{\text{pe}}$ al$^{\text{nonn}}$ a c vg$^{\text{ed}}$ syr$^{\text{hcl(mg)}}$ the
46 επεβαλαν ℵB] επεβαλον ACDLNΣΦ rell | τας χειρας αυτω ℵ$^{\text{c}}$BDL 1 11 13 69 118 346 604 2$^{\text{pe}}$ a k q syrr arm τας χ. αυτων ℵ*CΔΣ επ αυτον τας χ. M*S min$^{\text{pauc}}$ επ. αυτον τ. χ. αυτων (A)EF^{2}GH(K)M^{2}UVW$^{\text{b}}$ΧΓ(Π)Φ min$^{\text{pl}}$ | εκρατησαν] εδησαν k$^{\text{vid}}$
47 εις δε τις BCEFGHKNSUVΧΓΔΠΣΦ min$^{\text{pl}}$ a vg syr$^{\text{hcl}}$ go] εις δε ℵALM 604 al$^{\text{pauc}}$ c f ff k q aegg aeth και τις D

45. καὶ ἐλθὼν εὐθὺς προσελθών κτλ.] No sooner had Judas reached the spot than he approached Jesus; not a moment was lost. Mt.'s εὐθέως προσελθών is comparatively tame. He uttered the name of attachment by which he had so long been used to accost Jesus (ix. 5, note), and sealed it by a fervent kiss (κατεφίλησεν, Mt. Mc.). Καταφιλεῖν is frequent in the LXX. where, like φιλεῖν osculari, it usually represents נָשַׁק, and perhaps implies no particular vehemence or fervour. But the proper force of the compound verb (cf. Xen. *mem.* ii. 6. 33 τοὺς δ' ἀγαθοὺς καταφιλήσοντος) is apparent in N. T. usage, cf. Lc. vii. 38, 45, xv. 20, Acts xx. 37; comp. v. 40 note. The kiss was not repeated; contrast Lc. vii. 38, 45 κατεφίλει, οὐ διέλιπεν καταφιλοῦσα, Acts *l.c.* κατεφίλουν. Lc., as if he shrank from realising the scene, contents himself by saying ἤγγισεν τῷ Ἰησοῦ φιλῆσαι αὐτόν. There is much difficulty in harmonising the accounts of our Lord's answer. Acc. to Mt. He replied Ἑταῖρε, ἐφ' ὃ πάρει ('do the work for which thou art here,' cf. Jo. xiii. 27); acc. to Lc., Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; acc. to Jo., who omits the incident of the kiss, the Lord comes forward and asks the party τίνα ζητεῖτε; Both Tatian and Augustine (*de cons. ev.*) place these evidently distinct sayings in the order Lc., Mt., Jo., but a satisfactory adjustment is hardly possible without fuller knowledge. Such a moment of surprise and terror would naturally leave different impressions on the minds of the witnesses. If Mc. represents Peter's testimony, his silence at this point is suggestive. That Apostle, we may imagine, was torn by a conflict of feelings which left his memory a blank in reference to the Master's words; the treachery of Judas, the arrest of Jesus, filled his thoughts.

46. οἱ δὲ ἐπέβαλαν κτλ.] The arrest was effected without resistance on the Master's part. For ἐπιβάλλειν τὰς χεῖρας (τὴν χεῖρα) in a hostile sense see Jo. vii. 30, 44, Acts iv. 3, v. 18, xii. 1, xxi. 27; in the LXX. the phrase is used for שָׁלַח יָד (Gen. xxii. 12, 2 Regn. xviii. 12) with ἐπί (אֶל) followed by the acc., which is also the usual construction in the N. T.; see however Esth. vi. 2 ἐπιβαλεῖν χεῖρας Ἀρταξέρξῃ, and the frequent ἐπιβαλεῖν τινι (e.g. Esth. i. 1). On the form ἐπέβαλαν cf. WH., *Notes*, p. 165.

47. εἷς δέ τις τῶν παρεστ. κτλ.] Mc.'s vague phrase (cf. xiv. 69 f., xv. 35, Jo. xviii. 22) becomes in Mt. εἷς τῶν μετὰ Ἰησοῦ, and in Lc. εἷς τις τῶν ἐξ αὐτῶν, Jo. only supplying the name (Σίμων Πέτρος). During the early days of the Church of Jerusalem when the evangelical tradition was being formed, prudential reasons (cf.

τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν
τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφεῖλεν αὐτοῦ τὸ
48 ὠτάριον. [48]καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Ὡς
§ P ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων §συλ-
49 λαβεῖν με; [49]καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ

47 om των παρεστ. D a | ωταριον ℵBDΦ 1 syr$^{\text{hcl mg}}$] ωτιον ACLNW$^{\text{b}}$XΓΔΠΣ min$^{\text{fere omn}}$ + το δεξιον go 48 και αποκρ. ο I.] ο δε I. D a ff q ο δε I. αποκρ. 604 k | om ως D

Jo. xviii. 26) may have suggested reticence as to the name of the offender and even the fact of his connexion with the Christian body. In the Gospels we see the reserve gradually breaking down, and finally abandoned when the danger has ceased. *Σπασάμενος τὴν μάχαιραν* (cf. Acts xvi. 27), 'having drawn his knife' (see *v.* 43, note; the art. connects the weapon with the subject of the verb, cf. Mt. *τὴν μ. αὐτοῦ*) 'out of its sheath' (*θήκη*, Jo. xviii. 11). The verb is used both in act. and mid., and with reference to *μάχαιρα* or *ῥομφαία*, cf. Jud. ix. 54 (B, A), Ps. xxxvi. (xxxvii.) 14, cli. 7; Mt. has here *ἀπέσπασεν*. The Apostles, who had a couple of knives at hand (Lc. xxii. 38), when they saw violence offered to the Master eagerly asked, *Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ* (Lc.); Peter, true to his impetuous nature, did not wait for the answer; to draw his knife and strike at the nearest of the party was the work of a moment.

ἔπαισεν τὸν δοῦλον κτλ.] The blow fell on the High Priest's slave (*δοῦλον*, Mt. Mc. Lc. Jo.; it was a peculiarity of the Essenes to own no slaves, Jos. *ant.* xviii. 1. 5). The sufferer was a Malchus (Jo.), *Μάλχος*, or *Μάλιχος* i.e. מָלִיךְ (Dalman, p. 104)—a common name, for Josephus mentions five persons who bore it (see Niese's index). He was doubtless foremost in the business of the arrest, and thus provoked his punishment. Lc. and Jo. mention that the ear which was 'taken off' (*ἀφεῖλεν* Mt. Mc. Lc., *ἀπέκοψεν* Jo.) was the right one. *'Ωτάριον* Mc. Jo. (*ὠτίον* Mt. Lc.) is a dim. of the New Comedy, which had perhaps become colloquial; cf. *γυναικάριον* (2 Tim. iii. 6), *κυνάριον* (Mc. vii. 27), *παιδάριον* (Jo. vi. 9); Blass, *Gr.*, p. 63 f. For the Lord's remonstrance with Peter, which Mc. omits, see Mt. xxvi. 52—54, Lc. xxii. 51, Jo. xviii. 11; the substance is well given by Ephrem: "cuius verbum gladius est gladium non indiget." Lc. alone adds *ἁψάμενος τοῦ ὠτίου ἰάσατο αὐτόν.*

48. *ὡς ἐπὶ λῃστήν κτλ.*] The Lord remonstrates not against the arrest, but against the manner in which it was effected. Why this armed multitude? He was not a *λῃστής* (cf. Jo. xviii. 14), but a religious teacher. Why this nocturnal sally (*ἐξήλθατε*)? If His teaching or conduct merited punishment, He had given them abundant opportunities of arresting Him publicly in the Precinct. For other exx. in Biblical Greek of the class. *συλλαβεῖν*, 'to arrest,' cf. Jer. xliii. (xxxvi.) 26, xliv. (xxxvii.) 13, Jo. xviii. 12, Acts i. 16, xii. 3.

It is possible that the *σπεῖρα* (see note on *v.* 43) had been obtained from the Procurator on the plea that Jesus was a dangerous insurgent (cf. Lc. xxiii. 2), and robbery and other outrages would readily be associated with the career of such a leader (Lc. xxiii. 19, Jo. xviii. 40; cf. Polyc. *mart.* 7 *ἐξῆλθον διωγμῖται καὶ ἱππεῖς μετὰ τῶν συνηθῶν αὐτοῖς ὅπλων ὡς ἐπὶ λῃστὴν τρέχοντες*).

διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶ-
σιν αἱ γραφαί. [50] καὶ ἀφέντες αὐτὸν ἔφυγον πάντες. 50
[51] Καὶ νεανίσκος τις συνηκολούθει αὐτῷ περιβε- 51
βλημένος σινδόνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν·

49 *ουκ εκρατησατε*] *ουκ εκρατει* (sic) B *ου κρατησατε* (sic) L | *αι γραφαι*] + *των προφητων* NΦ 13 69 124 346 2$^{\text{pe}}$ al$^{\text{pauc}}$ syr$^{\text{hcl}}$ arm the 50 *και*] *τοτε οι μαθηται* N(Σ) 13 69 124 346 al$^{\text{pauc}}$ c vg syrr$^{\text{(sin) pesh hcl}}$ arm the aeth | om *παντες* N 13 124 346 al$^{\text{nonn}}$ syr$^{\text{pesh}}$ 51 *νεανισκος τις* ℵBC(D)L] *εις τις ν.* AEFGHKMNSUVW$^{\text{b}}$ΧΓΔΠΣΦ min$^{\text{fere omn}}$ | *συνηκολουθει* ℵBCL] *ηκολουθει* DΦ 1 al$^{\text{mu}}$ *ηκολουθησεν* ANPΧΓΔΠΣ min$^{\text{pl}}$ *συνηκολουθησεν* Δ | *αυτω*] *αυτους* D 42 ff | *επι γυμνου*] *γυμνος* 13 69 346 2$^{\text{pe}}$ om 1 118 209 c k syr$^{\text{sin}}$ the | *κρατουσιν αυτον*] + *οι νεανισκοι* AC^{2}NPW$^{\text{b}}$ΧΓΠΣΦ min$^{\text{pl}}$ q syr$^{\text{hcl}}$ arm go aeth *οι δε ν. κρατουσιν αυτον* 1 13 (69) 124 (209) 346 604 2$^{\text{pe}}$ the

49. *καθ' ἡμέραν κτλ.*] Cf. Acts ii. 46 f., iii. 2; the Lord had visited the Precinct on three consecutive days in that week alone. *Ἤμην πρὸς ὑμᾶς*, *eram apud vos*; Lc. *ὄντος μου μεθ' ὑμῶν*: on *πρός* with acc., *apud*, see WM., p. 504, and cf. ix. 19, note. This familiar intercourse, this daily presence in the Precinct, was now a thing of the past (*ἤμην*· on the form see WM., p. 95 f.). *Καὶ οὐκ ἐκρατήσατέ με*, Vg. *et non me tenuistis*; the *καί* is not really adversative, see note on vii. 24. The Lord does not upbraid them with the cowardice which had been at the root of their inaction during the earlier days of the Holy Week; their own consciences would supply the reproof; cf. xii. 12. *Ἀλλ' ἵνα κτλ.* The treachery of Judas, the secrecy of the arrest, belonged to the order of events foreshadowed by the Spirit of prophecy. Mt. supplies the ellipsis: *τοῦτο δὲ ὅλον γέγονεν ἵνα κτλ.*; in Mc. the context suggests *ἀλλ' ἐξήλθατε*, or *ἀλλ' οὐκ ἐκρατήσατέ με*. For similar exx. of the elliptic *ἀλλ' ἵνα* see Jo. i. 8, ix. 3, xiii. 18; it is akin to the use of *ἵνα* in v. 23, but there the word mentally supplied gives the dependent clause the force of an imperative, which is not to be thought of here. *Αἱ γραφαί*, cf. xii. 24, Lc. xxiv. 27 ff., Jo. v. 39, Acts xvii. 2 ff., 2 Pet. iii. 16. Mt. adds *τῶν προφητῶν*, but perhaps without intending to limit the reference to the prophetic books of the Canon.

50. *καὶ ἀφέντες αὐτὸν ἔφυγον πάντες*] Sc. *οἱ μαθηταί* (Mt.), both the three in Gethsemane and the eight without. The sheep were scattered (*v.* 27), the Shepherd was left alone (Jo. xvi. 32); cf. Bede: "impletur sermo Domini quem dixerat quod omnes discipuli scandalizarentur in illo in ipsa nocte." Yet two at least recovered themselves so far as to follow afterwards, if at a safe distance (*v.* 54, Jo. xviii. 15).

51—52. THE YOUNG MAN WHO FOLLOWED. (Mc. only.)

51. *καὶ νεανίσκος τις συνηκολούθει κτλ.*] One there was, not an Apostle, who followed boldly and at once, going along with the Lord (*συνηκολούθει αὐτῷ*, cf. 2 Macc. ii. 4, 6, Mc. v. 37, Lc. xxiii. 49) until he was seized by the *ὑπηρέται*. His attire would excite attention, a *σινδὼν ἐπὶ γυμνοῦ* i.e. a linen garment or wrap, see J. Lightfoot *ad l.* and Moore on Jud. xiv. 12, 13; cf. Prov. xxix. 42 (xxxi. 24), where the *γυνὴ ἀνδρεία* makes *σινδόνες* (סָדִין) for sale; 1 Macc. x. 64 (A) *περιβεβλημένον αὐτὸν σινδόνα*. In the present case the *σινδών* was either a light summer 'square' hastily caught up, or, possibly, a night-dress; cf. Galen cited by Wetstein, *μὴ γυμνὸς κοιμίζεσθαι ἀλλὰ περιβεβλημένος σινδόνα*, and Field, *ot. Norv.* ad l. In

¶ f 52 [52] ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν.¶
53 [53] Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα,
καὶ συνέρχονται [αὐτῷ] πάντες οἱ ἀρχιερεῖς καὶ οἱ
54 πρεσβύτεροι καὶ οἱ γραμματεῖς. [54] καὶ ὁ Πέτρος ἀπὸ
μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν

52 *εφυγεν*]+*απ αυτων* ADNPXΓΔΠΣΦ min$^{\text{omn vid}}$ a f q r vg syrr$^{\text{sin hcl}}$ arm go 53 *τον αρχιερεα*]+(vel pr) *Καιαφαν* AKMΠ 11 13 69 124 604 2$^{\text{pe}}$ al$^{\text{nonn}}$ syrr$^{\text{(pesh) hcl}}$ arm (Or) | *αυτω* ABNPXΓΠΣΦ min$^{\text{pl}}$ (*ad eum* syr$^{\text{sin (?) pesh}}$ arm)] *προς αυτον* C *αυτου* 1 209 om ℵDLΔ 13 64 69 124 346 2$^{\text{pe}}$ latt aeth | om *παντες* C ff | *οι πρ. και οι γρ.* ℵBCLNPW$^{\text{b}}$XΓΔ min$^{\text{pl}}$ syr$^{\text{hcl}}$ me go] *οι γρ. και οι πρ.* A(D)KΠ 604 2$^{\text{pe}}$ al$^{\text{perpauc}}$ latt syr$^{\text{pesh}}$ arm aeth Or 54 om *απο* L$^{\text{vid}}$Δ | *ηκολουθει* G 1 13 69 604 | om *εσω* D 1 209 al$^{\text{pauc}}$ syr$^{\text{sin}}$ | *εις την αυλην*] *της αυλης* 1 209 al$^{\text{pauc}}$

either case Bengel's inference is just: "locuples igitur erat." Ἐπὶ γυμνοῦ is in this case 'on the naked body'; for a more restricted sense of γυμνός see Tob. i. 16, Isa. xx. 2 ff., 2 Macc. xi. 12.

52. καταλιπὼν τὴν σινδόνα] The incident recalls Joseph's flight from the wife of Potiphar (Gen. xxxix. 12 ff.). The σινδών, if of the nature of an ἱμάτιον, a rectangular wrap and not a close-fitting garment, could easily be detached.

The νεανίσκος has been identified with St John (Ambr., Chrys., Bede), James the brother of the Lord (Epiph. *haer.* lxxviii.), a resident in the house where the Lord had eaten the Passover (Thpht.), the Evangelist himself (many recent commentators). The last two views are not incompatible, if John Mark was the son of the οἰκοδεσπότης (*v.* 14, note). It has also been suggested that Gethsemane was the property of his mother Mary (*Exp.* IV. iii. p. 225). That the incident was drawn by Mark from his own recollection or from his stores of local knowledge may be regarded as certain; it formed no part of the common tradition or (as we may assume) of St Peter's preaching.

53—65. TRIAL BEFORE THE HIGH PRIEST (Mt. xxvi. 57—68, Lc. xxii. 54a, 63—71; cf. Jo. xviii. 12—14, 19—24).

53. καὶ ἀπήγαγον τὸν Ἰησοῦν κτλ.] They followed the traitor's advice (*v.* 44), and for greater security bound their Prisoner first (Jo. ἔδησαν αὐτὸν καὶ ἤγαγον). He was taken from Gethsemane direct to the house of the High Priest (πρὸς τὸν ἀρχ., Lc. εἰς τὴν οἰκίαν (Mc. *infra*, Jo., εἰς τὴν αὐλὴν) τοῦ ἀρχιερέως), who that year was Caiaphas (Mt. Jo.); acc. to Jo., they led Him first to Annas, who as an ex-High Priest, and father-in-law of Caiaphas (Jo.), was possibly still an inmate of the official residence (see Westcott on Jo. xviii. 15). Annas (חָנָן, Ἄννας, Jos. Ἄνανος) had been High Priest A.D. 7—14; Joseph Caiaphas (קַיָּפָא, Dalman, p. 127, Ἰώσηπος ὁ καὶ Καιάφας, Jos. *ant.* xviii. 2. 2) held the office A.D. 18—36. At the house of the latter, notwithstanding the early hour, the whole hierarchy (Mc. πάντες οἱ ἀρχιερεῖς, cf. Acts iv. 6) were assembled, and with them were members of the other orders which composed the Sanhedrin. Mc. pictures the assembly as flocking together (συνέρχονται) to the palace (cf. Field, *ot. Norv.* ad l.), Mt. represents them as already in session when Jesus arrived (συνήχθησαν); all were probably on or near the spot, awaiting the result of Judas's mission.

54. καὶ ὁ Πέτρος ἀπὸ μακρόθεν κτλ.] Peter's flight (*v.* 50) was checked

τοῦ ἀρχιερέως· καὶ ἦν συνκαθήμενος μετὰ¶ τῶν ¶ F
ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς. [55]οἱ δὲ 55
ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ
Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ οὐχ

54 καθημενος D latt$^{\text{vt pl vg vid}}$ | και θερμ. μετα τ. υ. Σ | om προς το φως 1 al$^{\text{pauc}}$ syr$^{\text{sin}}$
55 μαρτυριαν] ψευδομαρτυριαν AS* min$^{\text{pauc}}$ k the | εις το θανατωσαι] ινα θανατωσουσιν D (2^{pe}) et ut vid syrr arm

perhaps by the recollection of his boast, and he followed the party, but at a safe distance (ἀπὸ μακρ., v. 6, note, viii. 3, xi. 13, xv. 40). On arriving at the High Priest's house Peter passed into the αὐλή (Vg. *atrium*), i.e. the open court round which the chambers were built, and which was entered through a προαύλιον (*infra v.* 68) opening into the street; αὐλή is constantly used in the LXX. for the חָצֵר or court of the Tabernacle (Exod. xxvii. 9), or Temple (3 Regn. vi. 36), but also in reference to a large private house (2 Regn. xvii. 18, 4 Regn. xx. 4, Dan. ii. 49 (תְּרַע), 3 Macc. v. 10, 46). He gained admission through the influence of St John, who was an acquaintance of the High Priest (Jo. xviii. 15 ff.), and had entered with Jesus (συνεισῆλθεν τῷ Ἰησοῦ, Jo.). His purpose was to see how the trial would end (ἰδεῖν τὸ τέλος, Mt.); meanwhile he took up his place with the members of the Levitical guard (μετὰ τῶν ὑπηρετῶν, see note on *v.* 43) who had been engaged in the arrest, and were warming themselves over a charcoal fire (ἀνθρακιὰν πεποιηκότες Jo.) in the court (ἐν μέσῳ τῆς αὐλῆς Lc.). Peter sat (Mt. Mc. Lc.) or stood (Jo.) among them, glad of the heat after his long exposure to the night air, but forgetful that the blaze lit up his features (πρὸς τὸ φῶς, so Mc. only), and exposed him to the scrutiny of enemies; cf. Bengel: "saepe sub cura corporis neglegitur anima." The altitude of Jerusalem causes the nights to be cold; the mean annual temperature is variously given as 66° or 62°, and the two or three hours which precede sunrise are everywhere the coldest. For other Biblical references to the use of fires in Jerusalem for the purpose of giving warmth see Isa. xliv. 16 θερμανθεὶς εἶπεν Ἡδύ μοι ὅτι ἐθερμάνθην καὶ εἶδον πῦρ, Jer. xliii. (xxxvi.) 22 ἐκάθητο ἐν οἴκῳ χειμερινῷ καὶ ἐσχάρα πυρὸς κατὰ πρόσωπον αὐτοῦ.

55. οἱ δὲ ἀρχιερεῖς κτλ.] While Peter sits in the αὐλή, the Lord is standing in one of the chambers above (*v.* 66) before His judges. It was a full (ὅλον) if informal meeting of the Sanhedrin (Edersheim, *Life*, ii. p. 553). For the word συνέδριον see xiii. 9: here and in xv. 1 it is used in an exclusive sense of the national council (cf. Acts iv. 15, v. 21 ff., vi. 12 ff., xxii. 30, xxiii. 1 ff.), the סַנְהֶדְרִין of the Talmud, on the history and character of which see Schürer, II. i. 163 ff. As a first step Caiaphas appears to have examined Jesus as to His disciples and teaching (Jo. xviii. 19 ff.). The day had begun to dawn (Lc. xxii. 66), when the actual trial took place. Witnesses had meanwhile been brought together, but when they came to give their evidence, the result was disappointing, indeed practically nothing (ἐζήτουν...μαρτυρίαν...καὶ οὐχ ηὕρισκον); it failed to establish a capital offence, which was the purpose in view (εἰς τὸ θανατῶσαι αὐτόν, Mt. ὅπως αὐτ. θανατώσωσιν = לַהֲמִיתוֹ), or indeed any offence at all; "sic omnia irreprehensibiliter et dixit et fecit ut nullam verisimilitudinem reprehensionis invenirent in eo" (Origen). On θανατοῦν see xiii. 12, note.

56 ηὕρισκον. [56]πολλοὶ γὰρ ἐψευδομαρτύρουν κατ᾽ αὐτοῦ,
57 καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. [57]καί τινες ἀναστάντες
¶ r 58 ἐψευδομαρτύρουν κατ᾽ αὐτοῦ λέγοντες ὅτι¶ [58]Ἡμεῖς
ἠκούσαμεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν
ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν

56 εψευδομαρτυρουν] + και ελεγον D 57 και τινες] και αλλοι D a ff k q Or$^{\text{int}}$ αλλοι δε 13 69 124 346 604 c *alii* arm | εψευδ. κατ αυτου λεγοντες] εψευδ. και ελεγον κατ αυτου D (k) 58 ημεις ηκουσ. αυτου λεγοντος] οτι ειπεν ℵ *hic dixit* c k | καταλυω AΠ* 2 vg$^{\text{codd}}$ | om τουτον D k syr$^{\text{sin}}$

56. πολλοὶ γὰρ ἐψευδομαρτύρουν κτλ.] Of witnesses there was no lack, but their evidence was palpably false; they contradicted one another. Ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν, Vg. *convenientia testimonia non erant*, they did not correspond; see J. Lightfoot *ad l.* No two witnesses could be found to bear the joint testimony which was legally requisite to justify a capital sentence (Deut. xix. 15). The proposal to render ἴσος 'adequate' (Erasmus, Grotius) is unnecessary, and without support. On καί in this sequence see on *v.* 49.

57—58. καί τινες ἀναστάντες κτλ.] Mt. ὕστερον δὲ προσελθόντες δύο. The conditions seemed to be satisfied at last; the scene recalls 3 Regn. xx. 13 καὶ ἦλθον δύο ἄνδρες οἱ υἱοὶ παρανόμων καὶ ... κατεμαρτύρησαν αὐτοῦ. The Lord had been heard to say that He would overthrow the Temple. Similarly Stephen was charged with having affirmed that He would do so (Acts vi. 14 ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον). The question arises how this idea impressed itself on the Jews. Did the words spoken at the first Passover of the Ministry (Jo. ii. 19) rankle in the minds of the hearers till they were used as evidence against Him three years afterwards? Or were they repeated in a fuller form during the teaching of the Holy Week? or did the witnesses base their testimony on a distorted report by Judas of words spoken to the Twelve on the Mount of Olives (xiii. 2, note)? Mt. gives the testimony in the simpler form Οὗτος ἔφη Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. It has been suggested (Bruce) that this "comes nearest to what the witnesses actually said," and that Mc "puts into their mouths, to a certain extent, the sense" afterwards attached to the saying of Christ. But this is not after Mc.'s manner; when he repeats a saying in a longer form, there is reason to regard the longer form as original. Some such saying as this is possibly behind the words of Stephen (Acts vii. 48 οὐχ ὁ ὕψιστος ἐν χειροποιήτοις κατοικεῖ) and St Paul (Acts xvii. 24; cf. 2 Cor. v. 1, Heb. ix. 11, 24). On the history and meaning of χειροποίητος, ἀχειροποίητος, see Lightfoot's note on Col. ii. 11.

If the Lord said the words as they stand in Mc., He said what the event has proved to be true; His death destroyed the old order, and His resurrection created the new. In this case the ψευδομαρτυρία consisted in wresting the *logion* from its context and giving it a meaning which His character and manner of life proved to be impossible; cf. Jerome *in Mt.*: "falsus testis est, qui non in eodem sensu dicta intellegit quo dicuntur." On διὰ τρ. ἡμερῶν see ii. 1 and viii. 32, notes; and with οἰκοδομήσω cf. Mt. xvi. 18.

ἄλλον ἀχειροποίητον §οἰκοδομήσω· [59]καὶ οὐδὲ οὕτως 59 § 1
ἴση ἦν ἡ μαρτυρία αὐτῶν. [60]καὶ ἀναστὰς ὁ ἀρχιερεὺς 60
εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων Οὐκ ἀποκρίνῃ
οὐδέν; §τί οὗτοί σου καταμαρτυροῦσιν; [61]ὁ δὲ ἐσιώπα 61 § 33
καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα¶ ¶ P
αὐτὸν καὶ λέγει αὐτῷ Cὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ

58 *οικοδομησω*] *αναστησω* D a c ff k 60 *εις το μεσον* DMΦ min^{mu} | *τι*] *οτι* L (k) 61 *ο δε*] *ο δε Ιησους* ℵA min^{nonn} syr^{pesh} aeth *εκεινος δε* D | *ουκ απεκρινατο ουδεν* ℵBCL 33] *ουδεν απεκρινατο* (vel *απεκριθη*) A(D)INPW^{b}ΧΓΔΠΣΦ min^{pl} Or om k | *επηρωτα αυτον*] *επηρωτησεν αυτ.* FIΦ 604 2^{pe} al^{mu} Or + *εκ δευτερου* Φ 13 69 124 346 604 2^{pe} syr^{sin} arm Or | *και λεγει αυτω*] *λεγων* Φ 346 2^{pe} (arm) Or + *ο αρχιερευς* D q | om *ο χριστος* Γ k | *του ευλογητου*] *του θεου* ℵ* (*του ευλ.* ℵ^{c}) *του θ. του ευλ.* AKΠ 346 al^{nonn} vg arm^{zoh}

59. *καὶ οὐδὲ οὕτως κτλ.*] Mt. omits this verse; in Mc. it looks back to *v.* 56, and expresses the disappointment felt by the Sanhedrists when even this last resource failed them. For *οὐδὲ οὕτως* cf. Isa. lviii. 5, 1 Cor. xiv. 21: 'not even under these circumstances' (*οὐδέ* as in v. 3, vi. 31, xii. 10, xiii. 32, xvi. 13). Mc. does not explain the nature of the *ἀνισότης*; possibly the witnesses broke down under examination or contradicted one another as to matters of detail.

60. *καὶ ἀναστὰς ὁ ἀρχιερεύς κτλ.*] Caiaphas rose, for greater solemnity, and endeavoured to extort a statement from Jesus, urging that His silence suggested that He had no answer to make and that the witness was true. The rendering of the Vg. and several of the O.L. authorities, which brings the two questions into one ("non respondes quicquam ad ea quae tibi obiciuntur ab his?"), is, as Blass points out (*Gr.*, p. 172), impossible, since it would require *ἀποκρ. πρὸς ἅ* (cf. Mt. xxvii. 14). *Τί* = *τί ἐστιν ὅ* (Blass, p. 173), what is the value of this testimony? what construction is to be put upon it?

61. *ὁ δὲ ἐσιώπα κτλ.*] The Lord refused the opportunity of either denying the charge, or justifying the words if they were His. This was not the time for serious instruction, nor were these the men to whom it could be profitably addressed; nor could He admit the authority of an assembly which was following up an unjust arrest by the employment of perjured witnesses. It was a *καιρὸς τοῦ σιγᾶν*. Cf. Origen. *in Mt.*: "Discimus ex hoc loco contemnere calumniantium et falsorum testium voces ut nec responsione nostra dignos eos habeamus, nec defendere nosmetipsos ubi non sunt convenientia quae dicuntur adversus nos." The Lord's silence before His judges afterwards recalled to the minds of the disciples Isa. liii. 7; cf. Acts viii. 32 ff., 1 Pet. ii. 23. The classical *ἀπεκρινάμην* occurs in the LXX. and N.T. but rarely (LXX.^{5}, Mt.^{1}, Mc.^{1}, Lc.$^{ev.\ 2,\ act.\ 1}$ Jo.^{2}), *ἀπεκρίθην* elsewhere taking its place; *ἀπεκρινάμην* itself was a substitute for the earlier *ἠμειψάμην, ἀπημειψάμην* (Rutherford, p. 186 f.).

πάλιν ὁ ἀρχιερεύς κτλ.] A second and successful attempt to obtain an answer; to the direct question "Art Thou the Christ?" solemnly put to Him on oath (Mt. *ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χρ.*) by the ecclesiastical head of the nation, Jesus at once replies. Thpht.: *ἵνα μὴ ἔχωσιν ὕστερον λέγειν*

§ f ¶ Φ 62 εὐλογητοῦ; §^{62}ὁ δὲ Ἰησοῦς εἶπεν Ἐγώ¶ εἰμι· καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ

62 ο δε Ι.] + αποκριθεις DG 1 13 69 124 346 2^{pe} a ff k q syr^{sin} arm the | εγω ειμι] pr συ ειπας οτι 13 69 124 346 604 2^{pe} arm Or | om και ερχομενον D | μετα] επι G 1 11 28 33 al^{nonn} a syrr$^{sin\,pesh}$ the

ὅτι 'ἐὰν σαφῶς εἰπόντος αὐτοῦ ἠκούσαμεν, ἐπιστεύσαμεν ἄν.' Σὺ εἶ, 'art Thou?' as in xv. 2; cf. Rom. xiv. 4, Jas. iv. 12; ὁ χριστός, see notes on viii. 29, xii. 35. Τοῦ εὐλογητοῦ, Mt. τοῦ θεοῦ: the title ὁ εὐλογητός is perhaps based on the doxology הַקָּדוֹשׁ בָּרוּךְ הוּא (cf. Schöttgen on Rom. ix. 5). The High Priest admits the Divine Sonship of Messiah; the Christ was the Son of God, since He inherited the promises made to David (2 Sam. vii. 14, Ps. ii. 7, lxxxix. 26 f.). The alternative to this inference is that Caiaphas is quoting words which were attributed to Jesus (cf. Mt. xxvii. 43) and demanding that He should either admit or deny them; but the form of the sentence favours the view that Caiaphas himself identified the Messiah with the Son. In the Psalms of Solomon the χριστὸς κύριος is merely Son of David (cf. James and Ryle, p. liv. ff.); but Enoch cv. 2 and 4 Esdr. vii. 28 f., xiv. 9 recognise His Divine Sonship, and the idea seems to have been familiar during the Lord's lifetime; see Jo. i. 49, xi. 27, Mt. xvi. 16 (cf. Mc. viii. 29). The Messianic Sonship was perhaps not regarded as specifically different from the sonship of Israel; see the Rabbinical references in Edersheim, *Life*, ii. pp. 716, 719, Weber, *Jüd. Theol.*, p. 153, and on the whole subject consult Schürer, II. ii. p. 158 ff.

62. ὁ δὲ Ἰησοῦς εἶπεν Ἐγώ εἰμι] Cf. Lc.: ὑμεῖς λέγετε ὅτι ἐγώ εἰμι. The phrase σὺ εἶπας (Mt. xxvi. 25, 64), or σὺ λέγεις (Mt. xxvii. 11 = Mc. xv. 2 = Lc. xxiii. 3 = Jo. xviii. 37) has since Erasmus usually been regarded as an idiomatic affirmative, on the strength of certain classical and Rabbinical parallels; but it has been shewn by Dr Thayer (in the *Journal of Bibl. Literature*, xiii. p. 40 ff.) that the balance of ancient opinion is against this view, and that the words mean simply what they say, while the context, the tone, and the circumstances must in each case determine the exact inference which is to be drawn from them. Mc. has seen in this Σὺ εἶπας a direct affirmation, and interprets it accordingly; but it is possible that the Lord purposely preferred the vaguer form; cf. Origen. *in Mt.* (cited by Thayer): "quia non erat dignus princeps ille sacerdotum Christi doctrina, propterea non eum docet, nec dicit quia *Ego sum*, sed verbum oris eius accipiens in redargutionem ipsius convertit dicens *Tu dixisti*, ut eo modo videretur argui non doceri."

καὶ ὄψεσθε τὸν υἱόν κτλ.] The words point to Dan. vii. 13 Th. ἰδοὺ μετὰ (LXX. ἐπί, cf. Mt.) τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἐρχόμενος (cf. xiii. 26, note), and Ps. cix. (cx.) 1, κάθου ἐκ δεξιῶν μου. Both passages seem to have been regarded by the Jews as Messianic (cf. xii. 36, note, and for Dan. *l.c.* see Edersheim, *Life*, ii. p. 733 f.), and to claim that they would be fulfilled in Himself was equivalent to an assertion of His Messiahship. But the words of Jesus are also a solemn warning that His position and that of His judges would one day be reversed, and a final but ineffectual summons to repentance and faith; cf. Victor: ἐπιφέρει δὲ τὸ τῆς κρίσεως, ἀπειλῶν ὅτι ὄψονται αὐτὸν ἐν τῇ οὐρανίῳ δόξῃ φαινόμενον...ἀλλ' ὅμως ἀκούσαντες οὐκ ἐφυλάξαντο...τὸν

οὐρανοῦ. [63]ὁ δὲ ἀρχιερεὺς διαρήξας τοὺς χιτῶνας 63
αὐτοῦ λέγει Τί ἔτι χρείαν ἔχομεν μαρτύρων; [64]ἠκού- 64
σατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; οἱ δὲ

63 *διαρηξας* B*N + *ευθεως* 124 604 2^{pe} a arm Or | *τον χιτωνα* S syr$^{\text{pesh}}$ arm$^{\text{cod}}$
64 *ηκουσατε*] pr *ιδε νυν* ℵ (min$^{\text{perpauc}}$ syrr$^{\text{sin pesh}}$ arm) + *παντες* GNΣ 1 124 2^{pe} al$^{\text{nonn}}$ syr$^{\text{sin}}$ arm | *της βλασφημιας*] *την βλασφημιαν* ADG 1 13 2^{pe} al$^{\text{pauc}}$ + *αυτου* DGINΣ min$^{\text{nonn}}$ q syr$^{\text{sin}}$ go aeth ÷ *του στοματος αυτου* 13 61 69 (124) 346 (2^{pe}) syrr$^{\text{pesh hcl (mg)}}$ arm | *φαινεται*] *δοκει* DNΣ 28 2^{pe}

λόγον...οὕτως οὐκ εἰς ὠφέλειαν τοῖς ἀνηκόοις αἱ τῶν μυστηρίων ἀποκαλύψεις, ἀλλ' εἰς κατάκρισιν. Mt. prefixes *ἀπ' ἄρτι* to *ὄψεσθε*, and Lc. *ἀπὸ τοῦ νῦν*: the vision of the Son of Man sitting on the Right Hand of the Power of God (*τῆς δυνάμεως τοῦ θεοῦ* Lc.; *ἡ δύναμις* = הַגְּבוּרָה, which was technically used for God, cf. Thpht., *δύναμιν γὰρ ἐνθάδε τὸν πατέρα φησίν*) began from the year of the Crucifixion (cf. Acts ii. 33 ff., vii. 55, Rom. viii. 34, Heb. i. 3 f., 1 Pet. iii. 22, Apoc. ii. 21, xii. 5, 'Mc.' xvi. 19), and is to be followed in due course by the vision which all must see of His Return (Apoc. i. 7). The Jewish leaders, by their rejection of His Messiahship, secured His exaltation (Phil. ii. 9), and their own ultimate confusion.

63. *ὁ δὲ ἀρχιερεὺς διαρήξας κτλ.*] This old sign of mourning or horror is mentioned first in Gen. xxxvii. 29; the phrase is usually *διαρηγνύναι τὰ ἱμάτια* (cf. Mt.), but *τοὺς χιτῶνας* occurs in Judith xiv. 19, Ep. Jer. 31, 2 Macc. iv. 38, and is strictly accurate in the present case: cf. Maimonides *ap.* Buxtorf: "laceratio non fit in interula seu indusio linteo nec in pallio exteriori; in reliquis vestibus... omnibus fit." What was originally a natural act of passionate grief is reduced in the Talmud to minute and stringent rules: "laceratio fit stando (*v.* 60), a collo anterius non posterius, non ad latus neque ad fimbrias...longitudo rapturae palmus est." The law forbade the High Priest to rend his garment in private troubles (Lev. x. 6, xxi. 10), but when acting as a judge, he was required by custom to express in this way his horror of any blasphemy uttered in his presence (cf. J. Lightfoot on Mt.). On the form *διαρήξας* see WH., *Notes*, p. 163, WSchm., p. 56; on *χιτῶνες* pl., see vi. 9, note.

τί ἔτι χρείαν ἔχομεν μαρτύρων;] The relief of the embarrassed judge is manifest. If trustworthy evidence was not forthcoming, the necessity for it had now been superseded; the Prisoner had incriminated Himself. On *χρείαν ἔχειν τινός* see ii. 17, xi. 3, notes.

64. *ἠκούσατε τῆς βλασφημίας*] WH. places a mark of interrogation after *βλασφ.*, but perhaps unnecessarily; cf. Mt. *ἴδε νῦν ἠκ. τὴν βλασφημίαν.* The *gen. rei* after *ἀκούειν* is on the whole less usual than the acc., but cf. Lc. xv. 25, Acts vii. 34; in Acts xxii. 1 both person and thing are in the gen. (*ἀκούσατέ μου τῆς...ἀπολογίας*): the gen. is perhaps more realistic than the acc. (cf. Buttmann, *Gr.*, p. 144 f.). On *βλασφημία* see iii. 28, vii. 22, notes. The blasphemy in this case is the claim to Messianic honours and powers, which is assumed to be groundless.

τί ὑμῖν φαίνεται;] 'What is your view?' (Mt. *τί ὑ. δοκεῖ;*) cf. Ar. *Eccl.* 875 *ὀρθῶς ἔμοιγε φαίνεται* (*me iudice*). The formula as prescribed in *Sanhedrin* iii. 7 (see Edersheim, *Life* ii. p. 561 note) is סברי מרנן, to which the answer is either לחיים (for life) or למיתה (for death) as the case may be. On this occasion the conclusion was foregone; no one proposed to test the claim of Jesus before condemning it

65 πάντες κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου. [65]καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ Προφήτευσον· καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον.

65 εμπτυειν (ενπτ. DΔ)] + τω προσωπω αυτου D (604) a f syr^{pesh} arm aegg go | om και περικαλ. αυτου το πρ. D a f syr^{sin} | κολαφιζειν και λεγειν] εκολαφιζον και ελεγον D a c *velantes faciem eius clarificabant* (sic) *eum* k | προφητευσον] + νυν G 1 118 + ημιν k + ημιν νυν syr^{sin} + ημιν χε τις εστιν ο παισας σε IUXΔΣ (13) 33 (69) 108 124 604 2^{pe} al^{nonn} syr^{hcl} arm aegg aeth | om οι υπηρεται D c (k) | ελαβον ℵABCIKLNSVΓΔΠ min^{nonn}] ελαμβανον DG 1 13 69 2^{pe} al^{nonn} syr^{hcl} me εβαλλον HΣW^{b} min^{permu} εβαλον EMUW^{b}X 33 604 min^{satmu}

as blasphemous; all condemned Him to be worthy of death. Κατέκρ. αὐτὸν ἔνοχον εἶναι θανάτου is under the circumstances more exact than κατέκριναν θανάτῳ (x. 33); the court could not pass a capital sentence (see on xv. 1). On ἔνοχος θανάτου cf. iii. 29, note. Death was the legal penalty of blasphemy (Lev. xxiv. 16, 1 Kings xxi. 10 ff.), and stoning the manner of execution in such cases (1 K. *l.c.*, Jo. x. 30 ff., Acts vii. 55 ff.). Πάντες, i.e. all who were present (πάντας γὰρ ἐπεσπάσατο διὰ τὸ ῥῆξαι τὸν χιτωνίσκον, Victor); those who, like Joseph (Lc. xxiii. 51) and Nicodemus (Jo. vii. 50 ff.), were opposed to the whole plot against Jesus would not have been summoned to this meeting.

65. καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ κτλ.] Mt. abridges: τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, omitting the covering of the Lord's Face; Lc., who retains the latter particular, substitutes ἐνέπαιζον for ἐνέπτυον. The prophecy of x. 34 includes both indignities (ἐμπαίξουσιν καὶ ἐμπτύσουσιν) among those which Jesus would receive at the hands of the Gentiles, and it was fulfilled by the Procurator's soldiers (xv. 19, 20); but certain of the Sanhedrists anticipated this pagan outrage. In *Ev. Petr.* 4 the Jews are unjustly charged with the subsequent mockery: [ὁ Πειλᾶτος] παρέδωκεν αὐτὸν τῷ λαῷ... καί τις αὐτῶν ἔνεγκεν στέφανον ἀκάνθινον...καὶ ἕτεροι ἑστῶτες ἐνέπτυον αὐτοῦ ταῖς ὄψεσι. See the remarkable parallel cited by Wetstein from Seneca *de consol.* 13: "ducebatur Athenis ad supplicium Aristides, cui quisquis occurrerat deiciebat oculos et ingemiscebat...tanquam in ipsam iustitiam animadvertentes; inventus est tamen qui in faciem eius inspueret." Ἐμπτύειν *conspuere* is a late equivalent in the LXX. (Num. xii. 14, Deut. xxv. 9) and N.T. of the Attic καταπτύειν; cf. Rutherford, *New Phr.*, p. 66. Περικαλύπτειν: with reference, perhaps, to the Roman practice of covering the heads of the condemned (Cic. *pro Rabir.* (ed. Heitland) iv. 13 "i lictor,...caput obnubito, arbori infelici suspendito"; *ib.* v. 16 "obductio capitis et nomen ipsum crucis absit"), as well as for the purpose of concealing from Him the persons of His tormentors.

καὶ κολαφίζειν αὐτόν κτλ.] So Mt.; Lc. δέροντες (cf. Mc. xii. 3, xiii. 9). Κολαφίζειν is specific: the blows were inflicted with the fist (κόλαφος, Att. κόνδυλος; cf. Ter. *Adelph.* ii. 2. 36 "colaphis tuber est totum caput"). Προφήτευσον as it stands alone in Mc. is scarcely intelligible; Mt. gives a clue to its meaning (προφ. ἡμῖν, χριστέ, τίς ἐστιν ὁ παίσας σε); 'use Thy supernatural powers, Messiah, to detect the offender.' Our Lord was not the first prophet in Israel who had been smitten on the face; cf.

[66] *Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται* 66
μία τῶν παιδισκῶν τοῦ ἀρχιερέως, [67] *καὶ ἰδοῦσα τὸν* 67
Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει Καὶ

66 om *κατω* D 1 69 2$^{\text{pe}}$ al$^{\text{pauc}}$ a c ff q syr$^{\text{sin (vid)}}$ aegg | *αυλη*] + *του αρχιερεως* syr$^{\text{sin}}$ | *ερχεται*] om syr$^{\text{sin}}$ + *προς αυτον* D | *μια παιδισκη* ℵC syrr$^{\text{sin pesh}}$ arm   67 om *και* 2° D

1 Kings xxii. 24. On the Jewish conception of Messiah as a Prophet see Stanton *J. and Chr. Messiah*, p. 126 ff., and cf. vi. 4, note.

καὶ οἱ ὑπηρέται κτλ.] Mt. also distinguishes this class of offenders (*οἱ δὲ ἐράπισαν*), but without identifying them. They were the members of the Temple guard who had effected the arrest (*v.* 43, note), and were still in charge of their Prisoner (cf. Lc. *οἱ ἄνδρες οἱ συνέχοντες αὐτόν*). Emboldened by the conduct of their superiors, they added their own form of insult. For *ῥαπίζειν, ῥάπισμα* see Lobeck *Phryn.*, p. 175, and Rutherford's important discussion (*New Phr.*, p. 257 ff.); the words are used in reference to blows delivered by a stick (*ῥαπίς*), or by the palm of the open hand; in the latter case the Attic form was *ἐπὶ κόρρης πατάξαι*, but later writers, beginning with Plutarch, use *ἐπὶ κ. ῥαπίζειν*. In two at least of the three LXX. instances of *ῥαπίζειν*, it refers to a blow on the face by the hand of another person (1 Esdr. iv. 30, Hos. xi. 4), and *ῥάπισμα* is used in the same sense in Isa. l. 6 *τὰς δὲ σιαγόνας μου* [*ἔδωκα*] *εἰς ῥαπίσματα*. The Vg. adopts this meaning here (*alapis eum caedebant*); the English versions vary (Wycliffe, "beeten him with strokis or boffatis"; Tindale, Cranmer, "boffeted him on the face"; Geneva, "smote him with their rods of office"; R.V. offers the alternative "blows of their hands" (text), "strokes of rods" (marg.)). Cf. Field *ot. Norv.* (on Jo. xviii. 22). The difficult phrase *ἔλαβον ῥαπίσμασιν* has been changed in many secondary uncials and cursives into *ἔβαλλον* or *ἔβαλον* (see *app. crit.*); the confusion of *βαλεῖν* and *λαβεῖν* is one of the commonest in MSS. Field (*ot. Norv. ad l.*) supports the latter reading by arguments which deserve consideration, but the harder *ἔλαβον*, supported as it is by the great majority of the older and better authorities, claims preference. 'They caught Him with blows' is more realistic than 'they struck Him,' and therefore more true to Mc.'s usual manner. Cf. Origen. *in Mt.*: "et nunc qui iniuriant unum aliquem de ecclesia et faciunt ei haec, in faciem exspuunt Christi, et Christum colaphis caedentes castigant et pugnis."

66—72. PETER DENIES THE MASTER THRICE (Mt. xxvi. 69—75, Lc. xxii. 56—62, Jo. xviii. 17, 25—27).

66, 67. *ὄντος τοῦ Π. κάτω ἐν τῇ αὐλῇ κτλ.*] The story of Peter's adventure in the court of the High Priest's official residence (cf. *v.* 54, note), which had been interrupted by the account of the trial, is now resumed. He is *κάτω* (Mc.), *ἔξω* (Mt.), outside the council chamber, and below it, in the open area, by the charcoal fire. While he is there a servant maid (*μία παιδίσκη*, Mt., *π. τις*, Lc.), one of the High Priest's domestics (Mc.), comes to the fire (*ἔρχεται*); she notices Peter sitting in the firelight (*ἰδοῦσα τὸν Π. θερμαινόμενον*, Lc. *καθήμενον πρὸς τὸ φῶς*: cf. *v.* 54), and after gazing at him intently for a moment (*ἐμβλέψασα αὐτῷ*), she crosses to the place where he is sitting (*προσῆλθεν αὐτῷ*, Mt.) and charges him with belonging to the party of Jesus. *Παιδίσκη* is a slave-girl employed in domestic service (Gen. xii. 16, xvi. 1 ff., Lc. xii. 45, Acts xii. 13, xvi. 16), the female equivalent of *παῖς* in the sense

¶ W$^{\text{b}}$ 68 σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ.¶ [68] ὁ δὲ
ἠρνήσατο λέγων Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί
69 λέγεις· καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον. [69] καὶ ἡ

67 *μετα του Ναζ. ησθα του Ι.* BCL] *μετα του Ι. ησθα του Ν.* ℵ syrr$^{\text{sin pesh}}$ *μετα του Ι. του Ν. ησθα* DΔ min$^{\text{pauc}}$ latt syr$^{\text{hcl}}$ arm go aeth Eus. *μετα του Ν. Ι. ησθα* ΑΝΧΓΠΣ min$^{\text{pl}}$ | Ναζωραιου Δ 238 ff Eus (cf. Ναζορηνου D *Nazoreno* k l* q) 68 *ουτε οιδα ουτε επισταμαι* ℵBDL 2$^{\text{pe}}$ Eus] *ουκ οιδα ουτε* (vel *ουδε*) *επ.* (A)CEGH(KMNU)V (ΧΓ)Δ(ΠΣ) min$^{\text{permu}}$ *ουκ οιδα* k syr$^{\text{pesh}}$ | *συ τι* ℵBCLNUΔΣ 1 33 108 209 2$^{\text{pe}}$] *τι συ* ΑΙΧΓΠ min$^{\text{pl}}$ *τι* D min$^{\text{pauc}}$ latt | *εξω εις το προαυλιον*] *εξω εις την προαυλην* D *εις το εξω προαυλιον* 2$^{\text{pe}}$ *εις την εξω αυλην* (vel *προαυλην*) 1 (13 69) 209 (604) k$^{\text{vid}}$ (*in exteriorem atrii locum*) syr$^{\text{sin}}$ arm + *και αλεκτωρ εφωνησεν* ACDINXΓΔΠΣ min$^{\text{fere omn}}$ a f ff k q vg syrr$^{\text{pesh hcl}}$ arm go aeth (om *κ. αλ. εφ.* ℵBL 17$^{\text{ev}}$ c syr$^{\text{sin}}$ me)

of *δοῦλος* (Ps. cxv. 7 (cxvi. 16), Eccl. ii. 7, Sap. ix. 5, Esth. vii. 4 = שִׁפְחָה); the wider meaning (= *κόρη, νεᾶνις*) disappears in Biblical Gk., see Lightfoot on Gal. iv. 22. For *ἐμβλέπειν* cf. viii. 25, x. 21, 27, notes. The first glance revealed the presence of a stranger; closer attention enabled her to recognise Peter. St John tells us why—she was the portress who at his desire had let Peter in (*ἡ παιδίσκη ἡ θυρωρός*, cf. Acts xii. 13). For *Ναζαρηνός*, the less common form which Mc. uniformly adopts, see i. 24, note. The order *τοῦ Ναζαρηνοῦ…τοῦ Ἰησοῦ* suits an excited, hurried, utterance; 'that Nazarene… Jesus.' *Ἦσθα μετὰ τοῦ Ἰησοῦ* gives an exact description of Peter's relation to the Lord (iii. 14, cf. Acts iv. 13); on *ἦσθα* see WM., p. 96. All the Evangelists give the words of the *παιδίσκη*, but with much variation (Mt. *καὶ σὺ ἦσθα μετὰ Ἰ. τοῦ Γαλειλαίου*, Lc. *καὶ οὗτος σὺν αὐτῷ ἦν*, Jo. *μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;*).

68. *ὁ δὲ ἠρνήσατο κτλ.*] Cf. *v.* 30 f. Had Peter been called to go with the Master to judgement and death, probably he would have gladly done so. The trial came in an unexpected form, and discovered a weak point—his lack of moral courage (cf. Gal. ii. 11 ff.). *Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις.* Again the Gospels vary, Mt. being nearest to Mc., and Jo. most remote (Mt. *οὐκ οἶδα τί λέγεις*, Lc. *οὐκ οἶδα αὐτόν, γύναι*, Jo. *οὐκ εἰμί*, sc. *ἐκ τῶν μαθητῶν αὐτοῦ*), and again the words as given by Mc. seem specially appropriate; the eager repetition *οὔτε οἶδα οὔτε ἐπ.* betrays the effort to hide embarrassment, and the order of the words *σὺ τί λ.* suggests unusual emotion (unless we punctuate with WH. marg., *οὔτε ἐπίσταμαι· σὺ τί λέγεις;*). *Οἶδα* and *ἐπίσταμαι* differ as *novi* and *scio*, though the Vg. reverses the distinction here: 'I neither know nor understand what you are saying,' i.e. I am neither conscious of the fact, nor is the statement intelligible to me. *Ἐπίσταμαι* occurs here only in the Gospels, and rarely in the Epistles (Paul^1, Heb.^{1}, Jas.^{1}, Jude^1), but is frequent in the Acts, where it appears in connexion and partial contrast with *γινώσκω* (Acts xix. 15); *οἶδα* and *ἐπίσταμαι* appear together again in Jude 10.

καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον] Mt. *ἐξελθόντα δὲ εἰς τὸν πυλῶνα.* The *πυλών* is properly the gateway of a mansion (Gen. xliii. 19, Lc. xvi. 20, Acts xii. 13 f.), a temple (3 Regn. vi. 8), or a city (3 Regn. xvii. 10, Apoc. xxi. 12 ff., xxii. 14); the *προαύλιον* (*ἅπ. λεγ.*) is doubtless the vestibule by which access was gained to the *αὐλή*, and which was contiguous to the *πυλών*. Peter left the fire, and retreated into the comparative darkness of the vestibule, but only to fall again into the hands of his persecutor. Jo., who

παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς
παρεστῶσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστιν· [70]ὁ δὲ 70
πάλιν ἠρνεῖτο. καὶ μετὰ μικρὸν¶ πάλιν οἱ παρεστῶτες ¶ f
ἔλεγον τῷ Πέτρῳ Ἀληθῶς ἐξ αὐτῶν¶ εἶ, καὶ γὰρ ¶ I

69 και η παιδ. ιδ. αυτον ηρξ. παλιν ℵCLΔ 108 127] και η παιδ. ιδ. αυτον παλιν ηρξ. AΙΝΧΓΠΣ min^{pl} παλιν δε ιδ. αυτον η παιδ. ηρξ. D 604 2^{pe} c f (k) q vg syr^{sin} arm Eus om παλιν BM 50 f aegg aeth | ηρξατο λεγειν] ειπεν B aegg aeth | παρεστηκοσιν ADΝΧΓΠ^{2}Σ min^{pl} | ουτος] pr και (D) 13 59 69 106 124 251 346 604 a c ff syrr$^{sin\,pesh}$ arm aeth 70 ηρνησατο (D)FGMNXΔΣ 1 13 69 124 604 2^{pe} al^{nonn} Eus | παρεστωτες (-στηκοτες D)] περιεστωτες G 1

apparently connects the first denial with the moment of Peter's admission to the αὐλή, places the second at the fire (*v.* 25).

69. *καὶ ἡ παιδίσκη ἰδοῦσα αὐτόν κτλ.*] The portress (cf. *v.* 66, note), who has returned to her post, recognises and points Peter out to the idlers in the vestibule. Mt. ἄλλη, another maid, not the portress; cf. Thpht.: *Ματθαῖος μὲν ἄλλην ταύτην λέγει, Μᾶρκος δὲ τὴν αὐτήν, οὐδὲν δὲ ἡμῖν τοῦτο πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου· μὴ γὰρ ἐν μεγάλῳ τινὶ καὶ συνεκτικῷ τῆς σωτηρίας ἡμῖν διαφωνοῦσι;* Augustine, in order to harmonise Mc. with Jo., suggests that the maid was at the fire, and that Peter, overhearing her remark, returned to defend himself: "rediens et rursus ad ignem stans resistebat negando verbis eorum." Aug. adds: "liquido...colligitur collatis de hac re omnibus evangelistarum testimoniis non ante ianuam secundo Petrum negasse sed intra in atrio ad ignem; Matthaeum autem et Marcum...regressum eius brevitatis causa tacuisse." He does not feel the difficulty of reconciling Mt.'s ἄλλη with Mc.'s ἡ παιδίσκη, which in his Latin codex is simply *ancilla*; and Lc.'s ἕτερος is taken to be one of the bystanders who joins in the attack on Peter. The last supposition, which is supported by Jo.'s εἶπον, is not improbable; the loquacity of the maid would naturally communicate itself to some of the company. Mc.'s account places Peter's conduct in the least favourable light; if the remark came only from the maid to whom he had already replied, and was addressed to those about her and not to the Apostle, his second denial was without excuse.

70. *ὁ δὲ πάλιν ἠρνεῖτο*] Mt. adds *μετὰ ὅρκου* (cf. xxvi. 63), and gives the words of the denial: *οὐκ οἶδα τὸν ἄνθρωπον* (Lc. Jo. *οὐκ εἰμί*). Thpht.: *ἐπιλαθόμενος τοῦ λόγου οὗ εἶπεν ὁ κύριος ὅτι τὸν ἀρνησάμενόν με...ἀρνήσομαι κἀγώ.*

καὶ μετὰ μικρὸν πάλιν κτλ.] So Mt.; Lc. *διαστάσης ὡσεὶ ὥρας μιᾶς*, and for *οἱ παρεστῶτες, ἄλλος τις.* During the interval Peter's Galilean accent had attracted attention and confirmed the suspicions of the bystanders. At length they accosted Peter (*προσελθόντες*, Mt.), or, according to Lc., one of them affirmed (*διισχυρίζετο*) in his presence that he was assuredly what he had denied himself to be. *Καὶ γὰρ* (Vg. *nam et*, cf. Ellicott on 2 Thess. iii. 10) *Γαλειλαῖος εἶ*, Mc. (Lc.), 'for, besides other considerations, thou art from Galilee'; Mt. *καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ*: for the form which these words assume in some MSS. of Mc. see the *app. crit.* On the dialectic peculiarities of Galilean Aramaic comp. Neubauer, *géogr. du Talmud*, p. 184 f., *Dialects of Palestine* in *Stud. Bibl.* i. p. 49 ff.; Dalman, *Gr.*, p. 4 f., 31 ff., 42 ff.,

71 *Γαλειλαῖος εἶ·* [71] *ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι*
72 *ὅτι Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.* [72] *καὶ*
εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν· καὶ ἀνεμνήσθη
ὁ Πέτρος τὸ ῥῆμα, ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν

70 Γαλειλαιος ει] + *και η λαλια σου ομοιαζει* ΑΧΓΔΠ min^{pl} q syrr$^{pesh\ hcl}$ arm go + *και η λ. σ. δηλοι* ΝΣ (33) 71 *ομνυναι* BEHLSUVXΓ min$^{sat\ mu}$] *ομνυειν* ℵACGKMNΔΠΣ min^{permu} Eus + *και λεγειν* D (a) q arm | om *τουτον ον λεγετε* ℵ om *τουτον* DKNΣ arm om *ον λ.* k 72 om *ευθυς* ACNXΓΔΠΣ min^{pl} syrr$^{sin\ hcl}$ aegg go | om *εκ δευτερου* ℵL c | *το ρημα ως*] *το ρ. ο* DNXΓΠΣ min$^{sat\ mu}$ *του ρηματος ου* M 69 al$^{vix\ mu}$ | *το ρημα...* Ιησ.] *του ρηματος του Ιησου ειποντος* 1 209 syrr$^{pesh\ hcl(txt)}$ arm^{codd} aeth | om *οτι...απαρνηση* D 142* a

and the older literature mentioned by Schürer II. 1, p. 10, note; and for an earlier reference to local differences of pronunciation in Palestine see Jud. xii. 6. Jo., whose acquaintance with the High Priest gave him special opportunities of knowing the fact, states that at this crisis a slave of Caiaphas who was a relative of Malchus, clinched the charge with the question *Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ᾽ αὐτοῦ;*

71. *ὁ δὲ ἤρξατο ἀναθεματίζειν κτλ.*] Peter, growing desperate as he sees the meshes closing round him, invokes an anathema on himself if his denials are false. *Ἀνάθεμα, ἀναθεματίζειν* are LXX. equivalents for חֵרֶם, הֶחֱרִים, cf. e.g. Num. xviii. 14, xxi. 3 f., Deut. xiii. 15 (16) ff.; an *ἀνάθεμα* (a late collateral form of *ἀνάθημα* as *εὕρεμα* of *εὕρημα*, cf. H. H. A. Kennedy, *Sources*, p. 117, and SH. on Rom. ix. 3) is an object devoted to destruction; see the discussion in Driver's *Deuteronomy*, p. 98 f. and the interesting illustration which he cites from the Moabite stone, and cf. Lightfoot on Gal. i. 8, 9. The practice of laying oneself under a conditional anathema is exemplified in Acts xxiii. 12 (*ἀνεθεμάτισαν ἑαυτούς*). In Mt., Mc., the verb is used absolutely; cf. Vg. *coepit anathematizare*, English versions from Wycliffe onwards, "he began to curse"; but the usage of the words shews that the imprecation was directed against himself. Mt. employs the stronger *καταθεματίζειν* (cf. *κατάθεμα*, Apoc. xxii. 3). On the alternative forms *ὀμνύναι, ὀμνύειν* (Mt.), see WH., *Notes*, p. 168 f., WSchm. p. 123, Blass, *Gr.*, p. 47 f. *Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε*: the indirect denial of the Lord has grown into the direct: 'I am not one of His' into 'I know Him not'; the former, indeed, involved the latter: "negavit ipsum cum se negavit eius esse discipulum" (Bede). *Ὃν λέγετε*, nearly = *περὶ οὗ λ.*; cf. Jo. vi. 71 *ἔλεγεν δὲ τὸν Ἰούδαν*, 1 Cor. x. 29 *συνείδησιν δὲ λέγω.*

72. *καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν*] 'That moment, as he spake (Lc. *παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ*), for the second time a cock crew.' *Ἐκ δευτέρου* (Mt. xxvi. 42, Jo. ix. 24, Acts x. 15, Heb. ix. 28, a non-classical phrase = (*τὸ*) *δεύτερον*, cf. Blass on Acts, *l.c.*) is here peculiar to Mc., corresponding to *δίς* in *v.* 30 and below in this verse (72^{b}). On the textual history of the passage see WH., *Intr.* p. 243, *Notes*, p. 27; on *ἀλέκτωρ, φωνεῖν*, cf. *v.* 30, note.

καὶ ἀνεμνήσθη ὁ Πέτρος κτλ.] Mt. *ἐμνήσθη τοῦ ῥήματος*, Lc. *ὑπεμνήσθη τοῦ ῥ.* The second cockcrowing recalled to Peter's mind the forgotten saying. For *ῥῆμα* of a particular saying of Jesus cf. ix. 32, Lc. ii. 50, Jo. v. 47. It is instructive to note that in quoting the saying Mc. does not quite verbally reproduce his own report ἀλέκτορα [δὶς] φωνῆσαι τρίς με ἀπαρνήσῃ. καὶ ἐπιβαλὼν ἔκλαιεν. when he th

[1] Καὶ εὐθὺς πρωῒ συμβούλιον ποιήσαντες οἱ ἀρχι- 1 XV.

72 δις φωνησαι B 2^{pe}] φ. δις AC^2LNXΓΔ al^{pl} om δις ℵC^{*vid}Δ 251 c ff l q aeth | και επιβαλων (επιλαβων Δ 247) εκλαιεν (εκλαυσεν ℵC)] και ηρξατο κλαιειν D latt $syrr^{sin\ pesh\ hcl}$ arm the go και εκλαιεν (? εκλαυσεν) $aeth^{vid}$ XV 1 πρωι] pr επι το (vel τω) A(E)N(S)XΓΔΠΣ $min^{fere\ omn}$ | ποιησαντες AB(D)NXΓΔΠΣ min^{pl} (a ff k q) vg syrr arm go (aeth) Or] ετοιμασαντες ℵCL

of it (*v.* 30). On ἀναμιμνήσκεσθαί τι see WM., p. 256, Blass, *Gr.*, p. 102.

καὶ ἐπιβαλὼν ἔκλαιεν] Mt., Lc. καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς. From the second century onwards Mc.'s ἐπιβαλών has been felt to be a difficulty. (*a*) The 'Western' text substitutes καὶ ἤρξατο κλαίειν (Vg. *et coepit flere*), cf. Thpht., Euth., ἐπιβ. ἀντὶ τοῦ 'ἀρξάμενος' (for the part. cf. Acts xi. 4 ἀρξάμενος ἐξετίθετο). (*b*) Thpht.'s alternative ἢ ἐπικαλυψάμενος τὴν κεφαλήν is supported with great learning by Dr Field (*ot. Norv.*, *ad l.*), but he fails to produce any instance in which ἐπιβάλλειν is used in this sense without ἱμάτιον or some explanatory word. (*c*) There is more to be said for the interpretation adopted by the A.V. and R.V. (text): "when he thought thereon." Wetstein cites from Galen the phrase ἐπιβάλλειν τινὶ τὴν διάνοιαν, and the analogy of προσέχειν, ἐπέχειν, ἐνέχειν (vi. 19) affords some justification for understanding ἐπιβαλών in this sense. (*d*) The word is used by late writers intransitively in such phrases as ἐπιβαλών φησι, ἐπιβ. ἐρωτᾷ, with the meaning *sermonem excipiens*, and Mc. may have employed it here in some such sense; Peter's weeping was his answer to the Lord's words recalled to his memory by the second cockcrowing. On the whole it must be confessed that the word remains one of the unsolved enigmas of Mc.'s vocabulary; but of current interpretations the choice seems to lie between (*c*) and (*d*).

XV. 1—15. THE TRIAL BEFORE THE PROCURATOR (Mt. xxvii. 1—26, Lc. xxiii. 1—25, 13—25, Jo. xviii. 28—40, xix. 4—16).

1. εὐθὺς πρωΐ] At daybreak, as soon as it was morning; Mt. πρωίας γενομένης (cf. ἅμα πρωί, Mt. xx. 1). For εὐθύς in this sense cf. i. 10, 21, 23. The precise meaning of πρωί must be determined by the context; in this case, since the second cock-crowing was past and the Crucifixion followed at the third hour (*v.* 25), it is natural to understand the hour of daybreak—from 5 to 6 a.m.

συμβούλιον ποιήσαντες κτλ.] Vg. *consilium facientes*, R.V. "held a consultation." Mommsen (cited by Deissmann, *n. Bibelst.*, p. 65) shews that the late and rare word συμβούλιον was used as a technical term to represent the Latin *consilium*; cf. Plut. *Rom.* 14 κωνσίλιον γὰρ ἔτι νῦν τὸ συμβούλιον καλοῦσι. Deissmann quotes from an Egyptian inscription of the time of Antoninus Pius καθημένων ἐν συμβουλίῳ ἐν τῷ πραιτωρίῳ. In Biblical Greek the word occurs only in 4 Macc. xvii. 17 ὅλον τὸ συμβούλιον (ℵV, συνέδριον A), Mt. xii. 14, xxii. 15, xxvii. 1, 7, xxviii. 12, Mc. iii. 6, xv. 1, Acts xxv. 12; in the first and last of these passages (see Blass on Acts *l.c.*) it answers to *concilium*, but in the rest the abstract sense is to be preferred. Mc.'s ποιεῖν συμβ. is equivalent to Mt.'s λαβεῖν συμβ. This seems not to have been realised by the (?Alexandrian) correctors, who have changed ποιήσαντες into ἑτοιμάσαντες (cf. *app. crit.*).

The consultation was held between

ερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον τὸ συνέδριον δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν

1 γραμματεων] pr των ℵD 1 2^{pe} aegg Or | απηνεγκαν] απηγαγον CDGNΣ 1 124 604 2^{pe} al^{pauc} Or + εις την αυλην D *in atrium* a c ff q + *in praetorium* k

the hierarchy on the one hand, and the rest of the Sanhedrin on the other (μετὰ τῶν πρ. καὶ γρ.; contrast xiv. 53); the priesthood led by Caiaphas now openly take the lead, as they have done in fact since the affair of the Temple market. The purpose of their deliberations would be to resolve on a way of giving effect to the judgement of the Sanhedrin (xiv. 64); cf. Mt. κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν. Καὶ ὅλον τὸ συνέδριον. Mt. πάντες: the three orders were agreed, the result was practically the act of the whole Sanhedrin, though there were individuals who held aloof from the proceedings (Lc. xxiii. 51, Jo. xix. 39, cf. vii. 50 f.). On the irregular and informal character of the whole trial see Edersheim, *Life*, ii. p. 553 ff.

δήσαντες...παρέδωκαν Πειλάτῳ] The Sanhedrists' resolve was immediately followed by action. There was no time to be lost; the Feast had begun (cf. xiv. 2), and the multitudes would presently assemble; they must place the Lord in the hands of the Procurator before a rescue could be attempted. Δήσαντες Mt., Mc. He had been bound on His arrest (Jo. xviii. 12), but the manacles or cords had probably been removed while He was in the High Priest's house; now that the streets had to be traversed again, they were replaced. Origen: "Christus...volens tradidit se ad vincula, seponens in se divinitatis virtutem." Παρέδωκαν. The nemesis which overtook these betrayers was swift and precise: παρέδωκαν οἱ Ἰουδαῖοι τοῖς Ῥωμαίοις τὸν κύριον· παρεδόθησαν δὲ αὐτοὶ ὑπὸ Κυρίου τῶν Ῥωμαίων χερσί (Thpht.). Πειλάτῳ: Mt. adds τῷ ἡγεμόνι (cf. Tac. *ann.* xv. 44), Jo. substitutes εἰς τὸ πραιτώριον (cf. *v.* 16 *infra*).

Since the fall of Archelaus in A.D. 6 Judaea had been under a *procurator* (ἐπίτροπος) who governed it subject to the supervision of the *legatus* of Syria; cf. Jos. *ant.* xvii. 13. 5, xviii. 1. 1, *B. J.* ii. 8. 1, and compare Marquardt, *Staatsverwaltung*, i. p. 250 ff., Schürer I. ii. p. 44 ff. Pontius Pilatus (Lc. iii. 1, Acts iv. 27, 1 Tim. vi. 13; cf. Tac. *ann.* xv. 44 "Christus Tiberio imperitante per procuratorem Pontium Pilatum supplicio adfectus erat"), the fifth Procurator, entered upon his office in A.D. 25—6, and held it for ten years. A fortunate accident enables us to compare with the portrait which the Gospels draw of this man the estimates formed by Josephus and Philo; cf. Jos. *ant.* xviii. *passim*, *B. J.* ii. 9. 2 ff.; Phil. *de leg.* 38. The latter cites a letter of Agrippa I. in which Pilate is described as τὴν φύσιν ἀκαμπὴς καὶ μετὰ τοῦ αὐθάδους ἀμείλικτος, and a terrible picture is drawn of the blots upon his official life, τὰς δωροδοκίας, τὰς ὕβρεις, τὰς ἁρπαγάς, τὰς αἰκίας, τὰς ἐπηρείας, τοὺς ἀκρίτους καὶ ἐπαλλήλους φόνους, τὴν ἀνήνυτον καὶ ἀργαλεωτάτην ὠμότητα. This last feature of his administration is well illustrated by Lc. xiii. 1. But the picture is perhaps overdrawn; see Renan, *Vie*, p. 413 ff. The Pilate of the Gospels is not altogether wanting in the sense of justice which characterised the better class of Roman officials; and if he is compared with the Jewish leaders, the contrast is distinctly in his favour.

The Procurator resided at Caesarea by the sea (Acts xxiii. 23 ff., Jos. *B. J.* ii. 9. 2), but he spent the Paschal week in Jerusalem, where his presence

καὶ παρέδωκαν Πειλάτῳ.¶ [2]καὶ ἐπηρώτησεν αὐτὸν ὁ 2 ¶ L
Πειλᾶτος Cὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀπο-
κριθεὶς αὐτῷ λέγει Cὺ λέγεις. [3]καὶ κατηγόρουν αὐτοῦ 3
οἱ ἀρχιερεῖς πολλά. [4]ὁ δὲ Πειλᾶτος πάλιν ἐπηρώτα 4
αὐτὸν λέγων Οὐκ ἀποκρίνῃ οὐδέν; ἴδε πόσα σου
κατηγοροῦσιν. [5]ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν¶ ἀπεκρίθη, 5 ¶ q

1 Πιλατ. CLNΓΔΠΣ min$^{\text{omn vid}}$ (Πειλ. ℵABD) 2 ο Πειλ.]+λεγων 13 69 124 346 556 c k arm the | αυτω λεγει] ειπεν αυτω ANX$^{\text{vid}}$ΓΔΠΣ min$^{\text{pl}}$ 3 κατηγορουσιν D | πολλα]+αυτος δε ουδεν απεκρινατο NUΔ 13 33 69 124 al$^{\text{sat mu}}$ a c syrr$^{\text{sin hcl}}$ arm aeth Or 4 επηρωτα BU 13 33 69 124 2$^{\text{pe}}$ al$^{\text{nonn}}$ a k syr$^{\text{hcl(mg)}}$ arm] επηρωτησεν ℵACDNXΓΔΠΣ min$^{\text{pl}}$ ff q vg syrr$^{\text{pesh hcl(txt)}}$ | om λεγων ℵ* 1 209 2$^{\text{pe}}$ a arm the | om ουδεν B* | κατηγορουσιν ℵBCD 1 604 48$^{\text{ev}}$ latt$^{\text{vid}}$ me aeth] καταμαρτυρουσιν AEGHKM NSUVXΓΔΠΣ min$^{\text{pl}}$ syrr arm the go 5 απεκρινατο G 1 13 69 al$^{\text{pauc}}$

might be needed in case of an outbreak of fanaticism; cf. Jos. *B. J.* ii. 14. 8, 15. 5. As to the quarters he occupied at Jerusalem see xv. 16, note.

2. *καὶ ἐπηρώτησεν αὐτὸν ὁ Π. κτλ.*] The preliminaries are related by Jo. The Sanhedrists are too punctilious to enter the pagan Procurator's house during the Paschal season, and the interview takes place outside. He asks the nature of the charge, and gathers from their answer that the Prisoner is accused of a capital offence. Then he calls Jesus into the *praetorium;* the Lord stands before him (Mt.), and the Procurator enquires, *Σὺ εἶ κτλ.* (Mt. Mc. Lc. Jo.). Many causes may have cooperated to suggest this question—the tradition of the coming of the Magi (Mt. ii. 1 ff.), the report of the Lord's preaching concerning the Kingdom of God, the cries raised at the Triumphal Entry; or it may refer simply to His claim of Messiahship, for *ὁ βασιλεὺς τῶν Ἰουδαίων* is merely *ὁ χριστός* interpreted from the standpoint of a Roman official. According to Lc. the Priests had already accused Jesus of sedition (*ἤρξαντο κατηγορεῖν αὐτοῦ λέγοντες Τοῦτον εὕραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν...λέγοντα ἑαυτὸν χριστὸν βασιλέα εἶναι*), but the words are possibly intended to express at the outset the substance of the charge upon which He was tried before the Procurator. On *οἱ Ἰουδαῖοι* see vii. 3, note; the term is appropriate on the lips of an alien; to the Priests and Scribes the Christ is *ὁ βασιλεὺς Ἰσραήλ* (*infra, v.* 32). "The form of the sentence (*σὺ εἶ...*) suggests a feeling of surprise in the questioner" (Westcott); see however xiv. 61, Lc. vii. 19 f., where the pronoun appears merely to emphasise the identity: 'art thou the person...?'

ὁ δὲ ἀποκριθεὶς αὐτῷ κτλ.] The answer is given more fully by Jo. (*σὺ λέγεις ὅτι βασιλεύς εἰμι*), who narrates the whole conversation between Jesus and Pilate. *Σὺ λέγεις* neither affirms nor denies (cf. xiv. 61, note; Thpht.: *ἀμφίβολον ἀπόκρισιν δίδωσι*), but leaves the matter to Pilate's judgement; acc. to Jo., however, the Lord proceeded to reveal the sense in which He claimed kingship (*ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου...ὁ ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς*). The contrast between His reply to Pilate and that to Caiaphas (xiv. 62) is of great interest; in dealing with Pilate He appeals to conscience only, and makes no reference to the Messianic hopes raised by the O.T.

3—5. *καὶ κατηγόρουν αὐτοῦ κτλ.*] Pilate and Jesus are now again

¶ F 6 ὥστε θαυμάζειν τὸν Πειλᾶτον.¶ [6]κατὰ δὲ ἑορτὴν
7 ἀπέλυεν αὐτοῖς ἕνα δέσμιον ὃν παρῃτοῦντο. [7]ἦν δὲ

5 *τον* Π.]+*λιαν* arm^{vid} 6 *την εορτ.* D | *απελυεν*] *ειωθει ο ηγεμων απολυειν* 13 69 124 346 (*solebat dimittere* a (c) ff vg *consueverat remittere* k: cf. syr^{pesh}) | om *δεσμιον* 604 | *ον παρητουντο* ℵ*AB*(Δ) et ut vid k syr^{pesh} aegg] *ονπερ ητουντο* ℵ^{c}B^{3}CN ΧΓΠΣ min^{pl} *ον αν ητ.* DG 2^{pe} 13 69 al^{pauc} *ον ητ.* 1 *quemcunque petissent* a c ff k vg

standing outside the Praetorium (cf. Jo. xviii. 38); the Priests and other members of the Sanhedrin (Mt. *καὶ πρεσβυτέρων*) are still there, and the crowd has begun to assemble (Lc. *καὶ τοὺς ὄχλους*). Pilate, satisfied of the innocence of Jesus, announces, *Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ* (Lc., cf. Jo.). He is answered by a storm of fresh accusations (*πολλά*), which are audaciously contrary to fact (cf. Lc. xxiii. 2, 5). The Lord preserves a strict silence, as He had done when false witnesses gave contradictory evidence before Caiaphas (xiv. 60, 61, notes). To Pilate this self-restraint was incomprehensible; he invited answers from the Prisoner, and, when He remained silent, expressed great astonishment (*θαυμάζειν...λίαν*, Mt.); cf. Victor: *ἐθαύμασεν ὁ Πειλᾶτος πῶς ὁ λογιώτατος διδάσκαλος...οὐκ ἀπολογεῖται. Οὐδέν...πόσα*: the charges were many, and to not one of them did the Lord vouchsafe a reply. His reserve was the more remarkable, because He had answered Pilate before; but now His lips were sealed (*οὐκέτι οὐδὲν ἀπεκρίθη*, Vg. *amplius nihil respondit*). Cf. Origen: "nec enim erat dignum respondere ut dubitanti utrum debeat adversus accusationes eorum falsas respondere"; see also his remarks in *c. Cels. praef.* (ad init.). Ambrose: "bene tacet qui defensione non indiget."

6. *κατὰ δὲ ἑορτήν κτλ.*] 'At (the) feast' = at the Passover, Vg. *per diem festum*, Wycliffe, "by a solemne day"; cf. Ps. xciv. (xcv.) 8 *κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ*, and Westcott's note on Heb. iii. 8: *κατὰ τὴν ἑορτήν* occurs in Jos. *ant.* xx. 9. 3. The alternative rendering (Fritzsche) 'feast by feast' (cf. *καθ' ἡμέραν, κατ' ἐνιαυτόν*) is perhaps less probable, notwithstanding the absence of the article; the Passover was so clearly in view that *ἑορτή* required no definition. Of the custom (Mt. *εἰώθει ὁ ἡγεμών*, Jo. *ἔστιν δὲ συνήθεια ὑμῖν*) there seems to be no other evidence than that which the Gospels furnish; Mc.'s *ἀπέλυεν* (cf. *ἐποίει*, *v.* 8) does not compel us to look further back than Pilate's own term of office for the origin of the custom; a precedent of the kind would ripen into a claim almost at once. The commentators find a partial parallel in Livy's account of the *lectisternium* (v. 13 "vinctis quoque demta in eos dies vincula")—a passage which shews at least that the practice was not alien to Roman feeling. *Ὃν παρῃτοῦντο*, 'for whose life (or liberty) they begged.' *Παραιτεῖσθαι* is usually to deprecate censure or punishment, cf. 4 Macc. xi. 2 *οὐ μέλλω, τύραννε, πρὸς τὸν...βασανισμὸν παραιτεῖσθαι*, Acts xxv. 11 *οὐ παραιτοῦμαι τὸ ἀποθανεῖν*, or with an acc. of the person addressed, Esth. vii. 7 *παρῃτεῖτο τὴν βασίλισσαν*. Here it is followed by an acc. of the object desired (WM., p. 284), like the uncompounded verb; cf. Lc. xxiii. 25 *ὃν ᾐτοῦντο*, Acts iii. 14 *ᾐτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν*. Mt.'s *ἤθελον* colours the fact by suggesting that the request implied a choice. The alternative reading *ὅνπερ ᾐτοῦντο* (see *app. crit.*) is defended by Field, *ot. Norv. ad l.*, cf. Burgon-Miller, *Causes*, p. 32.

7. *ἦν δὲ ὁ λεγόμενος Βαραββᾶς κτλ.*] The form of the sentence is remark-

ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. [8] καὶ 8
§ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐ- § r

7 Βαβαρραβας (sic) Δ | στασιαστων ℵBCDKN 1 13 69 min^nonn] συνστασιαστων (συστ.) A(E)GH(MSU)V(XΓ)Δ(Π)Σ min^mu 8 αναβας ℵBD a ff vg aegg go] αναβοησας ℵ^c.b ACNXΓΠΣ min^omn vid syrr^vid arm om k | ο οχλος] pr ολος D a k go | εποιει αυτοις] pr αει ACDNXΓΠΣ min^omn vid a ff r syr^hcl go ÷ καθ εορτην c k εθος ην αυτοις ινα τον Βαραββαν απολυση αυτοις 604 (arm): cf. k

able, when it is compared with the notices of Barabbas in the other Gospels: "there was the man known as B." &c., not ἦν δὲ δέσμιός τις λεγ. B. as one might have here expected. When the Marcan tradition was being formed the name of Barabbas was still perhaps remembered at Jerusalem as that of a once formidable person (Mt. δ. ἐπίσημον). The name was probably secondary, a surname, or, as the form suggests, a patronymic (for ὁ λεγόμενος in this connexion see Mt. i. 16, ix. 9; on the other hand cf. Lc. xxii. 47, Jo. ix. 11, where the personal name follows); the man was commonly called בַּר־אַבָּא (Dalman, p. 142), "a very usual name in the Talmudists" (J. Lightfoot on Mt. xxvii. 16) and borne by two Rabbis, R. Samuel Bar Abba, and R. Nathan Bar Abba. According to Jerome *in Mt.*, "in evangelio quod scribitur iuxta Hebraeos *filius magistri* eorum interpretatur"; cf. the schol. in cod. S (cited by Tischendorf on Mt. xxvii. 17) ὁ Βαραββᾶς ὅπερ ἑρμηνεύεται διδασκάλου υἱός. The conclusion has been too hastily drawn that another tradition gave the name as Bar-Rabba (Renan, *Vie*, p. 419, cf. Hilgenfeld, *ev., sec. Hebr*. etc., p. 28, WH., *Notes*, p. 20, Resch, p. 339). According to some, apparently most, of the copies of Mt. known to Origen (*in Mt. l.c.*), the personal name of Bar-Abba was the same as our Lord's, and the reading Ἰησοῦν τὸν Βαραββᾶν survives in four cursive MSS. of Mt., and in the Sinaitic Syriac and the Armenian versions of Mt.; but it has probably originated in an early error (see WH. *l.c.* and the supplementary note in WH.² p. 144). Nothing is actually known of this Bar-Abba beyond the facts mentioned in the Gospels. He was a λῃστής (Jo.) who had been engaged with others in a notable disturbance of the peace within the city (Lc. γενομένην ἐν τῇ πόλει) in which blood had been shed, and who was now in custody with his comrades on the double charge of faction and murder (διὰ στάσιν καὶ φόνον, Lc.). Στάσις is either 'standing,' 'posture' (LXX., Heb. ix. 8), or 'faction,' 'disturbance' (Acts xv. 2, xix. 40, xxiii. 7, 10, xxiv. 5); the latter meaning exclusively appears in στασιάζειν (Judith vii. 15, 2 Macc. iv. 30, xiv. 6) and its derivative στασιαστής. Στασιαστής (ἅπ. λεγ. in Biblical Gk.) occurs also in Josephus, but is non-classical; cf. Moeris: στασιωτὴς Ἀττικῶς, στασιαστὴς Ἑλληνικῶς. Οἵτινες (cf. Lc. ὅστις) characterises the men: they were such desperate characters that they had gone to the length of murder. Πεποιήκεισαν: cf. δεδώκει xiv. 44, παραδεδώκεισαν, *v.* 10; see WSchm. p. 99. For φόνον ποιεῖν, *facere homicidium*, cf. Deut. xxii. 8.

8. καὶ ἀναβὰς ὁ ὄχλος κτλ.] The crowd, which had begun to assemble before the visit to Antipas (*v.* 3, note), now forced its way up to the headquarters of the Procurator (cf. Acts xxi. 35 ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμούς ... ἠκολούθει τὸ πλῆθος τοῦ λαοῦ), and demanded the release of

9 τοῖς. [9] ὁ δὲ Πειλᾶτος ἀπεκρίθη αὐτοῖς λέγων Θέλετε
10 ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; [10] ἐγίνω-
σκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν [οἱ
11 ἀρχιερεῖς]. [11] οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα

9 *αποκριθεις λεγει αυτοις* D 2$^{\text{pe}}$ a ff | om *υμιν* D ff 10 *εγινωσκεν*] *επεγινωσκεν* AKΠ min$^{\text{pauc}}$ *εγνωκει* ℵ* *ηδει* D 1 13 69 346 604 2$^{\text{pe}}$ | *παραδεδωκεισαν* (*παρεδωκεισ.* AEGNVXΔΣ min$^{\text{mu}}$)] *παρεδωκαν* DHS 1 13 69 al$^{\text{pauc}}$ | om *οι αρχιερεις* B 1 13$^{\text{ev}}$ 47$^{\text{ev}}$ (k) syr$^{\text{sin}}$ me 11 *οι δε αρχ.*] *οιτινες και* 604 arm | *ανεσεισαν*] *επεισαν* D *ανεπεισαν* Γ min$^{\text{nonn}}$ (similiter a c ff k r syrr$^{\text{sin hcl}}$ arm the)

a prisoner according to Pilate's usual practice at the Passover (*ἐποίει*, cf. *ἀπέλυεν*, *v.* 6, note). Another tradition represents the Procurator as taking the initiative by reminding the crowd of the custom (Jo. xviii. 39 *ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἕνα ἀπολύσω κτλ.*); Mc. alone suggests that he was influenced by their attitude and cries. Ἀναβοήσας (see *app. crit.*) is a *scriptio proclivis* which falls in readily with the context (cf. *vv.* 13, 14), but misses a feature in the story which is of some importance; the advance of the crowd was no less menacing than their shouts. *Ἀναβοᾶν, ἀναβῆναι* are liable to be confused in MSS., see Fritzsche *ad l.*, who refers to 2 Regn. xxiii. 9, 4 Regn. iii. 21, Hos. viii. 9.

9. ὁ δὲ Πειλᾶτος ἀπεκρίθη κτλ.] Pilate's proposal was an answer to the demands of the populace, who seem to have been animated by the desire of claiming a right, rather than by any special goodwill towards Jesus. Possibly the majority consisted of citizens, and not of the Galileans who had welcomed their Prophet in the Temple courts. Θέλετε ἀπολύσω: for the construction see vi. 25, x. 36, notes. The full form of the question is given by Mt. (*τίνα θ. ἀ. ὑμῖν, τὸν* Βαραββᾶν *ἢ* Ἰησοῦν), but *τὸν βασιλέα τῶν* Ἰουδαίων (Mc., Jo.) is doubtless original; the cynicism of the Roman finds pleasure in connecting that title with this harmless dreamer, as he considers Jesus to be.

10. *ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον κτλ.*] A note belonging to the earliest tradition (Mc., Mt.), added to explain Pilate's motive. From the first he was aware of the feeling which lay at the root of the Sanhedrists' animosity to Jesus, and this knowledge was partly intuitive, partly due to impressions left on Pilate by their conduct (*ἐγίνωσκεν*, Mt. *ᾔδει*). The pretence of loyalty to the Emperor was too flimsy to deceive a man of the world, and he detected under this disguise the vulgar vice of envy. The Prophet of Galilee had earned a reputation, and gained a hold upon the conscience of the nation which the priestly rulers at Jerusalem failed to secure, and His success explained their resentment. But the people were free from the prejudices of the hierarchy, and might be trusted to demand the release of Jesus, especially when the alternative was such as Pilate proposed. Διὰ *φθόνον*: cf. Sap. ii. 24, 3 Macc. vi. 7, Phil. i. 15.

11. *οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον κτλ.*] An interval followed during which the hierarchy brought their influence to bear upon a crowd already perhaps divided upon the personal question submitted to them. What arguments were used to lead them to prefer Barabbas (*μᾶλλον τὸν* B.) is matter for conjecture; if Barabbas was a Jerusalemite, and the crowd consisted largely of his fellow-townsmen, an appeal may have been made to local prejudice; but there may have been also a lurking sympathy with the

μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς. [12]ὁ δὲ 12
Πειλᾶτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς Τί οὖν
ποιήσω ὃν λέγετε τὸν βασιλέα τῶν §Ἰουδαίων; [13]οἱ 13 § P
δὲ πάλιν ἔκραξαν Σταύρωσον αὐτόν. [14]ὁ δὲ Πει- 14
λᾶτος ἔλεγεν αὐτοῖς Τί γὰρ ἐποίησεν κακόν; οἱ
δὲ περισσῶς ἔκραξαν Σταύρωσον αὐτόν. [15]ὁ δὲ 15

12 ελεγεν αυτοις] ειπεν αυτ. ADNXΔΠΣ min$^{\text{fere omn}}$ αυτ. λεγει Γ απεκριθη αυτ. 604 2$^{\text{pe}}$ | ποιησω] pr θελετε ADNXΓΠΣ min$^{\text{pl}}$ latt syrr arm go aeth | om ον λεγετε AD 1 13 69 118 604 2$^{\text{pe}}$ al$^{\text{perpauc}}$ latt arm the om ον B | τον βασιλεα] om τον NXΓΠΣ min$^{\text{pl}}$ go βασιλει D* (τω β. D$^{\text{corr}}$) 13 εκραξαν] εκραζον G 1 13 69 al$^{\text{pauc}}$ arm εκραυγασαν 604 2$^{\text{pe}}$ c$^{\text{scr}}$ + λεγοντες ADKMΠ 604 al$^{\text{nonn}}$ a c ff aeth + ανασειομενοι υπο των αρχιερεων και ελεγον G 13 69 124 346 556 c$^{\text{scr}}$ syr$^{\text{hcl(mg)}}$ (arm) 14 περισσως] περισσοτερως EXPSUVXΓΠ$^{\text{mg}}$Σ min$^{\text{pl}}$ | εκραξαν] εκραζον ADGKMPΠ* 1 69 346 al$^{\text{nonn}}$ latt syr$^{\text{pesh}}$ arm me εκραυγαζον 2$^{\text{pe}}$

στασιασταί, which the Sanhedrists knew how to evoke. They would pose as advocates of Barabbas rather than as enemies of Jesus; to obtain the release of the one was to condemn the other (Mt. *τὸν δὲ Ἰησοῦν ἀπολέσωσιν*). With them were the elders (Mt.), who represented the people, and whose influence perhaps secured the triumph of the less popular Sadducean aristocracy. *Ἀνασείειν* in the metaphorical sense (= *ἀναπείθειν*, Hesych.), a word of the later Gk. which occurs again Lc. xxiii. 5 and is occasionally used by Aq. and Symm., though not by the LXX.

12. *ὁ δὲ Πειλᾶτος πάλιν ἀποκριθεὶς κτλ.*] After a space Pilate put the question again and received the answer "Barabbas" (Mt.). His next move was to test the popular feeling with regard to Jesus: *τί οὖν ποιήσω;* (deliberative subjunctive, cf. Burton, § 168), 'what in that case would you have me do with Him,' &c. For the construction *ποιεῖν τινά τι* see Blass, *Gr.* p. 90; the more usual phrase is *ποιεῖν τινι* (*ἔν τινι, μετά τινος*) *τι*. *Ὃν λέγετε τὸν βασιλέα τῶν Ἰουδαίων*: see note on *v.* 9. Mt. has again *τὸν λεγόμενον Χριστόν*.

13. *οἱ δὲ πάλιν ἔκραξαν Σταύρωσον αὐτόν*] There was now no hesitation: again the Procurator was answered by a shout in which all joined (Mt.). Perhaps the crowd were nettled by Pilate's imputation (*ὃν λέγετε κτλ.*), perhaps they resented his desire to dictate their answer, and with the fickle cruelty of an irresponsible multitude they clamoured for the death of one whose release they had a few minutes before been disposed to demand (*v.* 8). Lc. represents the cry as repeated again and again (*ἐπεφώνουν λέγοντες Σταύρου σταύρου*; cf. Jo. xix. 6, 15). *Σταυροῦν* in class. Gk. is 'to fence with a palisade,' *ἀνασταυροῦν* being reserved from Herodotus downwards for the punishment of impaling; but *σταυροῦν* is used in Esth. vii. 9, viii. 13 for תָּלָה (cf. Deut. xxi. 23, Gal. iii. 13), and in the later sense by Polybius.

14. *ὁ δὲ Πειλᾶτος ἔλεγεν αὐτοῖς κτλ.*] Pilate, still reluctant, condescends to expostulate. *Τί γὰρ ἐποίησεν κακόν;* Vg. *quid enim mali fecit?* where *γὰρ* (WM., p. 559) looks back to *σταύρωσον*, and invites an explanation: 'what evil has he done?—for that there has been wrongdoing is implied in your demand for punishment.' But a mob has no reasons to give beyond its own will, and the only answer is a louder and wilder clamour (*περισσῶς*,

¶ a *Πειλᾶτος*¶ *βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι*
§ F *ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,* §*καὶ παρέδωκεν τὸν*
Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.

15 om *βουλομενος...ποιησαι* D ff k | *ποιειν* B | *φλαγελλωσας* D*

cf. x. 26, xiv. 31; Lc. *ἐπέκειντο φωναῖς μεγάλαις*).

15. *ὁ δὲ Πειλᾶτος βουλόμενος κτλ.*] Pilate's choice is made at last; his scruples, though quickened by his wife's message (Mt. xxvii. 19), are overruled by the immediate necessity of pacifying the mob. *Βούλεσθαι*, a rare word in the Gospels (Mt.^{2}, Mc.^{1}, Lc.^{2}, Jo.^{1}), implies more strongly than *θέλειν* the deliberate exercise of volition; see Lightfoot on Philem. 13. *Τὸ ἱκανὸν ποιῆσαι*, *satisfacere*; a Latinism which occurs in Polybius, Appian and Diogenes Laertius, and once in the LXX. (Jer. xxxi. (xlviii.) 30 *οὐχὶ τὸ ἱκανὸν αὐτῷ οὐχ οὕτως ἐποίησεν;* unless the passage should be punctuated *οὐχὶ τὸ ἱκ. αὐτῷ; οὐχ κτλ.*). Either at this juncture or just before the final surrender (see next note) Pilate went through the ceremony of washing his hands (Mt. xxvii. 24, *Ev. Petr.* 1, where see notes).

ἀπέλυσεν...παρέδωκεν κτλ.] In St John's circumstantial account (xix. 1—16) we can see the order of the events which followed. Pilate seems to have pronounced no formal sentence (see Westcott on Jo. xix. 16; Lc.'s *ἐπέκρινεν* should probably be taken as expressing the substantial result of his decision), and even made a last effort to save Jesus by an appeal *ad misericordiam*. The scourging was perhaps intended to be a compromise; comp. Lc. *παιδεύσας ... αὐτὸν ἀπολύσω.* But the Procurator's *ecce homo* had no further effect than to elicit from the Priests the real charge: *τὸν υἱὸν θεοῦ ἑαυτοῦ ἐποίησεν.* A second private interview between Pilate and Jesus followed, and then another attempt on Pilate's part to escape from his false position. It was frustrated by the menace *Ἐὰν τοῦτον ἀπολύσῃς οὐκ εἶ φίλος τοῦ Καίσαρος*, upon which Pilate finally gave way.

φραγελλώσας] 'When he had scourged Him': aor. of antecedent action, Burton § 134; cf. Vg. *tradidit Iesum flagellis caesum.* *Φραγελλοῦν*, *flagellare*, a Latinism which has found its way into Mt.; Jo. uses *μαστιγοῦν*, *Ev. Petr.* *μαστίζειν.* *Φραγέλλη*, *φραγέλλιον* (Jo. ii. 15), *φλαγέλλιον* are cited in the lexicons from late Greek writers; of *φραγελλοῦν* no example seems to have been found excepting in this context and in Christian writings (e.g. *Ev. Nic.* 9, 16, *Test. xii. patr.*, *Ben.* 2). The punishment of scourging usually preceded crucifixion; cf. Jos. *B. J.* ii. 14. 9 *μάστιξιν προαικισάμενος ἀνεσταύρωσεν· ib. infra*, *μαστιγῶσαί τε πρὸ τοῦ βήματος καὶ σταυρῷ προσηλῶσαι· ib.* v. 11. 1; Lucian. *reviv.* ad init.: *ἐμοὶ μὲν ἀνεσκολοπίσθαι δοκεῖ αὐτὸν νὴ Δία μαστιγωθέντα γε πρότερον*, and for an earlier instance of this Roman barbarity see Livy, xxxiii. 36, "alios verberatos crucibus adfixit." It was inflicted with the *horribile flagellum*, reserved for slaves and condemned provincials (Cic. *pro Rabir.* 4 "Porcia lex virgas ab omnium civium corpore amovit; hic misericors flagella retulit"), a lash usually composed of leather thongs (contrast Jo. ii. 15) loaded at intervals with bone or metal (see the Class. Dictionaries *s.v.* *flagrum*, and cf. Lipsius *de cruce* c. 3). The sufferer was sometimes lashed to a column; see Lipsius, c. 4, and Westcott on Jo. xix. 1.

παρέδωκεν...ἵνα σταυρωθῇ] The last stage in the *παράδοσις*, cf. xiv. 10, 44, xv. 1, 10. The Lord is now delivered

[16]Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς 16
αὐλῆς, ὅ ἐστιν πραιτώριον, καὶ συνκαλοῦσιν ὅλην

16 *εσω...πραιτωριον*] *in praetorium* k | *εσω της αυλης* ℵABC*NXΓΔΠΣ min$^{\text{pl}}$ syrr the go aeth] *εσω εις την αυλην* DP 1 13 69 346 556 604 al$^{\text{pauc}}$ arm *εις την αυλην* (*του Καιαφα*) C^{3}(M) al$^{\text{sat mu}}$ | *ο εστιν*] *ubi erat* arm$^{\text{codd pl}}$ | *συνκαλουσιν*] *καλουσιν* D

to the soldiers, whose business it is to execute the sentence (cf. *οἱ στρατιῶται...παραλαβόντες*, Mt.), or from another point of view to the Priests and people (Jo. xix. 16, 17, *Ev. Petr.* 3), to whose will the soldiers readily gave effect. Cf. Thpht.: *τὸ στρατιωτικὸν φῦλον ἀεὶ ἀταξίαις χαῖρον καὶ ὕβρεσι τὰ οἰκεῖα ἐπεδείκνυτο.*

16—20ª. THE LORD IS MOCKED BY THE PROCURATOR'S SOLDIERS (Mt. xxvii. 27—31ª, Jo. xix. 2—3).

16. *οἱ δὲ στρατιῶται κτλ.*] Mt. *οἱ στρ. τοῦ ἡγεμόνος*, a distinct body from the *στρατεύματα* Ἡρῴδου (Lc. xxiii. 11). They were members of the *σπεῖρα* which was quartered in the Antonia (Acts xxi. 31; cf. *supra* xiv. 43, note), and belonged to the *auxilia* (Marquardt, v. p. 388), who were of provincial birth—not Jews, since the Jews were exempt from the conscription, but other Palestinians and foreigners, serving under Roman orders and at the disposal of the Procurator (Schürer I. ii. p. 49 ff.). The soldiers in question were probably the centurion (*infra v.* 39 ff.) and the handful of men sent with him to carry out the sentence. After the scourging, which had been inflicted outside, they brought the Lord 'within the court which is (known as) Praetorium' (*ἔσω τῆς αὐλῆς ὅ ἐστιν πρ.*, Mt. *εἰς τὸ πρ.*). The word *praetorium* (as Lightfoot has shewn, *Philippians*, p. 97) may mean (1) headquarters in a camp, or (2) the residence of a governor, or other mansion. In the Gospels and Acts it bears the second sense, cf. Acts xxiii. 35 *ἐν τῷ πραιτωρίῳ τοῦ* Ἡρῴδου, *i.e.* the palace built by Herod the great at Caesarea, which was used by the Procurators as their official residence. It has been inferred (Schürer I. ii. p. 48) that Herod's palace at Jerusalem, a fortified building on the Western hill, served as the *praetorium* when the Procurator visited the Holy City; certainly it was sometimes so used (cf. e.g. Jos. *B. J.* ii. 14. 8 *Φλῶρος δὲ τότε μὲν ἐν τοῖς βασιλείοις αὐλίζεται*, *ib.* 15. 5 *Φλῶρος...ἐξῆγε τῆς βασιλικῆς αὐλῆς τοὺς σὺν αὐτῷ*), and apparently by Pilate himself (Philo, *leg. ad Cai.* 38 *ἐν τοῖς κατὰ τὴν ἱερόπολιν* Ἡρῴδου *βασιλείοις*). Bp. Westcott (on Jo. xviii. 28, xix. 13) regards the Antonia as the scene of the trial, and there is much to be said in favour of his view; the proximity of this great fortress to the Temple and its means of communication with the Precinct (Acts xxi. 35, cf. *supra, v.* 8, note) accord with the picture presented by the Gospels, while on the other hand it is difficult to reconcile their account with the other hypothesis; a procession of the Sanhedrists across the city would have been at once indecorous and dangerous. Moreover, the citadel was the natural headquarters of the *σπεῖρα*, and on the occasion of the Passover would have served the purpose of the Procurator's visit better than Herod's palace. For an account of the Antonia see Jos. *ant.* xv. 11. 4, *B. J.* i. 5. 4, v. 5. 8; and for a summary of the traditional evidence which connects it with the Praetorium, see Sir C. Wilson's art. *Jerusalem* in Smith's *B.D.*², p. 1655.

συνκαλοῦσιν ὅλην τὴν σπεῖραν] The cohort had been concerned in the arrest (Jo. xviii. 3, 12), and were therefore interested in the trial and its issue. *Σπεῖρα* (1) a coil, (2) a band

17 *τὴν σπεῖραν.* [17]*καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν,*
καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον·

17 *ενδιδυσκουσιν*] *ενδυουσιν* ΑΝΡΧΓΠΣ min^{pl} | *πορφυραν*] *χλαμυδα κοκκινην* min^{perpauc} the *χλ. κοκκ. και πορφ.* 13 69 124 346 604 2^{pe} al^{pauc} syr^{hier} arm | *περιτιθεασιν*] *επιτιθεασιν* D *imponunt* vel *imposuerunt* c ff vg *superponunt* k | *αυτω*] *capiti eius* arm | om *πλεξαντες* D (cf. c d ff)

of men, is used in inscriptions for *θίασος* (Deissmann, *n. Bibelst.*, p. 14), and by Polybius and later writers for the Roman cohort (Polyb. xi. 21 *τρεῖς σπείρας, τοῦτο δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν παρὰ Ῥωμαίοις κόορτις*), or perhaps (see Westcott on Jo. *l.c.*) for the maniple; in the N.T., however, the *σπεῖρα* seems to be the *cohors*, for it is commanded by a *χιλίαρχος* i.e. a *tribunus cohortis* (Jo. xviii. 12, Acts xxi. 31); cf. Vg. *convocant totam cohortem.* The strength of the cohort varied with that of the legion, but it would in any case reach several hundreds; *ὅλην τ. σπ.* must of course be taken loosely for all who were at hand or not on duty at the time. On the whole subject see Marquardt v. p. 453 ff.

17. *ἐνδιδύσκουσιν αὐτὸν πορφύραν κτλ.*] They had first stripped off His own clothing (Mt., cf. *v.* 10), except perhaps the *χιτών* (cf. Jo. xix. 23). *Πορφύραν*, Jo. *ἱμάτιον πορφυροῦν*, Mt., more precisely, *χλαμύδα κοκκίνην* (cf. Hor. *sat.* ii. 6. 102, 106); i.e. the garment was a scarlet (Apoc. xvii. 4, xviii. 16) *paludamentum* or *sagum* (see Trench, *syn.* 4)—the cloak of one of the soldiers, possibly a cast-off and faded rag, but with colour enough left in it to suggest the royal purple (cf. Dan. v. 7 ff., 29, 1 Macc. x. 20, xi. 58, xiv. 43 f.). The Romans of an earlier time *οὐ περιεβάλοντο πορφύραν* (1 Macc. viii. 14), but the Augustan age was not indifferent to such Eastern luxuries; the Lord, moreover, is regarded by His mockers as a pretender to an Oriental throne. *Ἐνδιδύσκειν* is a late form of *ἐνδύειν* which occurs in the LXX. (e.g. 2 Regn. i. 24 *τὸν ἐνδιδύσκοντα ὑμᾶς κόκκινα*); in the N.T. it appears again in Lc. xvi. 19 *ἐνεδιδύσκετο πορφύραν.*

περιτιθέασιν αὐτῷ πλέξαντες κτλ.] Cf. 1 Macc. x. 20 *ἀπέστειλαν αὐτῷ* (i.e., to Jonathan)...*στέφανον χρυσοῦν*: 2 Macc. xiv. 4 *ἦλθεν πρὸς τὸν βασιλέα Δημήτριον...προσάγων αὐτῷ στέφανον χρυσοῦν.* The proper badge of Oriental royalty was the *διάδημα*: see Isa. lxii. 3, Esth. vi. 8 (ℵ$^{c.a}$), 1 Macc. i. 9, xi. 13, and cf. Apoc. xix. 12; the *στέφανος* was the victor's wreath, which was presented to royal personages as a tribute to military prowess, or as a festive decoration (see Trench *syn.* xxiii.). If this distinction is to be maintained here, the soldiers seem to have had in view the laurel wreath of the *Imperator*; see Westcott on Jo. xix. 2, who refers to Suetonius (*Tib.* 17 "triumphum ipse distulit...nihilominus urbem praetextatus et laurea coronatus intravit"). The wreath which they plaited (for *πλέκειν στέφανον* cf. Isa. xxviii. 5) was of thorns (*ἀκάνθινον*, Vg. *spineam*, cf. Isa. xxxiv. 13, = *ἐξ ἀκανθῶν* Mt. Jo.), i.e. composed of twigs broken off from some thorny plant which grew on waste ground hard by (iv. 7), not improbably the *Zizyphus spina-Christi* or *nubk* tree, of which "the thorns are long, sharp and recurved, and often create a festering wound" (Tristram *N.H.*, p. 430, adding "I have noticed dwarf bushes of the *Z.* growing outside the walls of Jerusalem").

18. *ἤρξαντο ασπάζεσθαι αὐτόν κτλ.*] According to *Ev. Petr.* the Lord was seated on an extemporised *βῆμα*, as a King sitting in judgment (*ἐκάθισαν*

[18]καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν Χαῖρε, βασιλεῦ τῶν 18
Ἰουδαίων· [19]καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ 19
καὶ ἐνέπτυον §αὐτῷ, καὶ τιθέντες τὰ γόνατα προσ- § P
εκύνουν αὐτῷ. [20]καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν 20
αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια
αὐτοῦ.

§Καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν· § L

18 ασπαζεσθαι αυτον] + και λεγειν (vel + λεγοντες) ℵC^2(M)NUΣ 11 33 346 al$^{\text{sat mu}}$ arm | βασιλευ] ο βασιλευς AC^{2}EFGHKNUΓΔΠΣ min$^{\text{mu}}$　19 αυτου την κεφ. καλαμω] αυτον καλ. εις την κεφ. D 2$^{\text{pe}}$ c ff k | om και ενεπτυον αυτω U | αυτω] *faciei eius* arm | om και τιθεντες...προσεκυνουν αυτω D min$^{\text{perpauc}}$ k　20 om ενεπαιξαν αυτω D | την πορφ.] την χλαμυδα al$^{\text{perpauc}}$ τ. χλαμ. και τ. πορφ. 12 13 69 124 346 604 syr$^{\text{hier}}$ arm (the) | τα ιματια αυτου BCΔ] τα ιματια D τα ιμ. τα ιδια ANPXΓΠΣ min$^{\text{pl}}$ τα ιδια ιμ. αυτου ℵ c$^{\text{scr}}$ | εξαγουσιν] αγουσιν A | ινα σταυρωσουσιν ACDLNPΔΣ 33 69 al$^{\text{pauc}}$ ωστε σταυρωσαι 1 ινα σταυρωθη 28 131

αὐτὸν ἐπὶ καθέδραν κρίσεως λέγοντες Δικαίως κρῖνε βασιλεῦ τοῦ Ἰσραήλ, cf. Justin, *apol.* I. 35 ἐκάθισαν ἐπὶ βήματος καὶ εἶπον Κρῖνον ἡμῖν); that He was placed on a seat to receive the mockery of homage is at least not improbable. A reed was placed in His right hand to represent a sceptre (Mt.). Cf. the remarkable parallel cited by Wetstein from Philo, *in Flacc.* ii. 26 βύβλον μὲν εὐρύναντες ἀντὶ διαδήματος ἐπιτιθέασιν αὐτοῦ τῇ κεφαλῇ...ἀντὶ δὲ σκήπτρου βραχύ τι παπύρου τμῆμα τῆς ἐγχωρίου καθ᾽ ὁδὸν ἐριμμένον ἰδόντες ἀναδιδόασιν· ἐπεὶ δὲ...διεκοσμητο εἰς βασιλέα...προσῄεσαν οἱ μὲν ὡς ἀσπασόμενοι οἱ δὲ ὡς δικασόμενοι. Another interesting illustration will be found in Field *ot. Norv. ad Mt.* xxvii. 28—31. Χαῖρε β. τ. Ἰ., *have rex Iudaeorum*, in imitation of the well-known *have Caesar*. St John by using the imperf. (ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον, cf. Westcott *ad l.*) recalls the scene yet more vividly.

19. ἔτυπτον ... προσεκύνουν αὐτῷ] Mc. represents the mimic homage as mingled with brutal insult; in Mt. the brutality follows the mimicry. Pseudo-Peter adds some further details: ἕτεροι ἑστῶτες ἐνέπτυον αὐτοῦ ταῖς ὄψεσι, καὶ ἄλλοι τὰς σιαγόνας αὐτοῦ ἐράπισαν (cf. Jo. ἐδίδοσαν αὐτῷ ῥαπίσματα, and Isa. l. 6)· ἕτεροι καλάμῳ ἔνυσσον αὐτόν, καί τινες αὐτὸν ἐμάστιζον λέγοντες Ταύτῃ τῇ τιμῇ τιμήσωμεν τὸν υἱὸν τοῦ θεοῦ. Τιθέντες...προσεκ. αὐτῷ: Mt., γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ. For τιθέναι τὰ γόνατα, Vg. *ponere genua* = κάμπτειν τὰ γ., γονυπετεῖν, see Lc. xxii. 41, Acts vii. 60.

20. καὶ ὅτε ἐνέπαιξαν αὐτῷ κτλ.] Their humour spent itself, or the time allowed for their savage sport came to an end, or there was no insult left to add (Victor: ἔσχατος ὅρος ὕβρεως τὸ γενόμενον ἦν); accordingly, the *sagum* was taken off and the Lord's own outer clothing restored. Of the crown and the wreath there is no mention, but they were doubtless cast aside when they had served their purpose. The prophecy of x. 34 had now been fulfilled.

20$^{\text{b}}$—22. THE WAY TO THE CROSS (Mt. xxvii. 31$^{\text{b}}$—33, Lc. xxiii. 26—33$^{\text{a}}$, Jo. xix. 16, 17).

20. καὶ ἐξάγουσιν αὐτόν κτλ.] 'They lead Him forth'; cf. Jo., ἐξῆλθεν: Mt., Lc., ἀπήγαγον αὐτόν, but Mt. continues ἐξερχόμενοι δέ. Ἐξάγειν

21 [21]*καὶ ἀγγαρεύουσιν παράγοντά τινα Cίμωνα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα 'Αλεξάνδρου*

21 *εγγαρευουσιν* ℵ*B* *ανγ.* D | *παραγοντα τινα Σιμ. Κυρ.*] *τον Σιμ. παραγοντα τον Κυρ.* D *Σιμ. τον Κυρ. παραγοντα* 2^{pe} arm om *παραγοντα* N | *απ ακρου* A

(הוֹצִיא) is usually followed by a reference to the place which is left (cf. e.g. Gen. xi. 31 *ἐκ τῆς χώρας τῶν Χαλδαίων*, xx. 13 *ἐκ τοῦ οἴκου*, Num. xix. 3 *ἔξω τῆς παρεμβολῆς*, 3 Regn. xx. (xxi.) 13 *ἔξω τῆς πόλεως*, Acts xii. 17 *ἐκ τῆς φυλακῆς*). Here we may supply either *ἔξω τοῦ πραιτωρίου* or *ἔξω τῆς πόλεως*; the latter is supported by Heb. xiii. 12 *ἔξω τῆς πύλης ἔπαθεν*. No distinct tradition indicates the route: the name of *Via Dolorosa*, given to the lane which crosses the city and leads to the Church of the Holy Sepulchre, appears to be later than the 12th century (Robinson, *Later Researches*, p. 170).

The condemned carried their own crosses to the place of execution; cf. Plutarch, *de ser. Dei vind.*: *τῶν κολαζομένων ἕκαστος τῶν κακούργων ἐκφέρει τὸν αὑτοῦ σταυρόν*. The Lord accordingly started with this burden upon Him (Jo. *βαστάζων αὑτῷ τὸν σταυρον ἐξῆλθεν*); cf. viii. 34, notes. As the ancient commentators point out, there is no inconsistency here between the Fourth Gospel and the Synoptists (Jerome: "intellegendum est quod egrediens de praetorio Iesus ipse portaverit, postea obvium habuerint Simonem cui portandam crucem imposuerint").

21. *καὶ ἀγγαρεύουσιν παράγοντά τινα κτλ.*] Mt. *ἐξερχόμενοι δὲ εὗρον ἄνθρωπόν τινα*. The words suggest that the man came into sight as they issued from the gate. He was on his way from the country (*ἀπ' ἀγροῦ*, Mc., Lc., cf. *εἰς ἀγρόν* 'Mc.' xvi. 12; the Vg. *de villa* would better represent *ἀπὸ τοῦ ἀγροῦ*, cf. v. 14, vi. 36, xiii. 16), and was passing by (*παράγοντα*, cf. i. 16, ii. 14) when the soldiers seized (Lc., *ἐπιλαβόμενοι*) and pressed him into their service. *'Αγγαρεύειν*, *angariare*, (cf. the Aramaic אנגריא, Dalman, p. 147), a word of Persian origin; see Herod. viii. 98 *τοῦτο τὸ δράμημα τῶν ἵππων* (the service of the royal couriers) *καλέουσι Πέρσαι ἀγγαρήιον*. Since the Persian *ἄγγαροι* were impressed, the verb *ἀγγαρεύειν* was used in reference to compulsory service of any kind. Hatch (*Essays*, p. 37) was able to quote an instance of *ἀγγαρεύειν* from an Egyptian inscription of A.D. 49; Deissmann (*Bibelst.* p. 81) has since discovered it in a papyrus of B.C. 252, so that the word had long been established in Egyptian Gk., though it has no place in the LXX.; even the remarkable form *ἐγγαρεύειν* (see *app. crit.*) finds a parallel in a papyrus of A.D. 340 which has *ἐνγαρίας* (Deissmann, *n. B.*, p. 10). Besides this context, in which it is common to Mt., Mc., the verb is used in Mt. v. 41, where compulsory service is clearly intended.

The man's name was Simon (cf. i. 16, note), and he was of Cyrene (Mt., Mc., Lc.). Cyrene received a Jewish settlement in the time of Ptolemy I. (Jos. *c. Ap.* ii. 4; cf. 1 Macc. xv. 23), and the Jews formed an influential section of the inhabitants (Jos. *ant.* xiv. 7. 2). At Jerusalem the name of Cyrene was associated with one of the synagogues (Acts vi. 9), and Jewish inhabitants of Cyrenaica were among the worshippers at the Feast of Pentecost in the year of the Crucifixion (Acts ii. 10), whilst a Lucius of Cyrene appears among the prophets and teachers of the Church of Antioch about A.D. 48 (*ib.* xii. 1). Whether this Simon had become a resident at Jerusalem, or was a visitor at the Passover (cf. Lc. xxiv. 18), it is impossible to decide. Mc. alone further describes

καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. [22]καὶ 22
φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθὰν τόπον, ὅ ἐστιν
μεθερμηνευόμενον Κρανίου τόπος.

21 om και Ρουφου ff 22 φερουσιν] αγουσιν D 13 69 846 2^{pe} latt^{exck} (*perducunt, adducunt, duxerunt*) | Γολγοθαν ℵBFGK(L)MNSUVΓΔ min$^{sat\ mu}$] Γολγοθα AC*DEH PXΠ min$^{sat\ mu}$ | om τοπον ℵ* c | μεθερμηνευομενος ABNΣ

him as "the father of Alexander and Rufus." An Alexander is mentioned in Acts xix. 33, 1 Tim. i. 20, 2 Tim. iv. 14, but in each case he is an antagonist of St Paul. Rufus has with some probability been identified with the person who is saluted in Rom. xvi. 13; see SH. *ad l.*, who point out that the epithet ἐκλεκτὸν ἐν Κυρίῳ bestowed on the Roman Rufus implies eminence in the Roman Church; to his mother also, who if the identification is correct was probably the wife or widow of Simon, St Paul bears high testimony (τὴν μητέρα αὐτοῦ καὶ ἐμοῦ). If Mc. wrote for Roman Christians, and the sons of Simon were well known at Rome, his reference to Alexander and Rufus is natural enough. In any case it implies that the sons became disciples of repute whose identity would be recognised by the original readers of the Gospel. Origen points out the practical teaching of the incident: "non autem solum Salvatorem conveniebat accipere crucem suam, sed et nos conveniebat portare eam, salutarem nobis angariam adimplentes." An early form of Docetism taught that Simon was crucified instead of Jesus (Iren. i. 24. 4).

ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ] So Mt.; the use of αἴρειν is perhaps intended to recall viii. 34 (Mt. xvi. 24); Lc. represents Simon as passive in the matter (ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ).

22. φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθάν κτλ.] Mt. εἰς τόπον λεγόμενον Γολγοθά, Lc. ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, Jo. εἰς τὸν λεγ. Κρανίου τόπον ὃ λέγεται Ἐβραιστὶ Γολγοθά. The transliteration represents the Aram. גּוּלְגָּלְתָּא, = Heb. גֻּלְגֹּלֶת, translated by κρανίον in Jud. ix. 53, 4 Regn. ix. 35; for the form Γολγοθάν (Mc. only), cf. Βηθσαιδάν vi. 45, viii. 22 (WH., *Notes*, p. 160, WSchm., p. 63 f.). Κρανίου τόπος (Vg. *calvariae locus*, whence the 'Calvary' of the English versions in Lc.) answers precisely to Γολγ. τόπος, and enabled the Greek reader to picture to himself the low skull-shaped mound where crucifixions were wont to take place. A curious legend connected the *calvariae locus* with the burial place of Adam's skull, and with the saying in Eph. v. 14; see Jerome on Mt. xxvii., who wisely remarks: "favorabilis interpretatio...nec tamen vera." The place seems to have been known in the fourth century (Eus. *onom.* ὃς καὶ δείκνυται ἐν Αἰλίᾳ πρὸς τοῖς βορείοις τοῦ Σιὼν ὄρους. Cyril. Hier. *cat.* xiii. ὁ Γολγοθᾶς...μέχρι σήμερον φαινόμενος. Silv. *peregr.* p. 54 "in ecclesia maiore quae appellatur Martyrio quae est in Golgotha"). From Jo. we learn that, though outside the walls (*v.* 20, note), it was near the city (Jo. xix. 20), apparently among the gardens or paradises of the wealthier inhabitants (*ib.* 41). A knoll near *Jeremiah's Grotto* and the road to Damascus is by many recent investigators regarded as the true site, but the question cannot be said to have been set at rest; for a brief discussion of the various theories see Smith *B. D.*^{2} p. 1655. On ὅ ἐστιν μεθ. see v. 41, note. Mc.'s φέρουσιν has been thought to imply that the Lord needed support; cf. i. 32, ii. 3, and contrast Heb. i. 3. But the word may mean simply to lead, as a prisoner

¶ N 23 [23] *Καὶ ἐδίδουν αὐτῷ*¶ *ἐσμυρνισμένον οἶνον, ὃς δὲ οὐκ*
24 *ἔλαβεν.* [24] *καὶ σταυροῦσιν αὐτὸν καὶ διαμερίζονται τὰ*

23 *εδιδουν αυτω*] + *πιειν* AC^{2}D (*πειν*) ΡΧΓΠΣ min$^{\text{omn}}$ c ff k vg syrr$^{\text{pesh hcl}}$ the go aeth | *ος δε* ℵΒΓ$^{*\text{vid}}$Σ 33] *ο δε* ACLPΧΓ^{2}ΔΠ min$^{\text{fere omn}}$ *και* D 1 ff k n vg + *γευσαμενος* G 1 24 *σταυρουσιν* BL c d ff h arm aegg aeth] *σταυρωσαντες* (om *και* 2°) ℵACD ΡΧΓΔΠΣ min$^{\text{omn vid}}$ n vg syrr$^{\text{pesh hcl (txt)}}$ go | *διεμεριζοντο* (vel *-σαντο*) Σ 69 124 604 al$^{\text{nonn}}$ (k) syrr arm

to execution or a victim to the sacrifice: cf. Jo. xxi. 18, Acts xiv. 13.

23—32. The Crucifixion and first three Hours on the Cross (Mt. xxvii. 34—44, Lc. xxiii. 33$^{\text{b}}$—43, Jo. xix. 18—26).

23. *καὶ ἐδίδουν αὐτῷ κτλ.*] The 'conative imperfect' (Burton, § 23) prepares the reader for the refusal by which the offer was met); Mt., less precisely, *ἔδωκεν*. A draught of *οἶνος ἐσμυρνισμένος* (Vg. *murratum vinum*), wine drugged with myrrh, was usually offered to condemned malefactors (J. Lightfoot on Mt. xxvii. 34, Wünsche, p. 354), through the charity (it is said) of the women of Jerusalem (cf. Lc. xxiii. 27 ff.), the intention being to deaden the sense of pain. Mt. describes the potion as *οἶνον μετὰ χολῆς μεμιγμένον*, perhaps with a mental reference to Ps. lxviii. (lxix.) 22, Lam. iii. 15; as Cyril (*cat.* xiii. 29) points out, gall and myrrh possess a common property (*χολώδης δὲ καὶ κατάπικρος ἡ σμύρνα*), and Mt. with the prophecy in view may have described the myrrh as *χολή*. Ps. Peter (*c.* 5) confuses this draught of drugged wine which was refused with the *posca* (*infra, v.* 36) which was accepted, and mistakes the purpose of both offers. On the other hand Burgon-Miller, *Traditional Text*, p. 253, with equal improbability regard the *οἶνον* (or *ὄξος*, as they read) *μ. χ.* as distinct from the *οἶνον ἐσμ.* The answer of Macarius Magnes (ii. 17) to a pagan objector indicates the true line of defence for the Christian apologist in such cases: *ἄλλος ἄλλως εἰπόντες* [*οἱ εὐαγγελισταὶ*] *τὴν ἱστορίαν οὐκ ἔφθειραν*. *Σμυρνίζειν*, 'to drug with myrrh,' appears to be *ἅπ. λεγ.*; the verb occurs elsewhere as an intrans., 'to resemble myrrh.' On the use of aromatic wines see Pliny, *H. N.* xiv. 15, 19. The Lord tasted the mixture (Mt.), but declined to drink it; He had need of the full use of His human faculties, and the pain which was before Him belonged to the cup which the Father's Will had appointed (xiv. 36 ff.), of which He would abate nothing. For *ὃς δέ* without a preceding *ὃς μέν*, cf. Jo. v. 11, and see *app. crit.*

24. *καὶ σταυροῦσιν αὐτόν*] Mc. keeps the realistic present through nearly the whole of this context (20 *ἐξάγουσιν*, 21 *ἀγγαρεύουσιν*, 22 *φέρουσιν*, 24 *διαμερίζονται*, 24, 27 *σταυροῦσιν*). The process of crucifixion is sufficiently described in the Bible Dictionaries *s. vv. cross, crucifixion*, which may also be consulted for the bibliography of the subject. The Lord's Hands were nailed to the *patibulum* (Jo. xx. 20, 25, *Ev. Petr.* 6); whether the Feet were also nailed does not appear, though Christian writers from Justin (*dial.* 97) downwards have affirmed it, influenced perhaps by Ps. xxi. (xxii.) 17. The work was done by the soldiers on duty (Jo. xix. 23), but the guilt lay at the door of the Jewish people (Acts ii. 23 *διὰ χειρὸς ἀνόμων προσπήξαντες ἀνείλατε*, *ib.* 36 *ὃν ὑμεῖς ἐσταυρώσατε*, cf. 1 Thess. ii. 15, Apoc. i. 7).

καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ κτλ.] The Lord's clothing, which had been removed before crucifixion (cf. Col. ii. 15), is now divided by the

ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ’ αὐτὰ τίς τί ἄρῃ.
[25]ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. [26]καὶ ἦν ἡ 25 26

24 βαλοντες KLMV min$^{\text{nonn}}$ | om τις τι αρη D min$^{\text{perpauc}}$ k n syr$^{\text{sin}}$ 25 ωρα τριτη (ωρα γ̄ D τρ. ωρα AC*KΠ* min$^{\text{pauc}}$)] ωρα εκτη k$^{\text{scr 2}}$ syr$^{\text{hcl (mg)}}$ aeth | και] οτε 13 69 124 346 556 syr$^{\text{pesh}}$ | εσταυρωσαν] εφυλασσον D ff k n r

quaternion of soldiers on duty (Jo. xix. 23 ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος); for the woven seamless χιτών (ἄραφος...ὑφαντός) they cast lots. St John, who was an eyewitness, recollects the exact procedure, and, whether consciously or not, corrects the impression which the Synoptists convey, that the whole was distributed by lot; the fourth Gospel also alone supplies the reference to Ps. xxi. (xxii.) 19, which must have been in the minds of all; the words received a striking fulfilment at the death of the Son of David, whatever may have been their primary meaning (cf. Cheyne, *Bk. of Psalms*, p. 64). Ps. Peter draws a remarkable picture of the scene: τεθεικότες τὰ ἐνδύματα ἔμπροσθεν αὐτοῦ διεμερίσαντο, καὶ λαχμὸν ἔβαλον ἐπ’ αὐτοῖς. The lot was perhaps cast with dice which they had brought to pass the time; the game known as πλειστοβολίνδα may be intended, cf. D. Heinsii *exerc. ad Nonn. paraphr.* p. 507. Ἐπ’ αὐτά, cf. ἐπὶ τὸν ἱματισμόν, Ps. xxi. *l.c.*; the clothing was the object to which the lottery was directed (WM., p. 508; cf. v. 21, vi. 34, x. 11). Τίς τί ἄρῃ, Vg. *quis quid tolleret*, a blending of two interrogative sentences (τίς ἄρῃ; τί ἄρῃ;) familiar in class. Gk., but rare in the N.T.; cf. Lc. xix. 15 in cod. A (ἵνα γνῷ τίς τί διεπραγματεύσατο) and see Blass, *Gr.*, p. 173, Field, *ot. Norv. ad l.*

25. ἦν δὲ ὥρα τρίτη καί κτλ.] ‘Now it was the third hour when they crucified Him’—a note of time in which ἐσταύρωσαν looks back to σταυροῦσιν (*v.* 24), and καί coordinates (Blass, *Gr.*, p. 256) the arrival of the hour with the act. This mention of the third hour is peculiar to Mc., and appears to be inconsistent with Jo. xix. 14. Attempts were early made to remove the difficulty either by changing τρίτη into ἕκτη (cf. *Acta Pil. ap.* Tisch. *Ev. apocr.* 283 f.: ἀνεβίβασαν αὐτὸν καὶ ἐκάρφωσαν ἐν τῷ σταυρῷ ὥρᾳ ἕκτῃ· Ps. Hier. *brev. in Ps.* lxxvii., who suggests that τρίτη has arisen out of a confusion between F̄ and Γ̄), or by less satisfactory methods (cf. e.g. Aug. *cons.* III. 42 “intelligitur ergo fuisse hora tertia cum clamaverunt Judaei ut Dominus crucifigeretur, et veracissime demonstratur tunc eos crucifixisse quando clamaverunt”). The problem cannot be said to have been solved yet; Bp. Westcott’s contention that St John followed the modern Western reckoning, so that his ὥρα ἕκτη = 6 a.m., has been considerably shaken by recent research (see Prof. Ramsay in *Exp.* IV. vii. p. 216, V. iii. p. 457, and cf. A. Wright, *N. T. problems*, p. 147 ff.). It may be noticed that while Jo. is perhaps intentionally vague (ὡς ἕκτη), Mc. is precise. In Jerusalem there could be no uncertainty about the principal divisions of the day (cf. Acts ii. 15, iii. 1), even if the intermediate hours were not strictly noted.

26. καὶ ἦν ἡ ἐπιγραφή κτλ.] Another detail which Mc. stops to note. The cross bore an inscription (ἐπιγραφή, xii. 16), setting forth the charge on which the Crucified had been condemned (for αἰτία, Vg. *causa*, cf. Ar. *Ach.* 285 f. XO. σὲ μὲν οὖν καταλεύσομεν...ΔΙ. ἀντὶ ποίας αἰτίας; and Acts xiii. 28, xxv. 18). The technical name for this record was *titulus* (τίτλος, Jo.): the board (σανίς) on which it was written was carried before the criminal or affixed to him (Suet. *Calig.* 32 “praecedente titulo qui

ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη Ὁ βασι-
27 λεὺς τῶν Ἰουδαίων. [27]καὶ σὺν αὐτῷ σταυροῦσιν δύο
§ ℸ λῃστάς, §ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ.

26 ο βασιλευς] pr ουτος εστιν D (33) syrr$^{\text{sin pesh}}$ go pr *hic est Iesus* c 27 συν αυτω σταυρουσιν δυο λῃστας] συνσταυρουσιν δ. λ. Δ συν αυτω εσταυρωσαν δ. λ. B c d ff k n syr$^{\text{pesh}}$ go συν αυτω σταυρουνται β̄ λησται D* (λῃστας D$^{\text{corr}}$) | αυτου] om C^{3}D 1 2$^{\text{pe}}$ 7$^{\text{pe}}$ al$^{\text{pauc}}$ c ff k n + (28) και επληρωθη η γραφη η λεγουσα και μετα των ανομων ελογισθη EFG(H)KLMPSU(V)ΓΔΠΣℸ 13 69 604 al$^{\text{pl}}$ ff n r vg syrr$^{\text{pesh hcl}}$ arm (me) go aeth (om ℵABC^{*,3}DX min$^{\text{sat mu}}$ k syr$^{\text{sin}}$ the)

causam paenae indicaret"). Other examples of *tituli* remain; e.g. Suetonius (*Domit.* 10) mentions a sufferer who bore the inscription IMPIE · LOCVTVS, and the Viennese letter in Eus. *H. E.* v. 1 speaks of a martyr who was preceded in the amphitheatre by a board on which was apparently inscribed HIC · EST · ATTALUS · CHRESTIANUS (*πίνακος αὐτὸν προάγοντος ἐν ᾧ ἐγέγραπτο Ῥωμαιστί Οὗτός ἐστιν Ἄτταλος ὁ Χριστιανός*). The title on the Lord's cross was written by Pilate in Aramaic and Greek, as well as in the official Latin (Jo.), so as to be intelligible to all Jews—Hellenists from the provinces as well as any Palestinians who were not bilingual. The text of the inscription as given by the Evangelists varies remarkably (*ὁ βασιλεὺς τῶν Ἰουδαίων* (Mc.), *ὁ β. τ.* Ἰ. *οὗτος* (Lc.), *οὗτός ἐστιν* Ἰησοῦς *ὁ β. τ.* Ἰ. (Mt.), Ἰησοῦς *ὁ* Ναζωραῖος *ὁ β. τ.* Ἰ. (Jo.). The words *ὁ βασιλεὺς τῶν* Ἰουδαίων, on which all agree, form the *αἰτία*; it was usual to prefix the name, and we may accept the evidence of St John, who saw the *titulus*, that the local designation was added. The Latin text therefore may probably have been—with or without a preliminary *hic est*—IESVS · NAZARENVS · REX · IVDAEORVM. In the last two words the grim irony of Pilate is apparent; Ps. Peter misses their point by representing the inscription as the work of the Jews, and reading Οὗτός *ἐστιν ὁ βασιλεὺς τοῦ* Ἰσραήλ (see *v.* 2, note).

27. **καὶ σὺν αὐτῷ σταυροῦσιν κτλ.**] The two had been His companions on the way to Golgotha (Lc.), and were now hanging one on either side of Him (Jo. *ἐσταύρωσαν...ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν* Ἰησοῦν); to St John the spectacle may well have recalled words spoken by Jesus not many weeks before (x. 37 ff.). Viewed in the light of Luke's narrative (xxiii. 39 ff.) it reminds the reader also of Mt. xxv. 39; the Cross which divides the penitent from the obdurate anticipates the *θρόνος δόξης*. *Λῃστάς*, so Mt.; Lc., *κακούργους*. They were outlaws and doubtless desperate men (cf. xi. 17, xiv. 48, Lc. x. 30, Jo. x. 1, 2 Cor. xi. 26); possibly they had been members of the band led by Barabbas (Trench, *Studies*, p. 293). Yet the *λῃστής* might be of very different moral calibre from the *κλέπτης*—one who had been driven into crime by the circumstances of his life or of the times. It may be assumed that this was so in the case of the penitent. Nearness to Christ (*ὁ ἐγγύς μου ἐγγὺς τοῦ πυρός*) revealed his latent capacity for a nobler life as well as the malignity of his comrade. The secondary uncials (see *app. crit.*) add a reference to Isa. liii. 12, borrowed perhaps from Lc. xxii. 37, which Burgon-Miller (*Causes of Corruption*, p. 75 ff.) vigorously defend; but see WH., *Notes*, p. 27. A curious gloss in the O. L. MS. *c* supplies the names of the *λῃσταί*: "unum a dextris nomine

[29] καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦν- 29
τες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες Οὐὰ ὁ καταλύων
τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις, [30] σῶσον 30
σεαυτὸν καταβὰς ἀπὸ τοῦ σταυροῦ. [31] ὁμοίως καὶ 31
οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν

29 *παραπορευομενοι*] *παραγοντες* D Eus | *ουα* (*ουαι* min$^{\text{pauc}}$ Eus)] om ℵ$^{\text{c.a}}$L*Δ d k | om *εν* ADPV min$^{\text{permu}}$ 30 *καταβας*] *και καταβα* (-*βηθι*) AC(P)XΓΠΣ min$^{\text{pl}}$ 31 om *ομοιως* D 238 c ff k n | *προς αλληλους* (*εις αλλ.* D 2$^{\text{pe}}$ Eus)] om 13 28 69 al$^{\text{pauc}}$ c k

Zoathan et alium a sinistris nomine Chammatha." In the Acts of Pilate (ed. Tisch.^{2} pp. 245, 308) they are *Dysmas* and *Gestas*, in the Arabic Gospel of the Infancy (p. 184), Titus and Dumachus (Θεομάχος); see Thilo, *cod. apocr. N. T.* i. pp. 143, 580.

29. *καὶ οἱ παραπορευόμενοι κτλ.*] Either country folk on their way to the city (cf. *v.* 21), or citizens whose business called them into the country (Lc. xxiv. 13). Neither class would have much knowledge of Jesus beyond hearsay, and common report credited Him with dangerous fanaticism. *Οἱ παραπορευόμενοι*, הָעֹבְרִים, cf. Isa. li. 23, Thren. ii. 15 *πάντες οἱ παραπ. ὁδὸν...ἐκίνησαν τὴν κεφαλὴν αὐτῶν*: the Evangelists seem to have specially in view Ps. xxi. (xxii.) 8 *πάντες οἱ θεωροῦντές με ἐξεμυκτήρισάν με* (cf. Lc.), *ἐλάλησαν ἐν χείλεσιν, ἐκίνησαν κεφαλήν*. *Ἐβλασφήμουν...κινοῦντες τὰς κεφ.*: they spared neither words nor gestures of derision; cf. (besides the passages cited above) 4 Regn. xix. 21, Job xvi. 5, Sir. xiii. 7.

οὐὰ ὁ καταλύων κτλ.] *Οὐά*, *va*, *vah*, expresses admiration, real or ironical, not, as *οὐαί*, commiseration; e.g. *οὐὰ Αὔγουστε* (Dio Cass.), *ἐπαίνεσόν με, εἰπέ μοι Οὐά καὶ Θαυμαστῶς* (Arrian.), 'vah homo impudens' (Plaut.). On *ὁ καταλύων κτλ.* see xiv. 58, note: with the construction cf. Lc. vi. 25 *οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι*, Apoc. xviii. 10, 16 *οὐαὶ οὐαὶ ἡ πόλις ἡ μεγάλη...ἡ περιβεβλημένη*. *Σῶσον σεαυτόν*: in Mt. the ground of this raillery appears (*εἰ υἱὸς εἶ τοῦ θεοῦ*); the Sanhedrists had spread the report of the Lord's answer to the question of Caiaphas (xiv. 61 f.). The jest was the harder to endure since it appealed to a consciousness of power held back only by the self-restraint of a sacrificed will. Hilary: "non erat difficile de cruce descendere, sed sacramentum erat paternae voluntatis explendum."

31. *ὁμοίως καὶ οἱ ἀρχιερεῖς κτλ.*] The Sanhedrists condescended to share the savage sport of the populace; members of the priestly aristocracy were seen in company with scribes and elders (Mt.) deriding the Sufferer, not indeed directly addressing Him, or mingling with the crowd, but remarking to one another (*πρὸς ἀλλήλους*) on His inability to save Himself. *Ἔσωσεν...σῶσαι*: the verb is used in two shades of meaning: 'He saved others from disease, He cannot save Himself from dying'; unless with Justin we understand *ἔσωσεν* in reference to Lazarus (*ap.* i. 38 *ὁ νεκροὺς ἀνεγείρας ῥυσάσθω ἑαυτόν*). Even in the act of mocking, they bear witness to the truth of His miraculous powers. The Lord had not claimed the character of a *σωτήρ*, as His frequent saying *ἡ πίστις σου σέσωκέν σε* shews; but the fact that His touch or word gave new life to men was nevertheless notorious. It could not be denied, though it might be discredited, or used against Him.

γραμματέων ἔλεγον Ἄλλους ἔσωσεν, ἑαυτὸν οὐ
32 δύναται σῶσαι· [32] ὁ χριστὸς ὁ βασιλεὺς Ἰσραὴλ κατα-
βάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύ-
¶ r ¶ the σωμεν. καὶ οἱ συνεσταυρωμένοι σὺν¶ αὐτῷ¶ ὠνείδιζον
αὐτόν.

§ i 33 [33] Καὶ γενομένης ὥρας ἕκτης §σκότος ἐγένετο ἐφ'

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32 Ισραηλ] pr του ACPXΓΣ min$^{\text{pl}}$ aegg Eus | καταβα L | πιστευσωμεν] + αυτω C^{3}DFGHM*PV^{2}ΓΠ^{2}Σ min$^{\text{satmu}}$ c ff k l n syr$^{\text{pesh}}$ arm the aeth Eus | om συν ACPXΓΔΠΣ min$^{\text{omn vid}}$ (hab ℵBL) 33 εφ ολης της γης D min$^{\text{perpauc}}$ Eus om syr$^{\text{sin}}$

32. ὁ χριστὸς ὁ βασιλεύς κτλ.] Mt. βασ. Ἰσραήλ ἐστιν· καταβάτω κτλ., Lc. εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός. Unable to induce Pilate to remove or alter the τίτλος, they give their own complexion to it, substituting Ἰσραήλ for τῶν Ἰουδαίων, and explaining ὁ βασ. by ὁ χριστός, or ὁ ἐκλεκτός. If He will even now (νῦν) substantiate His claim of Messiahship by a miracle wrought in His own behalf, they profess themselves ready to believe (Mt. καὶ πιστεύσομεν ἐπ' αὐτόν; with Mc.'s ἵνα ἴδ. καὶ πιστ. cf. Jo. iv. 48, vi. 30); to which Jerome well replies: "resurrexit et non credidistis; ergo si etiam de cruce descenderet, similiter non crederetis." In Mt. they proceed with strange obtuseness to quote Ps. xxii. 8 (cf. Edersheim, *Life*, ii. p. 718).

καὶ οἱ συνεσταυρωμένοι κτλ.] So Mt.; Lc. εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν. The traditions are distinct but not inconsistent; the pl. in Mt. Mc. is used with sufficient accuracy if one of the two spoke, at least for the time, on behalf of both (cf. Mt. viii. 28 ff., xx. 30 ff., with the corresponding accounts in Mc., Lc.). Lc.'s fuller statement explains ὠνείδιζον: in the mouth of the λῃστής the raillery which he had borrowed from the crowd became a reproach; the Lord professed to have power to save His fellow-sufferers as well as Himself (σεαυτὸν καὶ ἡμᾶς), and would not use it.

33—37. THE LAST THREE HOURS ON THE CROSS (Mt. xxvii. 45—50, Lc. xxiii. 44—45$^{\text{a}}$, 46, Jo. xix. 28—30).

33. γενομένης ὥρας ἕκτης κτλ.] Lc. ἦν ἤδη ὡσεὶ ὥρα ἕκτη, but the use of ὡσεί with numerals is characteristic of the third Gospel and the Acts (cf. Lc. iii. 23, ix. 14, 28, xxii. 59, Acts i. 15, ii. 41, x. 3, xix. 7). Mt., like Mc., speaks definitely (ἀπὸ ἕκτης ὥρας); cf. *Ev. Petr.* 5 ἦν δὲ μεσημβρία. Ps. Peter is doubtless right in interpreting ὅλην τὴν γῆν as Judaea (σκότος κατέσχε πᾶσαν τὴν Ἰουδαίαν; cf. Origen, "tantummodo super omnem terram Judaeam"). Though the phrase is usually employed in a wider sense (cf. e.g. Gen. i. 26, xi. 9, Ps. xxxii. (xxxiii.) 8, Lc. xxi. 35, Apoc. xiii. 3), the compilers of the original tradition had probably in view the limited darkness of Exod. x. 22 (ἐγένετο σκότος...ἐπὶ πᾶσαν γῆν Αἰγύπτου τρεῖς ἡμέρας), and in adopting the words thought only of the land of Israel. Lc. explains that the darkness was due to a failure of the sun's light (ἐκλείποντος τοῦ ἡλίου); in *Acta Pilati* (ed. Tisch., p. 234), the Jews, in defiance of astronomy, attribute it to an ordinary eclipse (ἔκλειψις τοῦ ἡλίου γέγονεν κατὰ τὸ εἰωθός)—an event which, as Origen points out, could not have occurred at the time of the Paschal full moon. On the obscura-

ὅλην τὴν γῆν ἕως ὥρας §ἐνάτης. [34]καὶ τῇ ἐνάτῃ ὥρᾳ 34 § N
ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ Ἐλωί ἐλωί λαμὰ
σαβαχθανεί; ὅ ἐστιν μεθερμηνευόμενον Ὁ θεός μου

34 *εβοησεν*] *ανεβοησεν* MN min$^{\text{pauc}}$ *εφωνησεν* D | om *ο Ιησους* D k syr$^{\text{sin}}$ | *φωνη μεγ.*] + *λεγων* ACNPXΓΔΠΣ min$^{\text{pl}}$ vg syrr$^{\text{pesh hcl}}$ arm go (om λ. ℵBDL 604 2$^{\text{pe}}$ al$^{\text{pauc}}$ ff k n syr$^{\text{sin}}$ me) | *ελωι* bis] *ηλει* bis D 2$^{\text{pe}}$ 131 c d i k n (*heli*) arm Eus (cf. syr$^{\text{pesh}}$) | *λαμα* BDΣ 1 ff (i) n] *λεμα* ℵCLΔ7 *λιμα* (*λειμα*) A(EFGH)KMP(S)U(V)XΓH min$^{\text{mu}}$ *λαμμα* min$^{\text{pauc}}$ ϛ | *σαβαχθανει* (-*νι*) ℵ$^{\text{c}}$ (*σαβακτ.* ℵ*) (A)C(EF)GHKLMN(P)UV(Γ)ΔΠΣ min$^{\text{pl}}$ *ζαβαχθανει* B (7$^{\text{vid}}$ i) *ζαφθανει* D(K) | *ο θεος μου* bis ℵCDALMSUVΣ min$^{\text{permu}}$ c ff k n vg syrr arm me go aeth] *ο θεος μου* semel B *ο θεος ο θεος μου* AEFGKPΓΔΠ7 min$^{\text{sat mu}}$ Eus

tion of the sun's light mentioned by Phlegon see Orig. *in Mt.*, *c. Cels.* ii. 33. Irenaeus (iv. 33. 12) refers to Amos viii. 9 (*δύσεται ὁ ἥλιος μεσημβρίας*); acc. to Ps. Peter, men went about with lamps, supposing that the sun had set and it was already night. The original account (Mt. Mc.) seems to be satisfied by the hypothesis of an extraordinary gloom due to natural causes and coinciding with the last three hours of the Passion. The purpose of the darkness was variously explained by the Gk. and Latin fathers; cf. Cyril Hier.: *ἐξέλιπεν ὁ ἥλιος διὰ τὸν τῆς δικαιοσύνης ἥλιον·* Jerome: "videtur mihi clarissimum lumen mundi...retraxisse radios ne...pendentem videret Dominum"; Leo: "in vos, Iudaei, caelum et terra sententiam tulit"; Victor: *γέγονεν ὅπερ ᾔτουν τὸν Ἰησοῦν ἐξ οὐρανοῦ σημεῖον.*

34. *τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰ. κτλ.*] The only word uttered on the Cross which finds a place in the earliest tradition as given by Mt. Mc.: for the other six recorded words see Lc. xxiii. 34 (WH., *Notes*, p. 67 f.), 43, 46; Jo. xix. 26, 28, 30. The present word shares with the final one (*v.* 37, Lc. xxiii. 46) the distinction of having been spoken in a loud voice—a cry or shout (*ἐβόησεν*) rather than, like our Lord's ordinary sayings (cf. Mt. xii. 19), a calm and deliberate utterance. The cry is given by both Gospels in a transliterated form; *ἐλωί ἐλωί λαμὰ* (Mt. *λεμὰ*) *σαβαχθανεί* = אֱלָהִי אֱלָהִי לְמָא שְׁבַקְתָּנִי (where the Hebrew vocalization of the first word has taken the place of the pure Aramaic אֱלָהִי, Dalman, p. 123, n., Kautzsch, p. 11, n.), answering to the Heb. of Ps. xxii. 1 (אֵלִי אֵלִי לָמָה עֲזַבְתָּנִי): for the root שׁבק, Syr. ܫܒܩ, see Dan. iv. 12, 20, 25, where it is rendered by *ἀφιέναι* (LXX.), *ἐᾶν* (Th.). Both Mt. and Mc. append a version which is practically that of the LXX. (*ὁ θεός μου ὁ θεός μου...ἵνα τί ἐγκατέλιπές με;*), but omit the words *πρόσχες μοι* which have nothing corresponding to them in the M. T. and apparently were not represented in the Heb. text of our Lord's time (Jerome *ad l.*: "*intende mihi* in hebraeis codicibus non habetur et adpositum vox Domini declarat quae illud etiam in evangelio praetermisit"; in Hexaplaric MSS. the words are obelised, cf. Field, *Hexapla*, *ad l.*). The remarkable rendering in *Ev. Petr.* (*ἡ δύναμίς μου ἡ δύναμις κατέλειψάς με*) seems to presuppose the 'Western' reading *ἠλεί ἠλεί*, and to treat אֵל as = חַיִל (BDB., p. 43); cf. Aq. *ἰσχυρέ μου ἰσχ. μου* with the remarks of Eusebius, *d. e.*, p. 494.

35 ὁ θεός μου, εἰς τί ἐγκατέλιπές με; [35]καί τινες τῶν
¶ P ἑστηκότων ἀκούσαντες ἔλεγον ⸀Ἴδε Ἡλείαν φωνεῖ.¶
36 [36]δραμὼν δέ τις [καὶ] γεμίσας σπόγγον ὄξους περιθεὶς

34 εγκατελιπες (ενκ. ΑΡΔΣ -λειπες EGLΠ*ℸ -λειπας K min$^{\text{pauc}}$) με] με εγκατελ. (A)CN(P)XΓ(Δ)Π min$^{\text{pl}}$ 35 om και...ακουσαντες Δ om ακουσαντες C | εστηκοτων B] εκει εστηκοτων A παρεστωτων ℵDV 33 2$^{\text{pe}}$ al$^{\text{nonn}}$ παρεστηκοτων CLNPΠΣ min$^{\text{pl}}$ | ιδε ℵBFLUΔ 13 33 69 al$^{\text{pauc}}$] ιδου AEGHMNPSVΓΣℸ min$^{\text{pl}}$ οτι ιδου KΠ min$^{\text{pauc}}$ οτι C 2$^{\text{pe}}$ min$^{\text{pauc}}$ syr$^{\text{sin}}$ arm$^{\text{zoh}}$ om D 604 c k syr$^{\text{pesh}}$ arm$^{\text{cod}}$ Eus | φωνει] +ουτος D c ff 36 δραμων δε...λεγων] και δραμοντες εγεμισαν σπ. οξ. και περιθεντες καλ. εποτιζον αυτ. λεγοντες 13 69 124 346 | τις ℵBLΔ] εις ACDNPΓΣ min$^{\text{omn vid}}$ latt go | και ℵACDNPΓΔΠΣℸ min$^{\text{omn vid}}$] om BL c | γεμισας] πλησας D 604 2$^{\text{pe}}$ | περιθεις] επιθεις D+τε ACPXΓΔΠΣ min$^{\text{pl}}$ pr και 1 (69) al$^{\text{pauc}}$

35. *καί τινες τῶν ἑστηκότων κτλ.*] The remark was probably meant for banter, cf. *v.* 31 f. On the connexion in Jewish thought of Elijah with the Messiah see vi. 15, viii. 28, ix. 11 f., notes; Elijah was moreover regarded as a deliverer in time of trouble, cf. Wünsche, p. 356. It would seem that the word which was taken for an invocation of Elijah (אֵלִיָּהוּ, אֵלִיָּה) must have been אֵלִי, not אֱלֹהַי or אֱלָהִי, and this consideration has led Resch (*Parallel texts*, p. 357 f.) to the conclusion that the Lord cited the words of the Psalm in Heb., and that cod. D has here preserved the original text (see *app. crit.* on *v.* 34, and cf. Chase, *Syro-Latin text*, p. 106 f.). In Mt. the T. R. reads ἠλί while retaining σαβαχθανί; cf. Epiph. *haer.* lxix. 68 cited by Resch: λέγων 'ἠλί ἠλί' Ἑβραϊκῇ τῇ λέξει...καὶ οὐκέτι Ἑβραϊκῇ ἀλλὰ Συριακῇ διαλέκτῳ 'λημὰ σαβαχθανί.' On ἑστηκότων see ix. 1 note.

36. *δραμὼν δέ κτλ.*] The three accounts of this incident vary considerably; St John's, as we might expect, is the fullest and probably it is also the most exact. Near the Cross there lay a vessel full of sour wine (σκεῦος ἔκειτο ὄξους μεστόν, Jo.), the ὄξος ἐξ οἴνου of Num. vi. 1, which was the ordinary drink of labourers in the field (Ruth ii. 14), and of the lower class of soldiers (Plutarch, *Cato maior*, p. 336 ὕδωρ δ' ἔπινεν ἐπὶ τῆς στρατείας, πλὴν εἴποτε διψήσας περιφλεγῶς ὄξος ᾔτησεν), and known by them as *posca* (Plaut. *mil.* iii. 2. 25, *trucul.* ii. 7. 48); on this occasion it had probably been brought by the quaternion on guard, and acc. to Lc. (xxiii. 36) a drink of it had already been offered by them to Christ in derision. The Lord, who had refused the drugged wine at the beginning of His sufferings, now exclaimed 'I thirst'; upon which one of the by-standers (τις, Mc., εἷς ἐξ αὐτῶν, Mt.) ran to the wine jar, and gave Him drink. The sponge is mentioned here only in Biblical Gk., but it is mentioned by Gk. writers from Homer (*Od.* i. 111) downwards, and must have been familiar in countries bordering on the Mediterranean. The reed on which the sponge was raised (Mt., Mc.) is described by Jo. as 'hyssop,' a plant prescribed by the Law for use in certain ritual acts (Lev. xiv. 4 ff., Num. xix. 6 ff.; cf. Ps. l. (li.) 9, Heb. ix. 19 ff.). Ὕσσωπος represents the Heb. אֵזוֹב, a wall-plant, acc. to 1 Kings iv. 33, and therefore not of great size; but a stalk three or four feet in length would probably have sufficed to reach the lips of the Crucified. On the identification of the plant see the Bible Dictionaries *s.v.*, and Tristram, *N. H.*, p. 457 f., who inclines to the caper (*Capparis spi-*

καλάμῳ ἐπότιζεν αὐτόν, λέγων Ἄφετε ἴδωμεν εἰ
ἔρχεται §’Ηλείας καθελεῖν αὐτόν. [37] ὁ δὲ Ἰησοῦς ἀφεὶς 37 § q
φωνὴν μεγάλην ἐξέπνευσεν.¶ ¶ P
[38] Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο 38

36 om εποτιζεν αυτον λεγων D | αφετε] αφες ℵDV 1 13 69 604 2^{pe} al^{nonn} c i k n^{vid} arm^{zoh} go 38 το καταπ.] pr ιδου N | εις δυο] + μερη D c ff i k n (q)

nosa). The stem stripped of its thorns passed for a reed, but St John, who stood by the Cross and paid close attention to everything (Jo. xix. 25, 35), remembered that it belonged to the hyssop. For *περιθεῖναί τινί τι*, ‘to put upon,’ cf. Prov. vii. 3, 1 Cor. xii. 23, and *supra*, *v.* 17; the phrase is common here to Mt., Mc., Jo.; Vg. *circumponens calamo.* Ἐπότιζεν is perhaps an allusion to Ps. lxviii. (lxix.) 22 *εἰς τὴν δίψαν μου ἐπότισάν με ὄξος*: cf. Jo. xix. 28 *ἵνα τελειωθῇ ἡ γραφή*.

λέγων Ἄφετε κτλ.] Mt. distinctly assigns this saying to the rest of the party, who desire the man to desist and wait for Elijah to intervene (*οἱ δὲ λοιποὶ εἶπαν Ἄφες κτλ.*). The independence of the two Evangelists at this point is significant. Aug.’s “unde intellegimus et illum et ceteros hoc dixisse” does not touch the heart of the difference; Mc.’s *ἄφετε* is a rebuke addressed by one of the company to the rest, whilst Mt.’s *ἄφες* inverts the situation; if Mt.’s account is to be preferred, the mockery was kept up to the end. *Καθελεῖν αὐτόν* sc. *ἀπὸ τοῦ σταυροῦ*, cf. *v.* 46, Lc. xxiii. 53, Acts xiii. 29; Mt., *σώσων αὐτόν*.

37. *ὁ δὲ Ἰησοῦς ἀφείς κτλ.*] Mt. *πάλιν κράξας φωνῇ μεγάλῃ*, with a reference to the cry at the ninth hour (*v.* 34). Ἀφιέναι φωνήν, *emittere vocem*; cf. Dem. *de cor.* p. 339 *ὁ κήρυξ... φωνὴν ἀφίησι*: for *φωνὴν μεγ.* cf. *ib. c. Eubul.* p. 537 *ἐβλασφήμει κατ’ ἐμοῦ καὶ πολλὰ καὶ μεγάλῃ τῇ φωνῇ*. Two final utterances are recorded (Jo. *ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰ. εἶπεν Τετέλεσται*: Lc., *φωνήσας φωνῇ μ. ὁ Ἰ. εἶπεν Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου*); the second seems to be especially intended by Mt., Mc.; it was uttered in a loud voice, and its contents connect it with the moment of departure. Like the other loud cry it is taken from the Psalms (Ps. xxx. (xxxi.) 6). Ἐξέπνευσεν, so Lc. The word does not occur elsewhere in Biblical Gk.; in classical writers it is the opposite of *ἐμπνεῖν*, and used absolutely, ‘to expire,’ or followed by *βίον* or *ψυχήν*. Mt. (*ἀφῆκεν τὸ πνεῦμα*), Jo. (*παρέδωκεν τὸ πν.*) call attention to the fact that the Death of the Lord was a voluntary surrender, not a submission to physical necessity; see Westcott on Jo. xix. 30, and cf. Orig. *in Jo.* t. xix. 16 *ὡς βασιλέως καταλείποντος τὸ σῶμα καὶ ἐνεργήσαντος μετὰ δυνάμεως καὶ ἐξουσίας ὅπερ ἔκρινεν εὔλογον εἶναι ποιεῖν*. On Ps. Peter’s *ἀνελήμφθη* see note *ad l.*

38—41. EVENTS WHICH IMMEDIATELY FOLLOWED THE DEATH OF JESUS (Mt. xxvii. 51—56, Lc. xxiii. 45^{b}, 47—49, Jo. xix. 31—37).

38. *καὶ τὸ καταπέτασμα κτλ.*] There were two curtains in the *ναός*, the outer one, through which access was gained to the Holy Place, and the inner, which covered the entrance to the Holy of Holies (Edersheim, *Temple*, p. 35 f.). See Heb. ix. 3, where the writer, who however has the Tabernacle and not the Temple in his thoughts, speaks of the latter as *τὸ δεύτερον καταπέτασμα*, and cf. Philo *gig.* 12 *τὸ ἐσώτατον καταπέτασμα*. In the LXX. the latter is called simply *τὸ καταπέτασμα* Exod. xxvi. 31 ff. (Heb. פָּרֹכֶת), the other (Heb. מָסָךְ) being properly

¶ F 39 ἀπ᾽ ἄνωθεν ἕως κάτω. [39]ἰδὼν δὲ ὁ κεντυρίων¶ ὁ παρε-
¶ ˥ στηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι¶ οὕτως ἐξέπνευσεν εἶπεν

39 ο παρεστ.] om ο ˥ | εξ εναντιας αυτου] εκει D 2$^{\text{pe}}$ i n q arm om min$^{\text{perpauc}}$ | ουτως] +κραξας ΑCΧΓΔΠΣ min$^{\text{permu}}$ ff n q vg syrr$^{\text{pesh hcl}}$ go aeth κραξας 2$^{\text{pe}}$ (syr$^{\text{sin}}$) arm ουτως αυτον κραξαντα και D | εξεπνευσεν] εκραξεν k$^{\text{vid}}$ | om ειπεν D

but not uniformly distinguished as *τὸ κάλυμμα* (see Westcott on Heb. vi. 19). The rending of the inner curtain of the Temple is reported by Mt., Mc., Lc.; Mt. seems to connect it with the earthquake which followed the Lord's Death, Lc. places it before the end; cf. Ps. Peter: *αὐτῆς [τῆς] ὥρας διεράγη τὸ καταπέτασμα.* The Gospel according to the Hebrews, according to Jerome (*in Mt.*, cf. *ad Hedib.* 120), had another version of the incident: "superliminare (cf. *ἀπ᾽ ἄνωθεν*) templi infinitae magnitudinis fractum esse atque divisum." The mystical import of the rent veil is pointed out in Heb. x. 19 ff.; cf. Victor: *ἵνα λοιπὸν εἴργοντος οὐδενὸς εἰς τὴν ἐσωτέραν τρέχωμεν σκηνὴν οἱ κατ᾽ ἴχνος ἰόντες Χριστοῦ.* With *ἀπ᾽ ἄνωθεν* cf. *ἀπὸ μακρόθεν*, v. 6, note.

39. *ἰδὼν δὲ ὁ κεντυρίων κτλ.*] For *centurio* Mt. and Lc. use *ἑκατόνταρχος*, which was familiar through the LXX. (occurring in Exod. xviii. 21); Mc. prefers a Latinism already employed by Polybius (vi. 24 *τοὺς δὲ ἡγεμόνας κεντυρίωνας [ἐκάλεσαν]*); the word is also freely used by Ps. Peter (*ev.* 8 ff.), who like Mc. does not employ *ἑκατόνταρχος*. On the centurions see Marquardt, p. 357 ff. The traditional name of this centurion was Longinus (*Acta Pilati*, ed. Tisch., p. 288); the same name is also given to the soldier who pierced the side of Christ and the prefect charged with the execution of St Paul (*D.C.B.*, *s.v.*). In the fourth century Longinus the centurion was already believed to have subsequently become a saint and a martyr (Chrys. *hom. in Mt. ad l.*); but the testimony which the Gospels attribute to him is merely that of a man who was able to rise above the prejudices of the crowd and the thoughtless brutality of the soldiers, and to recognise in Jesus an innocent man (Lc.), or possibly a supernatural person (Mt., Mc.). *Υἱὸς θεοῦ* is certainly more than *δίκαιος*, but the centurion, who borrowed the words from the Jewish Priests (*v.* 31), could scarcely have understood them even in the Messianic sense; his idea is perhaps analogous to that ascribed to Nebuchadnezzar in Dan. iii. 25, where בַּר־אֱלָהִין is an extraordinary, superhuman being. This impression was produced on the centurion when he saw the Lord expire as He did (*ἰδὼν ὅτι οὕτως ἐξέπνευσεν*, cf. Origen: "miratus est in his quae dicta fuerant ab eo ad Deum cum clamore et magnitudine sensuum"), or (Mt.) when he saw the earthquake and other occurrences (*τὰ γινόμενα*), or (Lc.) reflected on the whole transaction (*τὸ γενόμενον*). The conduct and sayings of Jesus, so unique in his experience of crucifixions, culminating in the supernatural strength of the last cry, the phenomena which attended the Passion—the darkness, the earthquake, perhaps also the report of the event in the Temple, impressed the Roman officer with the sense of a presence of more than human greatness. The Roman in him felt the righteousness of the Sufferer, the Oriental (*v.* 16, note) recognised His Divinity. Mt. includes the other soldiers (*οἱ μετ᾽ αὐτοῦ... ἐφοβήθησαν σφόδρα λέγοντες κτλ.*). Ἐξ *ἐναντίας*, Vg. *ex adverso*, a phrase used in class. Gk. and frequent in LXX.; cf. *ὁ ἐξ ἐν.*, Tit. ii. 8. Being on

ʼΑληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν. [40] ἦσαν δὲ 40
καὶ γυναῖκες¶ ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ ¶ i
Μαριὰμ ἡ Μαγδαληνὴ καὶ Μαρία ἡ ʼΙακώβου τοῦ
§μικροῦ καὶ ʼΙωσῆτος μήτηρ καὶ Σαλώμη, [41] αἳ ὅτε ἦν 41 § ר

40 ησαν δε] + εκει C | εν αις] + ην ACDNΓΔΠΣ min^{pl} arm om syrr$^{sin\ pesh}$ | om εν αις και syrr$^{sin\ pesh}$ | om και 2° C^3DGUΓ 1 33 al$^{sat\ mu}$ c ff k n q vg$^{od, codd\ pl}$ syrr arm me go | Μαριαμ BC 1 al^{pauc}] Μαρια rell | Ιωσητος ℵ^{c}BDL(Δ) (1) 13 69 346 2^{po} k n me] Ιωση ℵ*ACEGHKMNSUVΓΠΣ min^{pl} syrr$^{pesh\ hcl}$ arm go Ιωσηφ (ut vid) d ff i q vg syr^{sin} Aug 41 αι] και ACLΔ min^{nonn} vg go Aug αι και DNXΓΠΣ min^{pl} syr^{hcl}

duty, he had stood facing the crosses, and nothing had escaped him.

40. ἦσαν δὲ καὶ γυναῖκες κτλ.] There were others besides the centurion who viewed the crucifixion seriously, and were present throughout. ‘There were also women’—many women (Mt.)—‘looking on at a long distance,’ where they could be safe from the ribaldry of the crowd, and yet watch the Figure on the Cross—not the “daughters of Jerusalem” who had bewailed Jesus on the way to Golgotha, but followers from Galilee. Mt., Mc., mention three by name (ἐν αἷς καὶ...καὶ...καί).

Μαριὰμ ἡ Μαγδαληνή] Mary (Μαριὰμ Mc., Μαρία Mt., cf. *v.* 47; see WSchm., p. 91 *n.*) the Magdalene had been the subject of a remarkable miracle (Lc. viii. 2 ἀφ᾽ ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, (cf. ‘Mc.’ xvi. 9), and had in consequence devoted her property and time to the work of personal attendance on Jesus (Lc. *l.c.*). The epithet Μαγδαληνή, which everywhere distinguishes her from other women of the same name, is doubtless local (cf. Syr.$^{sin.}$ ܡܓܕܠܝܬܐ), like ʽΑδραμυντηνός, Ναζαρηνός; she may have belonged to the Magdala now represented by *el-Mejdel*, at the south end of Gennesaret (vi. 53); cf. Neubauer, *géogr. du Talm.*, p. 216 f. A confused story in the Talmud represents this Mary as a woman's hairdresser (מגדלא נשיא); see *Chagigah*, ed. Streane, p. 18, and cf. Laible *J. Chr. in the Talmud*, tr. by Streane, p. 16 f., and Wünsche, p. 359; a graver error in western Christian tradition has identified her with the γυνὴ ἁμαρτωλός of Lc. vii. 37 ff. For other references to her in the N.T. and tradition see note on xvi. 9.

καὶ Μαρία ἡ ʼΙακώβου τοῦ μικροῦ καὶ ʼΙωσῆτος μήτηρ] Mt. M. ἡ τοῦ ʼΙακ. καὶ ʼΙωσὴφ μ., Jo. M. ἡ τοῦ Κλωπᾶ. She is called ἡ ʼΙωσῆτος (*infr. v.* 47), ἡ [τοῦ] ʼΙακώβου (xvi. 1, Lc. xxiv. 10), ἡ ἄλλη M. (in contrast to the Magdalene) Mt. xxvii. 61, xxviii. 1. If by ἡ Κλωπᾶ is meant ‘the wife of Cl.’, and Κλωπᾶς = ʽΑλφαῖος (חַלְפַּי), this Mary was the mother of the second James in the Apostolic lists (cf. iii. 18, note); but it is against the identification that the extant Syriac versions render ʽΑλφ. by ܚܠܦܝ, ܚܠܦܐܝ, but Κλωπ. by ܩܠܝܘܦܐ, ܩܠܝܘܦܣ (Lightfoot, *Galatians*, p. 267; Syr.$^{sin.}$ and Syr.$^{cu.}$ are unhappily wanting in Jo. xix. 25). A Clopas is mentioned by Hegesippus (cf. Eus. *H.E.* iii. 11, 22, 32, iv. 22), who was brother of Joseph the husband of Mary the Virgin, and father of the Symeon who succeeded James the Just in the presidency of the Church of Jerusalem (cf. Mayor, *St James*, p. xvi f.). Τοῦ μικροῦ, sc. τῇ ἡλικίᾳ (cf. Lc. xix. 3). This James was thus distinguished in the Church of Jerusalem. ʼΙωσῆτος: on the name see vi. 3, note.

καὶ Σαλώμη] Mt. καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου, Jo. (apparently, see ἐν τῇ Γαλειλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἰεροσόλυμα.

¶ N 42 [42] Καὶ ἤδη ὀψίας γενομένης,¶ ἐπεὶ ἦν παρασκευή, ὅ

41 ηκολουθησαν DΣ min$^{\text{pauc}}$ | om και διηκονουν αυτω CDΔ min$^{\text{nonn}}$ n | om αυτω 2° N | αλλαι] ετεραι A (αιτ.) 42 και ηδη...προσαββατον] et erat in sabbato syr$^{\text{sin}}$

Westcott *ad l.*) καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ. See notes on i. 19, x. 35 ff. The name, which is given only by Mc. (here and xvi. 1), is left without identification, for it was well known in the Church, and among women connected with the Gospel narrative it was unique. It is the Heb. fem. name שָׁלוֹם with a Gk. ending, like Μαριάμνη (Dalman, p. 122, cf. Blass, *Gr.*, p. 30). The name belonged to several members of the Herod family; see vi. 22, note, and cf. the indices to Josephus (ed. Niese).

41. αἳ ὅτε ἦν ἐν τῇ Γαλειλαίᾳ κτλ.] Cf. Lc. viii. 2, where besides Mary of Magdala are mentioned Ἰωάνα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρῴδου (xxiv. 10) καὶ Σουσάννα καὶ ἕτεραι πολλαί. These were doubtless among the ἄλλαι πολλαὶ αἱ συναναβᾶσαι. Their names had less significance than those which Mc. mentions; they probably returned to their homes in Galilee after the Passover, and thus faded out of the memory of the Christian community at Jerusalem. Διηκόνουν αὐτῷ: Lc. adds ἐκ τῶν ὑπαρχόντων αὐταῖς. Their ministry continued to the end (Mt. ἠκολούθησαν...διακονοῦσαι αὐτῷ); Jerome: "ceteris relinquentibus Dominum mulieres in officio perseverant...et ideo meruerunt primae videre resurgentem." For συναναβαίνειν cf. Gen. l. 7, Exod. xii. 38, 1 Esdr. viii. 5, Acts xiii. 31.

42—47. THE BURIAL OF THE LORD (Mt. xxvii. 57—61, Lc. xxiii. 50—55, Jo. xix. 38—42).

42. ἤδη ὀψίας γενομένης] It was already 3 p.m. when the Lord expired, and some interval must be allowed for the subsequent interview of Joseph with Pilate (*v.* 43 ff.), so that sunset was not far off when all was ready for the burial. Ὀψία is a relative term (cf. i. 32, iv. 35, vi. 47, xiv. 17, notes), and an hour before sunset would be relatively late in view of the approaching Sabbath.

ἐπεὶ ἦν παρασκευή κτλ.] Reason for immediate action on the part of Joseph: the day was the eve of a Sabbath. Παρασκευή, 'preparation,' had become a technical name for Friday; cf. Jos. *ant.* xvi. 6. 2 ἐν σάββασιν ἢ τῇ πρὸ αὐτῆς παρασκευῇ, *Did.* 8 τετράδα καὶ παρασκευήν. Mt. (xxvii. 62) uses it without explanation; Mc. for the benefit of his Western readers adds ὅ ἐστιν προσάββατον—a word already employed in Judith viii. 6 and in the titles of Psalms xci. (xcii.) ℵ, xcii. (xciii.) ℵ B. Jo. (xix. 14) calls the day of the Crucifixion παρασκ. τοῦ πάσχα, but further on (xix. 31) he describes it as immediately preceding the Sabbath; on the problem raised by his account see Westcott, *Introduction to the Gospels*, p. 329 ff. The Jews had already taken steps to provide for the removal of the bodies before the Sabbath (Jo. *v.* 31 ff., cf. *Ev. Petr.* 2, 5, notes); had they not been anticipated, the Lord's Body would have been committed to the common grave provided for criminals who had been hanged (cf. Lightfoot on Mt. xxvii. 58: cf. *Ev. Petr.* 2).

43. ἐλθὼν Ἰωσὴφ ἀπὸ Ἁρ. κτλ.] Eusebius *onom. s.v.*, followed by Jerome *de situ*, identifies Arimathaea with

ἐστιν προσάββατον. [43]ἐλθὼν Ἰωσὴφ ὁ ἀπὸ Ἀρειμαθαίας 43
εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος
τὴν βασιλείαν τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς
τὸν Πειλᾶτον καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.¶ [44]ὁ 44 ¶ H
δὲ Πειλᾶτος ἐθαύμασεν εἰ¶ ἤδη τέθνηκεν, καὶ προσ- ¶ ˥

42 *προσαββατον*] *προς σαββατον* (*προσσ.*) AB³EGHLSUVΓΠ² min^satmu arm *πριν σαββατον* DΣ 604 *ante sabbatum* ff n q vg　43 *ελθων*] *ηλθεν* DEGHSV min^mu | *Ιωσηφ*] *Ioses* k | *ο απο Αρ.*] om *ο* D min^pauc | *Αρειμαθαιας* ℵB*] *Αριμ* rell *-μαθιας* ℵ^c.avid D 69 y^scr latt^vt vg edd pl | om *τολμησας* syr^hier | *εισηλθεν*] *ηλθεν* D 26^ev | *σωμα*] *πτωμα* D k　44 *εθαυμαζεν* ℵD c ff k q vg Aug | *τεθνηκει* D

Ἁρμαθὲμ (-θάιμ), Σειφά, πόλις Ἑλκανὰ καὶ Σαμουήλ (1 Regn. i. 1, הָרָמָתַיִם צוֹפִים: on the name see Driver *ad l.*), a Ramathaim or Ramah in Mt Ephraim which is possibly identical with *er-Ram*, a few miles N. of Jerusalem. Eus., however, places it near Diospolis (Lydda), cf. 1 Macc. xi. 34 Λυδδὰ καὶ Ῥαθαμείν. On the breathing (Ἁρ.) see WH., *Intr.*, p. 313. Ἀπὸ Ἁρ., even if not preceded by the art., is probably to be connected with Ἰωσήφ, not with ἐλθών, cf. Lc. Jo., comp. Jos. *ant.* xvi. 10, 1 Εὐρυκλῆς ἀπὸ Λακεδαίμονος; for other instances of ἀπὸ in this sense cf Jo. i. 45, Acts vi. 9 (Blass, *Gr.*, p. 122). Joseph was a βουλευτής (Mc. Lc.; the word passed into Rabbinic, see Dalman, p. 148), a senator i.e. a member of the Sanhedrin, as appears from Lc.'s statement (*v.* 51) that he had not consented to the resolution which condemned Jesus. Mc.'s εὐσχήμων seems to answer to Mt.'s πλούσιος, cf. Acts xiii. 50, xvii. 12: this sense of the word is severely condemned by Phryn. (τοῦτο μὲν οἱ ἀμαθεῖς ἐπὶ τοῦ πλουσίου καὶ ἐν ἀξιώματι ὄντος τάττουσιν), and Rutherford adds that it "seems confined to Christian writers," but he overlooks the exx. cited by Wetstein from Plutarch and Josephus; the latter (*vit.* 9) writing of the state of Tiberias says: στάσεις τρεῖς ἦσαν κατὰ τὴν πόλιν, μία μὲν ἀνδρῶν εὐσχημόνων... ἡ δευτέρα δὲ στάσις ἐξ ἀσημοτάτων. Similarly *honesti homines* are contrasted by Pliny with the *plebs*.

ὃς καὶ αὐτὸς ἦν προσδεχόμενος κτλ.] So Lc.; Mt. ἐμαθητεύθη (v. l. ἐμαθήτευσεν) τῷ Ἰησοῦ, Jo. ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δέ. The three statements seem to describe successive stages in the man's religious history. Originally he had been in the position of Simeon (Lc. ii. 25); there were not a few such in Jerusalem at the beginning of the century (Lc. ii. 38). The preaching of Jesus, perhaps at the first passover, made him a secret disciple; after the Resurrection he became a member of the Church (ἐμαθητεύθη, cf. Mt. xxviii. 19).

τολμήσας εἰσῆλθεν πρὸς τὸν Πειλᾶτον κτλ.] Acc. to Ps. Peter, Joseph is a friend of Pilate, and his petition is tendered immediately after the sentence has been pronounced; Pilate refers him to Herod, but the Body is ultimately given to Joseph by the Jews (*ev. Petr.* 2, 6). Τολμήσας creates quite a different impression of Joseph's act. He summons up his courage to face the Procurator (on the phrase see Field *ad l.*). The circumstances of the Passion, which wrecked the brave resolutions of the Apostles, made this secret disciple bold. The aor. part. has almost the force of an adv., cf. Vg. *audacter introiit.*

44, 45. ὁ δὲ Πειλᾶτος ἐθαύμασεν κτλ.] Peculiar to Mc. Pilate wondered whether Jesus was already dead, and was not satisfied until he had ascertained the fact from the responsible officer. Θαυμάζειν εἰ (cf.

καλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ
§ ⁊ 45 ἤδη ἀπέθανεν· [45]καὶ γνοὺς ἀπὸ τοῦ §κεντυρίωνος
46 ἐδωρήσατο τὸ πτῶμα τῷ Ἰωσήφ. [46]καὶ ἀγοράσας

44 ει] pr και ειπεν Δ (arm) | ηδη BD arm$^{\text{vid}}$] παλαι ℵACEGKLMSUVX$^{\text{vid}}$ΓΠΣ min$^{\text{fere omn}}$ om syr$^{\text{sin}}$ 45 om και γνους...Ιωσηφ ff | om απο του κεντ. k syr$^{\text{pesh}}$ | απο] παρα D 124 2$^{\text{pe}}$ al$^{\text{pauc}}$ | πτωμα ℵBDL 2$^{\text{pe}}$] σωμα ACEGKMSUVXΓΔΠΣ⁊ min$^{\text{fere omn}}$ k | Ιωσηφ] Ιωση B 46 και 1°] ο δε Ιωσηφ DΣ 38 106 435 2$^{\text{pe}}$ latt syrr$^{\text{pesh hcl}}$ arm Aug

1 Jo. iii. 13) leaves the fact slightly doubtful; contrast θ. ὅτι in Jo. iv. 27, Gal. i. 6. The perfect τέθνηκεν represents the Death as an existing state, whilst ἀπέθανεν in the indirect question which follows refers to it as momentary effect; 'is He dead?' Pilate asks himself, but to the centurion he says 'did you see Him die?' (cf. WM., pp. 339, 679). Death seldom supervened so soon in the case of the crucified; they lived for two or three days, and in some cases died at last of starvation rather than of their wounds (Eus. *H. E.* viii. 8). Cf. Origen: "miraculum enim erat quoniam post tres horas receptus est qui forte biduum victurus erat in cruce."

45. καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος κτλ.] The centurion had returned to head-quarters, and was able to report the fact (cf. *v.* 39). Upon this Pilate granted the Body (*donavit corpus*), as Mc. says in language which savours of an official character (cf. Mt. ἐκέλευσεν ἀποδοθῆναι, Jo. ἐπέτρεψεν [ἵνα ἄρῃ]); δωρεῖσθαι is used especially of royal or Divine bounty, see Gen. xxx. 20, 1 Esdr. i. 7, viii. 55, Esth. viii. 1, 2 Pet. i. 3 f. (the only other example in the N.T.). Πτῶμα has the same ring; the Body which 'saw no corruption' is not elsewhere called 'a corpse' (cf. vi. 29, Apoc. xi. 8 f.), but to Pilate it would appear merely in that light; τὸ σῶμα (τοῦ Ἰησοῦ, αὐτοῦ) is substituted in Mt. Lc. Jo. Πτῶμα is used of the carcases of animals, e.g. Jud. xiv. 8 τὸ πτ. τοῦ λέοντος: when employed for the dead body of a human being it carries a tone of contempt (cf. e.g. Sap. iv. 19 πτῶμα ἄτιμον, Ezech. vi. 5, A). The majority of the uncial MSS. avoid the word here, and borrow σῶμα from Mt. Lc. Jo.; and the Latin versions similarly prefer *corpus* to *cadaver*.

46. καὶ ἀγοράσας σινδόνα κτλ.] On his way back to Golgotha Joseph provides himself with linen; on σινδών see xiv. 51; the word is used here of linen in the piece, not of a garment; it was still, as Mt. says, καθαρά, fresh and unused (cf. xi. 2, note). His next task was to remove the Body from the Cross. Καθελών, cf. *v.* 36, Acts xiii. 29; the word is common in this sense, cf. e.g. Jos. x. 27 καθεῖλεν αὐτοὺς ἀπὸ τῶν ξύλων, Phil. *in Flacc.* ὅδ' οὐ τετελευτηκότας ἐπὶ σταυρῶν καθαιρεῖν...προσέτασσεν. Joseph. *B. J.* iv. 5. 2 τοὺς ἀνασταυρουμένους πρὸ δύντος ἡλίου καθελεῖν τε καὶ θάπτειν. Other examples will be found in Field. The Romans used *detrahere* in a similar sense; cf. Petron. *sat.* iii. "miles...cruces servabat ne quis ad sepulturam corpora detraheret." In this work Joseph was probably not alone; though the little crowd of assistants with which the poetry of Rubens' great picture has surrounded him is imaginary, St John's account (*v.* 39 f.) leads us to suppose that his brother Sanhedrist Nicodemus was already on the spot. Nicodemus had brought a large supply of the spices used for embalming the dead (ἕλιγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν, a hundred pounds of aromatics made up in a compact roll). The Body was then taken by the two

σινδόνα καθελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι καὶ ἔθηκεν
αὐτὸν ἐν μνήματι ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ
προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.
^{47}ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσῆτος 47
ἐθεώρουν ποῦ τέθειται.

46 *καθελων*] λαβων D (? syr$^{\text{sin}}$) pr *και* ACEGKMSUVΓΔΠΣ min$^{\text{omn vid}}$ vg syrr arm go aeth | *τη σινδονι*] *εις την σινδονα* D | *εθηκεν* ℵBC^{2}DLΣ min$^{\text{nonn}}$] *κατεθηκεν* AC*EGKMSUVXΓΠ min$^{\text{pl}}$ | *αυτον*] *αυτο* AMℸ 435 | *μνηματι* ℵB] *μνημειω* ACDL XΓΔΠΣℸ min$^{\text{omn vid}}$ | *πετρας*] *της π.* D 1 2$^{\text{pe}}$ al$^{\text{perpauc}}$ *εν τη πετρα* 13 69 346 | *προσεκυλισεν*] *προσκυλισας* D 1 | *μνημειου*] + *και απηλθεν* (D)G 1 59 157 209 47 *Ιωσητος* ℵ$^{\text{c}}$BLΔ 1 k me] *Ιωση* CEGKMSUVΓΠ min$^{\text{pl}}$ syrr go *Ιωσηφ* AΣ 258 vg aeth *Ιακωβου* D ff n q *Ιακ. και Ιωσητος* 13 69 124 346 2$^{\text{pe vid}}$ syr$^{\text{hier}}$ arm | *εθεωρουν*] *εθεασαντο* D | *που*] *τον τοπον οπου* D c ff q arm | *τεθειται* ℵ$^{\text{c}}$ABCD(L)ΔΠΣ(ℸ) 33 69 131 229 al$^{\text{pauc}}$ k] *τιθεται* EGKMSUVΓ (604) min$^{\text{pl}}$

men (ἔλαβον, Jo.), bathed perhaps (Ps. Peter, cf. Acts ix. 37), and wrapped (ἐνετύλιξεν, Mt. Lc.), or swathed (ἐνείλησεν, Mc., εἴλησε, Ps. Pet.; cf. 1 Regn. xxi. 9) in the linen between the folds of which the spices were freely crumbled (μετὰ τῶν ἀρωμάτων, Jo.), and finally bound with strips of cloth (ἔδησαν ὀθονίοις, Jo.), after the Jewish manner of burying (Jo.). The picture may be completed by comparing what is said of Lazarus in Jo. xi. 44, and the account of the grave clothes in Jo. xx. 7: the Hands and Feet were bound with ὀθόνια (= κειρίαι, xi. 44), and the Face was covered with a face-cloth (σουδάριον). All was now ready for the interment.

καὶ ἔθηκεν αὐτὸν ἐν μνήματι κτλ.] Mc. knows only that the tomb was artificially constructed, cut out of a rock, the resting-place of some rich citizen; cf. Isa. xxii. 16 ἐλατόμησας σεαυτῷ ὧδε μνημεῖον, καὶ ἐποίησας σεαυτῷ ἐν ὑψηλῷ μνημεῖον, καὶ ἔγραψας σεαυτῷ ἐν πέτρᾳ σκηνήν; Such rock-hewn chambers abound on the S., W., and N.W. of the city; see Robinson, *Researches*, i. p. 517 ff., and Mr Fergusson's art. *Tombs* in Smith's *B. D.* This tomb was a new one which had never been used (Mt. Lc. Jo.), and had been prepared by Joseph for his own burial (Mt.); it was in a garden adjacent to the place of crucifixion (Jo.). The garden was presumably the property of Joseph, a 'paradise'; according to *Ev. Petr.* 6 the spot bore the name Κῆπος Ἰωσήφ. On the custom of burying in gardens see 4 Regn. xxi. 18, 26, 2 Esdr. xiii. 16.

καὶ προσεκύλισεν λίθον κτλ.] Λίθον μέγαν, Mt., cf. xvi. 4 ἦν γὰρ μέγας σφόδρα: in Lc. cod. D adds ὃν μόγις εἴκοσι ἐκύλιον, while Ps. Peter represents the matter as requiring the services of all who were present (ὁμοῦ πάντες οἱ ὄντες ἐκεῖ ἔθηκαν); the stone was afterwards, at the desire of the Jews, sealed and guarded (Mt.), cf. *Ev. Petr.* 8. The opening was usually closed with a stone, if any of the *loculi* were occupied; cf. Jo. xi. 38 ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. Μνῆμα and μνημεῖον seem to be employed indiscriminately (cf. v. 2 ff.), unless μνῆμα is here a *loculus*; the Vg. uses *monumentum* for both words. According to Jo. (*v.* 42) the Body was placed in Joseph's tomb on account of its proximity to the Cross—till the Sabbath was over, perhaps, and not with a view to a permanent interment; cf. Jo. xx. 13, 15.

47. ἡ δὲ Μαρία ἡ Μαγδ. κτλ.] The

was past

XVI 1 ¹Καὶ διαγενομένου τοῦ σαββάτου¶ [ἡ] Μαρία ἡ
¶ ⌝ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Cαλώμη
ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.
§ ⌝ 2 ²καὶ λίαν πρωὶ τῇ §μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ

XVI 1 om διαγενουμενου...Σαλωμη D n (q) | om η Μαρια...Σαλωμη k | η Μαρια B*L min^{l}] om η rell | του Ιακ.] om του ℵ*CGMSUVXΓ min^{nonn} | ηγορασαν] ηνεγκαν (ut vid) c k pr πορευθεισαι D (c ff) k n (q) syr^{hier} arm | αρωματα] pr *unguentum et* syr^{sin} | om ελθουσαι D c ff k n q | αυτον] τον Ιησουν K^{2}MX 13 69 124 346 al^{satmu} vg^{ed} 2 om λιαν D c k n syrr$^{sin\ pesh}$ arm | om πρωι c q | τη μια ℵ(B)LΔ (1) 33 2^{pe} al^{pauc} me Eus] της μιας AC(D)EGKMSUVXΓΠΣ min^{pl} | των σαββατων ℵBKLΔ 33 69 2^{pe} al^{pauc}] σαββατων ACEGMSUVX^{vid}ΓΔ*ΠΣ min^{pl} του σαββατου D min^{pauc} c k q

Magdalene and the other Mary (*v.* 40) had remained on the spot, and were watching the action of Joseph and Nicodemus; cf. Origen: "caritas duarum Mariarum colligavit eas ad monumentum novum, propter corpus Iesu quod fuerat ibi." Ambrose: "sexus nutat, devotio calet." They sat opposite to the place of sepulture (Mt., *ἀπέναντι τοῦ τάφου*), and saw the Body carried in, so that they knew where it lay. Τέθειται, Lc. *ἐτέθη*: for the perf. cf. *τέθνηκεν* (*v.* 44). Their thought was, 'He is there (contrast xvi. 6 *οὐκ ἔστιν ὧδε*), and there we shall find Him when the sabbath is past.' Victor remarks: *ἀναγκαία καὶ κατὰ θεὸν ἡ παραμονὴ τῶν γυναικῶν εἰς τὸ γνῶναι ποῦ τίθεται, ἵνα ἀπαντήσωσι καὶ τῆς ἀναστάσεως τὴν ἐπαγγελίαν κομίσωσι τοῖς μαθηταῖς.* Μαρία ἡ Ἰωσῆτος sc. *μήτηρ* (*v.* 40); the 'Western' text substitutes Ἰακώβου (see *app. crit.*).

XVI. 1—8. VISIT OF THE WOMEN TO THE TOMB ON THE THIRD DAY

(Mt. xxviii. 1—8, Lc. xxiv. 1—10; cf. Jo. xx. 1 ff.).

1. *διαγενομένου τοῦ σαββάτου κτλ.*] When the Sabbath was over (i.e. after sunset on the day which followed the Crucifixion), the three women named in xv. 40 went forth to purchase aromatics for the anointing of the Body (Mc. Lc.). They had probably seen Joseph and Nicodemus use spices freely in the process of wrapping it for burial (Jo. xix. 40, cf. xv. 46 f., notes), but they desired to add more externally, and to apply fragrant oils (Lc. *καὶ μύρα*, cf. Mc. *ἵνα... ἀλείψωσιν αὐτόν*); the incident at Bethany (xiv. 3 ff.) was perhaps fresh in their memory, and suggested this final ministry. For *διαγίνεσθαι* 'to intervene' in reference to intervals of time cf. Acts xxv. 13, xxvii. 9; the verb is used in this sense from Demosthenes downwards. For *ἀρώματα*, cf. 2 Chr. xvi. 14 *ἔθαψαν αὐτὸν* (sc. Ἀσά)...*καὶ ἔπλησαν ἀρωμάτων καὶ γένη μύρων μυρεψῶν*, and the list of spices in Sir. xxiv. 15; and see xiv. 3, 8, notes.

2. *λίαν πρωὶ τῇ μιᾷ τῶν σαββ. κτλ.*] Mt. *ὀψὲ δὲ σ. τῇ ἐπιφωσκούσῃ εἰς μίαν σ.*, Lc. *τῇ δὲ μιᾷ τῶν σ. ὄρθρου βαθέως*, Jo. *τῇ δὲ μιᾷ τῶν σαββάτων... πρωὶ σκοτίας ἔτι οὔσης* (cf. Ps. Pet. 9, 11 *τῇ δὲ νυκτὶ ᾗ ἐπέφωσκεν ἡ κυριακή...ὄρθρου δὲ τῆς κυριακῆς*). All the canonical accounts, notwithstanding a remarkable independence of expression, point one way. The last hours of Saturday night were already giving place to the first signs of dawn when the three women started for Joseph's garden; the morning watch had begun, but it was yet dark. Mc. adds *ἀνατείλαντος τοῦ ἡλίου*, words which are scarcely less inconsistent with his own *λίαν πρωί* than with Jo.'s *σκοτίας ἔτι οὔσης*. The harmonists have from the first been exercised by the apparent contradiction, as the reading of D and some other 'Western' authorities seems to

τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου. [3]καὶ ἔλεγον 3
πρὸς ἑαυτάς Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς
θύρας τοῦ μνημείου; [4]καὶ ἀναβλέψασαι θεωροῦσιν 4
ὅτι ἀνακεκύλισται ὁ λίθος, ἦν γὰρ μέγας σφόδρα.

2 μνημειον ℵ^{c}ABC^{3}DLXΓΔΠΣ min$^{\text{omn vid}}$] μνημα ℵ*C* | ανατειλαντος] ανατελλοντος D c n q Tyc Aug pr ετι KΠ* 1 2$^{\text{pe}}$ al$^{\text{pauc}}$ Aug 3 προς εαυτους D | εκ] απο CD min$^{\text{pauc}}$ latt (*ab*) Eus 4 και αναβλεψασαι...σφοδρα] ην γαρ μεγας σφοδρα και ερχονται και ευρισκουσιν αποκεκυλισμενον τον λιθον D 2$^{\text{pe}}$ c ff n syrr$^{\text{(sin) hier}}$ (Eus) *subito autem ad horam tertiam tenebrae diei* (leg. *diei tenebrae*) *factae sunt per totum orbem terrae et descenderunt de caelis angeli et surgent* (leg. *surgentes*) *in claritate vivi dei ascenderunt cum eo et continuo lux facta est tunc illae accesserunt ad monimentum et vident revolutum lapidem fuit enim magnus nimis* k | ανακεκυλισται ℵBL] αποκεκ. AC(D)XΓΔΠΣ min$^{\text{omn vid}}$

shew: cf. Aug. *de cons.* iii. 65 "*oriente iam sole*, id est, cum caelum ab orientis parte iam albesceret." But the correction (for such it seems to be) gives little relief; the same moment of time can hardly be described as λίαν πρωί and as 'sunrise.' It is better to regard Mc.'s note as a compressed statement of two facts; the two women started just before daybreak and arrived at sunrise (ἔρχονται = ἐξελθοῦσαι...ἦλθον). Τῇ μιᾷ τῶν σαββάτων (Acts xx. 7, 1 Cor. xvi. 2), on the first day after the Sabbath (Bede: "*prima sabbatorum* prima dies est a die sabbatorum"), εἷς being used by a common Hebraism for πρῶτος (WM., p. 311, Blass, *Gr.*, p. 140); cf. πρώτῃ σαββάτου, *v.* 9, where however σάββατον is probably used for 'the week,' as in Lc. xviii. 12.

3. ἔλεγον πρὸς ἑαυτάς κτλ.] Mc. only. On the way they remembered the stone which they had seen Joseph roll to the entrance of the tomb and leave there. It would require more than the strength of three women to remove it. Ps. Peter (c. xi.) expands τίς ἀποκυλίσει κτλ. into a set speech which is at once feeble and confused. For πρὸς ἑαυτάς = πρὸς ἀλλήλας, cf. xi. 31, xiv. 4, notes. Ἀποκυλίειν, the opposite of προσκυλίειν (xv. 46); the form κυλίειν begins in Aristophanes to take the place of the older κυλίνδειν or κυλινδεῖν, which is unknown to Bibl. Gk. The compound ἀποκυλ. occurs in Gen. xxix. 3 ff. in reference to the removal of a stone from the mouth of a well.

4. καὶ ἀναβλέψασαι κτλ.] By this time they are near the knoll out of the side of which the tomb had been cut; the sun has risen, and involuntarily looking up at the mention of the stone they see that it has been displaced. The change from ἀποκυλίειν to the rarer and more difficult ἀνακυλίειν is evidence of Mc.'s care for accuracy in detail; the stone was not rolled right away, but rolled back so as to leave the opening free; cf. *Ev. Petr.* 9 ὁ δὲ λίθος...ἀφ' ἑαυτοῦ κυλισθεὶς ἐπεχώρησε παρὰ μέρος, καὶ ὁ τάφος ἠνοίγη. The perf., as in xv. 44, 47, adds to the vividness of the narrative: we hear the women exclaim Ἀνακεκύλισται—their τίς ἀποκυλίσει; has been answered, and their wish, idle as it had seemed, is realised. Ἦν γὰρ μέγας σφόδρα either accounts for their being able to see what had occurred before they reached the spot, or it explains why the sight arrested their attention. Mt. attributes the removal of the stone to the descent of an Angel, accompanied by an earthquake; the Angel sits upon the stone which he has rolled

5 [5]*καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον*
καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν
¶ ד 6 *λευκήν,*¶ *καὶ ἐξεθαμβήθησαν.* [6]*ὁ δὲ λέγει αὐταῖς Μὴ*
ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν
§ ק § ד *ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν* §*ὧδε·* §*ἴδε ὁ τόπος*

5 *εισελθουσαι*] *ελθουσαι* B 127 | om *εν τοις δεξιοις* syr$^{\text{hier}}$ | *εξεθαμβηθησαν*] *εθαυβησαν* D n syr$^{\text{pesh}}$ arm 6 *ο δε λ. αυταις*] *και λ. αυταις ο αγγελος* (D) ff (cf. c n) | *εκθαμβεισθε*] *φοβεισθαι* D n syr$^{\text{pesh}}$ arm | *τον Ναζαρηνον* LΔ k om ℵ* (hab ℵ$^{\text{a}}$) D | *ιδε ο τοπος*] *ειδετε εκει* [+*τον* D^2] *τοπον αυτου* D *ιδε εκει ο τ. αυτου* 2$^{\text{pe}}$: similiter c ff k n q

away, and is there apparently when the women arrive. It is impossible to feel any confidence in Thpht.'s attempt to reconcile the two accounts: *ἐνδέχεται γὰρ ὃν εἶδον ἔξω καθήμενον...τοῦτον ἰδεῖν πάλιν ἔσω, προλαβόντα τὰς γυναῖκας καὶ εἰσελθόντα.* A remarkable gloss follows *v.* 3 in *k* (see *app. crit.*); cf. the story in *Ev. Petr.* 9.

5. *καὶ εἰσελθοῦσαι κτλ.*] Lc. *εἰσελθοῦσαι δὲ οὐχ εὗρον τὸ σῶμα.* Mt. does not mention the fact of their entering; see last note. In Jo. Mary Magdalene arrives at the tomb alone, and all the circumstances are different. The attempt to harmonise these independent narratives is beset with difficulty; see however Tatian's scheme (Hill, p. 252 ff.), and the provisional arrangement proposed by Bp Westcott (*St John*, p. 288 f.). On the special appearance to Mary Magdalene, which characterises the Johannine tradition, see below, *v.* 9 f., notes.

According to Mc. the women on entering were startled to see a young man sitting *ἐν τοῖς δεξιοῖς* (cf. *τὰ δεξιὰ μέρη τοῦ πλοίου*, Jo. xxi. 6), on the right hand side of the tomb, clad in a long robe (*στολήν*, cf. xii. 38 note) of dazzling whiteness (*λευκήν*, cf. ix. 3, note). Mt., who identifies the *νεανίσκος* as an Angel, has a fuller description: *ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών.* In Lc. the women see two men standing over them in flashing raiment (*ἐπέστησαν αὐταῖς ἐν ἐσθῆτι ἀστραπτούσῃ*). The very diversity of the accounts strengthens the probability that the story rests upon a basis of truth; the impressions of the witnesses differed, but they were agreed upon the main facts. The conception of the Angel as a young man clad in bright attire finds an interesting parallel in 2 Macc. iii. 26, 33 *δύο ἐφάνησαν αὐτῷ νεανίαι... διαπρεπεῖς τὴν περιβολήν...οἱ αὐτοὶ νεανίαι πάλιν ἐφάνησαν τῷ Ἡλιοδώρῳ ἐν ταῖς αὐταῖς ἐσθήσεσι ἐστολισμένοι.* Similarly Josephus (*ant.* v. 8. 2) describes the Angel who appeared to Manoah's wife as *φάντασμα ...νεανίᾳ καλῷ παραπλήσιον μεγάλῳ.* Cf. also *Ev. Petr.* 9, 11. On *περιβάλλεσθαι στολήν* see Blass, *Gr.*, pp. 92, 113, and cf. xiv. 51, Apoc. vii. 13, x. 1; on *ἐκθαμβεῖσθαι* cf. ix. 15, xiv. 33, notes.

6. *ὁ δὲ λέγει αὐταῖς κτλ.*] The Angel is not an apparition merely (vi. 50); he speaks to the women and answers (*ἀποκριθείς* Mt.) their unspoken fears. Lc. follows another tradition of the Angel's words, but Mt. is in substantial agreement with Mc.; Mc.'s account, however, derives peculiar life and freshness from the absence of conjunctions in the first five clauses. *Μὴ ἐκθαμβεῖσθε*: Mt. adds *ὑμεῖς*, for he has just mentioned the terror which struck the guards at the sight of the Angel; but the contrast would have no meaning for the women, and can scarcely have found a place in the original words. *Τὸν Ναζαρηνόν* (Mc.

ὅπου ἔθηκαν αὐτόν. [7] ἀλλὰ ὑπάγετε εἴπατε τοῖς μαθη- 7
ταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι Προάγει ὑμᾶς εἰς¶ τὴν ¶ a*
Γαλειλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. [8] καὶ 8
ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ

7 ειπατε] pr και C*D 33 2^{pe} k | προαγει] ιδου προαγω D k ιδου προαγει 2^{pe} syrr$^{sin\ pesh}$ arm ηγερθη απο των νεκρων και ιδου προαγει 1 59 118 209 604 | αυτον] με D k | ειπεν] ειρηκεν Δ ειρηκα D (ειπον 40 72) a^{3} ff k q 8 εξελθουσαι...μνημειου] ακουσαντες εξηλθον απο του μνημειου και εφυγον ℵ | εξελθουσαι] ακουσαντες 2^{pe} (sic) syrr$^{sin\ pesh\ hcl(mg)}$ arm + ταχυ E min^{nonn} ς | om απο του μνημειου...εκστασις syr^{sin} | γαρ] δε ACLΓΔΠ min$^{omn\ vid}$ go

only) strikes a familiar note in the memories of these Galilean women (cf. i. 24, x. 47, xiv. 67, notes); *τὸν ἐσταυρωμένον* (Mt. Mc.) rather than *τὸν σταυρωθέντα*, for the event is recent, and the Person is still living; cf. 1 Cor. i. 23, Gal. iii. 1, and contrast Jo. xix. 20, 2 Cor. xiii. 4, Apoc. xi. 8, where the aor. suffices to express the historical circumstance. Ἠγέρθη, the Resurrection is an accomplished fact, the moment is already past; contrast *ἐγήγερται* in 1 Cor. xv. 4, 20, where the purpose is to emphasise the abiding truth of the Lord's risen life. Ἴδε ὁ τόπος κτλ. 'here is the *loculus* where the Body lay; you can see for yourselves that it is not there' (Jerome: "ut si meis verbis non creditis vacuo credatis sepulchro"). In Mt. the Angel reminds the women that the Lord had foretold the issue of the Crucifixion (*καθὼς εἶπεν*); in Lc. this passing reference is expanded into a citation of the prophecy (*μνήσθητε ὡς ἐλάλησεν ὑμῖν κτλ.*), the Evangelist adding, *καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ*. But the prophecy was addressed, so far as we know, to the Twelve only, and the reference to it, or at least the citation, probably formed no part of the earliest tradition.

7. *ἀλλὰ ὑπάγετε κτλ.*] Ἀλλά (WM., p. 551) recalls their thoughts from the wonder and awe of the announcement which they had just received to the duty which lay immediately before them. They must go with speed (*ταχύ*, Mt.) and deliver a message to the disciples. Mc. adds *καὶ τῷ Πέτρῳ*, 'and especially to Peter'; cf. Acts i. 14 *σὺν γυναιξὶν καὶ Μαριάμ*, and the less complete parallel in i. 5 *ἡ Ἰουδαία χώρα καὶ οἱ Ἰεροσολυμεῖται*. Peter is named, both as the first of the Eleven, and probably also to assure him that his denials are forgiven (Thpht.: *ὡς κορυφαῖος... ἢ...ἵνα μὴ σκανδαλισθῇ...ὡς αὐτὸς μὴ λόγου ἀξιωθεὶς οἷα ἀρνησάμενος*—cf. Bede: "vocatur ex nomine ne desperaret ex negatione"); cf. 1 Cor. xv. 5 *ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα*. The message would open of course with the tidings of the Resurrection (*εἴπατε ὅτι Ἠγέρθη*, Mt.), but its purpose was to turn the steps of the Apostles to Galilee whither the Master would precede them. *Προάγει ὑμᾶς εἰς τὴν Γαλειλαίαν* (Mt. Mc.); cf. xiv. 28, note; the reminder is necessary, for the words of Christ would be forgotten for the while in the excitement of the great events which had occurred. It is more difficult to understand why the matter should have been so urgent if a week at least was to intervene before the Risen Christ left Jerusalem (Jo. xx. 26). Perhaps it was important to dispel at the outset any expectations of an immediate setting up of the Kingdom of God in a visible form at Jerusalem (cf. Acts i. 6). *Καθὼς εἶπεν ὑμῖν*: Mt., with a complete change of reference, *ἰδοὺ εἶπον ὑμῖν*.

8. *καὶ ἐξελθοῦσαι ἔφυγον κτλ.*] The picture is true to psychological pro-

αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν,
¶ ℵB syr^{sin} ἐφοβοῦντο γάρ¶

* * * * * *

9 [^{9}Ἀναστὰς δὲ πρωὶ πρώτῃ σαββάτου ἐφάνη πρῶ-

8 *τρομος*] *φοβος* DΠ^{*vid} arm^{vid} | om *και εκστασις* arm 9 *δε* C^{2}] *και* C^{*vid} om *δε* 13 69 124 604* al^{nonn} arm^{zoh} + *ο Ιησους* F^{w} 13 28 69 124 604 al$^{non mu}$ c ff vg^{sixt} arm$^{cod zoh}$ | om *πρωι* ק | *πρωτη*] *τη μια* Eus | *σαββατων* KΠ 1 al$^{sat mu}$ Eus$\frac{2}{3}$ | *εφανη πρωτον*] *εφανερωσεν πρωτοις* D om *πρωτον* syr^{hier} arm me Eus^{1}

bability. At first the Angel's words only increased their terror; they turned and fled from the tomb, trembling and unable for the moment to collect their thoughts or control themselves. On *ἔκστασις* see v. 42 note, and cf. Lc. v. 26, Acts iii. 10, x. 10; *εἶχεν*=*ἔλαβεν* (Lc. *l.c.*), *κατεῖχεν*, cf. Jos. *ant.* v. 1, 18 *κατάπληξις εἶχε τοὺς ἀκούοντας*: for other exx. see Field *ad l.* As they came to themselves and began to realise the truth, joy mingled with their fear and predominated (Mt. *μετὰ φόβου καὶ χαρᾶς μεγάλης*), and their flight was changed into an eager haste to deliver their message (*ἔδραμον ἀπαγγεῖλαι κτλ.*). But Mc.'s narrative comes to an abrupt end before this second stage of feeling has been reached; fear still prevails, and the shock has been too severe to permit them to say a word about what had occurred. *Οὐδενὶ οὐδὲν εἶπαν* is too general a statement to justify the limitation *κατὰ τὴν ὁδόν* (cf. Lc. x. 4); until their terrors had subsided they had no thought for the Angel's message and no tongue to tell it. According to Lc. xxiv. 9 it was delivered by them afterwards; cf. *vv.* 10, 11, notes, and Jo. xx. 18. With the abrupt ending comp. ix. 6, *ἔκφοβοι γὰρ ἐγένοντο*: the parallel however is not exact, and it is perhaps improbable that the Evangelist deliberately concluded a paragraph with *ἐφοβοῦντο γάρ* (cf. WH., *Notes*, p. 46).

9—11. THE APPEARANCE TO MARY MAGDALENE (Jo. xx. 11—18).

9. *ἀναστὰς δὲ πρωί κτλ.*] The sequence is suddenly broken, and Mary Magdalene, who is one of the three women mentioned in xvi. 1, becomes, as in Jo. xx., the subject of a distinct narrative which in form at least is not consistent with the Marcan tradition. She is introduced to the reader, as if she had not been named before (*παρ' ἧς κτλ.*); alone of the three she sees the Lord, and announces the Resurrection to the Eleven, and no explanation is given of this unexpected turn in the events. Lastly, the paragraph has evidently been detached from some document in which the Lord has been the subject of the preceding sentence; in its present position *ὁ Ἰησοῦς* is imperatively required (cf. WH., *Notes*, p. 51). On the general question of the authorship of the fragment xvi. 9—20 and its relation to the Gospel, see the Introduction. *Πρωί* is doubtless to be taken with *ἀναστάς*, not with *ἐφάνη*, and thus it determines the time when the Resurrection took place—on the third day, as the Lord had foretold, though before daybreak, perhaps in the earliest hour of the morning watch.

πρώτῃ σαββάτου] Cf. *τῇ μιᾷ τῶν σαββάτων* (*v.* 1, note); the use of *πρῶτος* in this phrase is apparently unique, though we have *πρώτῃ ἡμέρα τῶν ἀζύμων* in xiv. 12, Mt. xxvi. 17. The Gospels moreover seem to prefer *σάββατα* in this connexion, but cf. 1 Cor. xvi. 2 *κατὰ μίαν σαββάτου*. *Ἐφάνη* occurs here only in reference to an appearance of the risen Christ; see, however, Num. xxiii. 4 *ἐφάνη ὁ θεὸς τῷ Βαλαάμ*, Lc. ix. 8 *Ἠλείας ἐφάνη*.

τον Μαρίᾳ τῇ Μαγδαληνῇ παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. [10]ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ'¶ 10 ¶ ⅂

9 *παρ* C*DL⅂ 33] *αφ* AC^{3}EGKMSUVXΓΔΠΣϷ min$^{\text{fere omn}}$　10 *εκεινη*] + *δε* C$^{*\text{vid}}$ min$^{\text{pauc}}$ c ff l q sin$^{\text{pesh}}$ arm | *πορευθεισα*] *απελθουσα* KΠ min$^{\text{pauc}}$ *videns* l | *τοις μετ αυτου*] pr *αυτοις* D *τοις μ. αυτης* syr$^{\text{hier}}$

A more usual term is *ὤφθη*, Lc. xxiv. 34, 1 Cor. xv. 5 ff.; cf. *ὀπτανόμενος* Acts i. 3, and *ὄψεσθε* *v.* 7, *supra*. That the Lord appeared first to the Magdalene may have been inferred from the narrative of Jo. xx. 11 ff. St Paul's Κηφᾷ *εἶτα τοῖς δώδεκα* (1 Cor. xv. 5) determines only the relative order of the appearance to Peter and the other Apostles.

παρ' ἧς ἐκβεβλήκει ἑ. δ.] The fact was known also to Lc. (viii. 2 *ἀφ' ἧς δ. ἑ. ἐξεληλύθει*). *Ἐκβάλλειν παρά* occurs here only: for *παρά* with the gen. indicating the quarter from which a movement proceeds see viii. 11, xii. 2, xiv. 43, and on its distinction from *ἀπό* cf. WM., p. 456 f. *Ἑπτὰ δαίμονια* ("septenarii spiritus," Tertullian, cited above p. 91) recalls Mt. xii. 45, *ἑπτὰ ἕτερα πνεύματα πονηρότερα*, and the striking contrast in Apoc iii. 1 *τὰ ἑ. πνεύματα τοῦ θεοῦ*. Cf. Thpht.: *ἑπτὰ δαιμ., τὰ ἐναντία τῶν ἑπτὰ τῆς ἀρετῆς πνευμάτων.* To Celsus it appeared to be a fatal objection to the Christian faith that the earliest witness of the Resurrection should have been, on the shewing of the Gospels themselves, a *γυνὴ πάροιστρος*. The objection repeats itself, though the tone is widely different, in the last words of Renan's chapter on *Jésus au tombeau*: "pouvoir divin de l'amour! moments sacrés où la passion d'une hallucinée donne au monde un Dieu ressuscité!" But the hallucination of the Magdalene belongs to the *μωρὸν τοῦ θεοῦ*, which is at once wiser and stronger than men. Renan, however, has ludicrously overestimated the place which Mary Magdalene holds among the witnesses of the Resurrection; cf. *Les Apôtres*, p. 13, "la gloire de la résurrection appartient donc à Marie de Magdala; après Jésus, c'est Marie qui a le plus fait pour la fondation du christianisme." So far was this from being recognised by the Apostolic age that St Paul does not even mention her in his summary of the evidence (1 Cor. xv. 5 ff.).

10. *ἐκείνη πορευθεῖσα ἀπήγγειλεν κτλ.*] Cf. Jo., *ἔρχεται...ἀγγέλλουσα τοῖς μαθηταῖς.* Both accounts are singularly devoid of the animation which such a moment would suggest; contrast *ἔδραμον*, Mt. xxviii. 8, and *praecurrens*, which some O.L. texts substitute here. *Ἐκείνη*, *illa*, cf. *v.* 13: the pronoun is neither emphatic nor antithetic, merely indicating the subject, as in Jo. v. 46, vii. 45—a non-Marcan use; cf. Blass, *Gr.*, p. 168. Mc. seems also to have avoided the colourless *πορεύεσθαι*, which occurs abundantly in the other Gospels, and thrice in this context; in ix. 30, if genuine, it has the specific sense of taking a journey. *Τοῖς μετ' αὐτοῦ γενομένοις*: 'to those who had been with Him,' cf. ii. 19, iii. 14, Jo. xiii. 33, xvii. 12, Acts iv. 13. In their strictest sense the words describe only the Apostolic body, yet see Acts i. 21; all the other *μαθηταί* who were in Jerusalem at the time were probably in the company (comp. *v.* 12, note, Acts i. 13 ff.). Though Jerusalem was keeping the Feast, the disciples were occupied in mourning and bewailing their loss; cf. Jo. xvi. 20 *κλαύσετε καὶ θρηνήσετε ὑμεῖς.* The combination *πενθεῖν καὶ κλαίειν* is frequent, cf. 2 Regn. xix. 1, 2 Esdr. xi. 4, xviii. 9, Lc. vi. 25, Jas. iv. 9, Apoc. xviii. 11, 15, 19; the present passage is apparently imitated by Ps. Pet.

11 αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσιν· [11]κἀκεῖνοι
ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν.
¶ go 12 [12] Μετὰ δὲ ταῦτα ¶ δυσὶν ἐξ αὐτῶν περιπατοῦσιν
ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν·

10 γινομενοις 69 | πενθουσιν AL 11 κακεινοι AC^{3}D*ΧΓΔΠΣ min^{pl} n vg] εκεινοι δε C* c ff q me εκεινοι LUϸ min^{perpauc} syr^{hcl} arm | ηπιστησαν] και ουκ επιστευσαν αυτη (-τω D*) D 12 om περιπατουσιν 1 syr^{hier} arm

(*ev.* 7 ἐνηστεύομεν (Mc. ii. 20) καὶ ἐκαθεζόμεθα πενθοῦντες καὶ κλαίοντες νυκτὸς καὶ ἡμέρας ἕως τοῦ σαββάτου, cf. *ib.* 12 ἡμεῖς δὲ οἱ δώδεκα μαθηταὶ τοῦ κυρίου ἐκλαίομεν καὶ ἐλυπούμεθα).

11. κἀκεῖνοι ἀκούσαντες ὅτι ζῇ κτλ.] According to Jo., Mary's report was conveyed in the words Ἑώρακα τὸν κύριον. This writer's account goes further; Mary can testify that the Master is alive (ζῇ); what she had seen was not a mere vision. This was the constant belief of the eyewitnesses: Lc. xxiv. 5, 23, Acts i. 3, xxv. 19, Rom. vi. 10, Apoc. i. 18, ii. 8. Ἐθεάθη: the word, which is not used by Mc. but occurs frequently in Jo., seems to point to the beauty and wonderfulness of what she saw; cf. Jo. i. 14, 32, Acts i. 11, xxii. 9, 1 Jo. i. 1, iv. 12, 14. For the aor. pass. see Mt. vi. 1, xxiii. 5. Our writer uses θεᾶσθαι again in *v.* 14, but in the mid.

ἠπίστησαν] Of this result Jo. says nothing; Lc. connects it with the message of the women (xxiv. 11 ἐφάνησαν...λῆρος τὰ ῥήματα ταῦτα καὶ ἠπίστουν αὐταῖς)—the occasion is possibly the same, for no Evangelist mentions both visits; cf. v. 8, note. Ἀπιστεῖν, which is common in class. Gk., occurs but seldom in the N.T. (Lc.$^{ev. 2, act. 1}$, Paul^2, 1 Pet.^{1}, and twice in this fragment, *vv.* 11, 16); the stronger ἀπειθεῖν is more frequent in Biblical Gk. (LXX.^{48}, N.T.^{14}); the relative meanings of the two may be studied in Heb. iii. 12, 18 f., iv. 11, where ἀπιστία is seen to pass readily into ἀπείθεια. The disciples had reached only the first stage; see *v.* 14, note.

12—13. APPEARANCE TO TWO DISCIPLES ON THEIR WAY INTO THE COUNTRY (Lc. xxiv. 13—32).

12. μετὰ δὲ ταῦτα δυσίν κτλ.] The writer knows only that this manifestation was subsequent to that which was vouchsafed to the Magdalene (cf. πρῶτον, *v.* 9); from Lc. we learn that it took place on the same day (ἐν αὐτῇ τῇ ἡμέρᾳ, xxiv. 13). Μετὰ ταῦτα (τοῦτο) is not a Marcan phrase, but occurs frequently in Lc. and Jo. (Lc.$^{ev. 5, act. 4}$, Jo.^{12}). The two belonged to the company of the Eleven, for ἐξ αὐτῶν apparently looks back to ἐκεῖνοι in the preceding verse; in Lc., where the same phrase occurs, the reference is less distinct, but the Apostolic party are probably intended (cf. *v.* 10). They were walking when they met Him, on their way to the country (εἰς ἀγρόν, cf. ἀπ' ἀγροῦ, xv. 21), i.e., as Lc. explains, εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαούς. A walk of about seven English miles brought them to this place, which cannot therefore have been Emmaus Nicopolis, now *Amwâs*, 22 miles from Jerusalem on the Jaffa road (1 Macc. iii. 40, 57, iv. 3, Jos. *ant.* xiii. 1. 3, etc.; cf. Eus. *onom.* αὕτη ἐστὶν ἡ νῦν Νικόπολις, and see Neubauer, *géogr. du T.*, p. 100 f.). Josephus (*B. J.* VII. 6. 6) mentions a χωρίον of the same name, distant from Jerusalem σταδίους τριάκοντα (*v.l.* ἑξήκοντα) which may be identical with Lc.'s κώμη. Caspari suggests Mozah (Josh. xviii. 26), which in some MSS. of the LXX. appears as Ἁμωσά or Ἁμμουσά (הַמֹּצָה). The site is necessarily undetermined, but *el-Kubeibeh*, *Kulonieh*, and *el-Kham-*

[13]κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ 13
ἐκείνοις ἐπίστευσαν.¶ ¶ n
§[14]Ὕστερον [δὲ] ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα 14 § o

13 εκεινοι L ff arm 14 υστερον δε ΑDΣ min$^{\text{pauc}}$ syrr$^{\text{pesh hcl*}}$ me aeth] om δε CEGKLMSUVXΓΔΠק min$^{\text{pl}}$ ff vg syr$^{\text{hcl*}}$ arm | om αυτοις L 13 syrr$^{\text{pesh hcl}}$ arm

asa have been proposed, places which lie respectively N.W., W., and S.W. of the city. Of these *Kulonieh*, or rather the adjacent *Beit Mizza* (Mozah), seems to have the best claim.

Lc. gives the name of one of the two disciples as Κλεόπας, i.e. Κλεόπατρος (cf. Ἀντίπας = Ἀντίπατρος, Apoc. ii. 13, and see Lightfoot, *Galatians*, p. 267).

Ἐν ἑτέρᾳ μορφῇ suggests a transformation analogous to that described in ix. 2, but the account in Lc. forbids this; there was clearly nothing in the Lord's appearance to distinguish Him from any other wayfaring man. The words must be explained as contrasting the Magdalene's impression (*v.* 9) with that received by the two; to her He had seemed to be a κηπουρός (Jo. xx. 15), to them He appeared in the light of a συνοδοιπόρος. Lc. explains that their inability to recognise Him was due to their own infatuation (xxiv. 16); when that was removed, they knew Him at once (*ib. v.* 31). Ἐν ἑτέρῳ σχήματι might have been expected in this connexion, but σχῆμα, as Lightfoot suggests, may have been "avoided instinctively, as it might imply an illusion or an imposture" (*Philippians*, p. 129). For the Gnostic notion that the Lord's humanity possessed the power of assuming different forms see *Acta Johannis*, 1 ff. (ed. James, p. 3). A similar property is ascribed to St Thomas (*Acta Thomae*, 34, ed. Tisch., p. 219, ἄνθρωπος γὰρ εἶ δύο μορφὰς ἔχων, καὶ ὅπου ἂν θέλης ἐκεῖ εὑρίσκη).

13. κἀκεῖνοι...ἀπήγγειλαν τοῖς λοιποῖς κτλ.] Vg. *et illi euntes nuntiaverunt ceteris* (cf. ἐκείνη, *v.* 10, note; on the crasis κἀκ. see Gregory, *prolegg.* i. p. 96). The circumstances are given by Lc. (xxiv. 33 ff.). Οὐδὲ ἐκείνοις ἐπίστευσαν. The writer of the fragment is evidently not indebted to Lc. for his knowledge of the facts, for according to Lc. the two were met by their brethren at Jerusalem with the cry ἠγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι. Those who shared this conviction would certainly not have been unwilling to find a confirmation of their hopes in the tidings from Emmaus. At the same time there may have been and probably was (cf. Mt. xxviii. 16, Jo. xx. 24 ff.) another current of feeling which was adverse to the testimony of Simon, and those who were under its influence would have rejected the story of the two. Aug. is possibly right in his view of this apparent discrepancy: "quid intellegendum est nisi aliquos ibi fuisse qui hoc nollent credere?" Οὐδέ takes up and accentuates the negative implied in ἠπίστησαν (*v.* 11). The two men did not fare better than the solitary woman who had been the first to announce the Resurrection.

14—18. APPEARANCES TO THE ELEVEN (Lc. xxiv. 36—43, Jo. xx. 19—23, Mt. xxviii. 16—20: cf. 1 Cor. xv. 5 ff.).

14. ὕστερον δέ κτλ.] At length, after manifestations vouchsafed to an individual and to two disciples not of Apostolic rank, the Lord revealed Himself to the Apostolic college. The paragraph which follows seems to be a summary of the various narratives within the writer's knowledge which spoke of appearances to that body. It is without note of time or place, and *v.* 19 suggests that it is intended to cover the whole period

¶ Σ ἐφανερώθη, καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν¶ καὶ
§ H §σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερ-

14 εγηγερμενον] om X + (*et*) *nuntiantibus* (*illis*) o q

between the evening of the Resurrection-day and the Ascension. Ὕστερον δέ, another non-Marcan phrase, completes the series started by πρῶτον (*v.* 9) and continued by μετὰ δὲ ταῦτα (*v.* 12); cf. Mt. xxi. 34 ff. ἀπέστειλεν...πάλιν ἀπέστειλεν...ὕστερον δὲ (Mc. ἔσχατον) ἀπέστειλεν: xxii. 25 ff. ὁ πρῶτος...ὁ δεύτερος...ὕστερον δὲ (Mc. ἔσχατον) πάντων. Ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφ.: the first visit of the risen Christ to the Eleven themselves was paid when they were at table. This circumstance agrees with the time of day (Lc. xxiv. 29, 33, Jo. xx. 19), and moreover seems to be implied in Lc. xxiv. 41, where they answer the Lord's question ἔχετέ τι βρώσιμον by producing some cooked fish (ἰχθύος ὀπτοῦ μέρος). Αὐτοῖς τοῖς ἕνδεκα *ipsis* (not *illis*, Vg.) *undecim*: αὐτοῖς contrasts the Eleven as a body with the isolated witnesses who had brought reports of the earlier manifestations. The use of οἱ ἕνδ. (cf. Lc.) does not decide the question whether the writer was aware of the absence of Thomas: 'the Eleven' are the Apostolic body regarded as an unit, cf. the use of οἱ δώδεκα in Jo. xx. 24, 1 Cor. xv. 5, *Ev. Petr.* 12. Ἐφανερώθη: a favourite word with St John, especially in reference to the self-manifestations of Christ (Jo. i. 31, ii. 11, vii. 4, xxi. 1 *bis*, 14, 1 Jo. i. 2 *bis*, ii. 28, iii. 5, 8).

καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν κτλ.] The writer is still upon the note which he struck in *vv.* 11, 13. He shews himself independent both of Jo., whose account seems to leave no place for this rebuke, and Lc., who represents the Eleven as disbelieving their own senses (*vv.* 37, 41); in our fragment a middle course is taken which agrees with the previous context (τοῖς θεασαμένοις αὐτὸν...οὐκ ἐπίστευσαν). Ὠνείδισεν is not used elsewhere of a censure pronounced by the Lord on the Apostles. He 'reproached' Bethsaida, Chorazin and Capernaum for their impenitence (Mt. xi. 20), but His unfavourable judgements on His disciples are expressed in rebukes (viii. 33), not in reproaches. It may have been that something sharper than rebuke (cf. xiv. 41, note) was necessary to rouse them from the faithless despondency into which they had been plunged by the Crucifixion; but the use of the word is more probably one sign among many of a handling less delicate and psychologically exact than that to which we are accustomed in the canonical gospels. Τὴν ἀπιστίαν αὐτῶν καὶ σκλ. Nowhere else is σκληροκαρδία laid to the charge of the Apostles (cf. x. 5), or even ἀπιστία: they are ὀλιγόπιστοι (Mt. vi. 30, viii. 26, xiv. 31, xvi. 8); their faith is immature, wanting in promptness, and sometimes on the point of collapse (Mc. iv. 40, xi. 22, Lc. xxii. 32); there is a real danger lest they should drift into final unbelief (Jo. xx. 27 μὴ γίνου ἄπιστος), but ἄπιστοι in the strict sense they are not. Similarly the Lord complains of the callousness (viii. 17), rather than of the hardness of their hearts; the latter state goes along with impenitence (Rom. ii. 5), and implies the absence or failure of love. The words are harsher than any which the Lord is elsewhere reported to have used towards His disciples, although it is possible, as has been suggested, that a peculiarly drastic treatment was necessary at this moment. Ἐγηγερμένον, not ἐγερθέντα: they had seen Him in His risen state; cf. 2 Tim. ii. 8 μνημόνευε ...ἐγηγερμένον, 'have Him in remembrance as (not raised merely but) risen.' See note on *v.* 6.

μένον [ἐκ νεκρῶν] οὐκ ἐπίστευσαν. [15]καὶ εἶπεν αὐτοῖς 15
Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ
εὐαγγέλιον¶ πάσῃ τῇ κτίσει. [16]ὁ πιστεύσας καὶ 16 ¶ D*

14 om *εκ νεκρων* C^{3}DEFGHKLMSUVΓΠק min$^{\text{pl}}$ latt syrr$^{\text{pesh hier}}$ me aeth (hab AC*XΔ min$^{\text{nonn}}$ syr$^{\text{hcl}}$ arm) 15 *αυτοις*] *προς αυτους* D | om *απαντα* D syr$^{\text{hier}}$ me | *το ευαγγελιον*] + *μου* syrr$^{\text{pesh hier}}$ (cf. Act. Pil. A cod. E ap. Tisch. p. 259)

For a remarkable addition to this verse, stated by Jerome to rest on Greek as well as Latin attestation, see WH., *Notes*, p. 51, and cf. Mill, *prolegg.* 724.

15. *καὶ εἶπεν αὐτοῖς Πορευθέντες κτλ.*] The words are in strange contrast to the stern reproof of the previous verse; the extreme compression which the writer of the fragment practises has led him to connect two occasions which were separated by more than a week. At the first interview the Eleven were entrusted with a new mission (*πέμπω ὑμᾶς*, Jo.), but the particulars were reserved for the meeting in Galilee (Mt.). On the whole the present passage follows the lines of the Galilean charge; *πορευθέντες κτλ.* corresponds to Mt.'s *πορ. οὖν μαθητεύσατε πάντα τὰ ἔθνη*, and in each account there is a reference to baptism as connected with the world-wide teaching. Yet there is no indication of dependence on Mt.; our writer pursues his own course (*vv.* 17 f.), and probably fuses later instructions with those which belong to the interview among the Galilean hills.

In *Act. Pil.* A. (c. xiv.) these verses (15—18) are quoted with the preface *εἴδομεν τὸν Ἰησοῦν καὶ τοὺς μαθητὰς αὐτοῦ καθιζόμενον εἰς τὸ ὄρος τὸ καλούμενον Μαμίλχ* (*al.* *Μαμβήχ*); see the note on this in Thilo, p. 617 ff.

That the Eleven were to be the heralds of the Gospel to the world, as the Master had been its herald in Galilee (i. 14), was a revelation reserved for the days after the Resurrection; but the catholic mission of the Gospel had been foretold before the Passion, in nearly the same words that are used here (Mt. xxvi. 13, Mc. xiv. 9, notes). *Πάσῃ τῇ κτίσει* has, however, a Pauline ring: in Mc. *κτίσις* is used only in the phrase *ἀπ' ἀρχῆς κτίσεως* (x. 6, xiii. 19, notes); in St Paul we find it in its present connexion (Col. i. 23 *τοῦ εὐαγγελίου οὗ ἠκούσατε τοῦ κηρυχθέντος ἐν πάσῃ κτίσει*, where see Lightfoot's note). *Πᾶσα ἡ κτίσις* is 'the whole creation,' (R.V.), as in Rom. viii. 22: cf. Judith ix. 12 *βασιλεῦ πάσης κτίσεώς σου*, xvi. 14 *σοὶ δουλευσάτω πᾶσα ἡ κτίσις σου*, 3 Macc. ii. 2, 7, vi. 2. Here probably the phrase = *πάσῃ τῇ οἰκουμένῃ* (Euth.) sc. to all men, cf. *πάντα τὰ ἔθνη*, Mt.; not however without an outlook upon the inanimate world, to which the Gospel offers the hope of an *ἀποκατάστασις πάντων* (Rom. *l.c.*, 2 Pet. iii. 13).

16. *ὁ πιστεύσας καὶ βαπτισθείς κτλ.*] Vg. *qui crediderit et baptizatus fuerit:* the aor. participles describe acts which are past in relation to the time of the principal verb, for both the acceptance of the Gospel and the ministration of baptism precede salvation (cf. Burton § 134 f.). *Βαπτισθείς*, pass., corresponds to *βαπτίζοντες* in Mt.; converts were to receive baptism at the hands of the Eleven or of other disciples; the middle is used (Acts xxii. 16) where the voluntary submission of the recipient is chiefly in view. For *σῴζεσθαι* in the deeper sense of gaining restoration to spiritual health see viii. 35 (2°), x. 26, xiii. 13, notes. The connexion between *πίστις* and *σωτηρία* is illustrated in the Gospels by the miracles of healing, and in the Epistles takes its place as an axiom of Christian soteriology; baptism is less commonly but as distinctly associated with 'salvation' in the Apostolic writings (1 Pet. iii. 21 *ὑμᾶς…νῦν σῴζει*

βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθή-
§ syr$^{\text{cu}}$ 17 σεται. [17]σημεῖα δὲ §τοῖς πιστεύσασιν ἀκολουθήσει
ταῦτα· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν,
18 γλώσσαις λαλήσουσιν [καιναῖς], [18][καὶ ἐν ταῖς χερσὶν]

16 βαπτισθεις] pr ο LΔ 17 ακολουθησει C*L] παρακολουθησει AC^{2}ק 33 | εν] επι L | om γλωσσαις λαλ. καιναις ק | om καιναις C*LΔ arm me (hab AC^{2}X rell) 18 om και εν ταις χερσιν A syrr$^{\text{pesh hier}}$ (hab C^{*2}LM$^{\text{mg}}$XΔ 1 22 33 604 2$^{\text{pe}}$ 6$^{\text{pe}}$ 6$^{\text{ev}}$ syrr$^{\text{ev hcl*}}$ arm)

βάπτισμα, Tit. iii. 5 ἔσωσεν ἡμᾶς διὰ λουτροῦ παλινγενεσίας: cf. Lc.'s use of οἱ σῳζόμενοι in Acts ii. 47). Σωθήσεται is of course not an unconditional promise of final restoration; cf. Euth.: σωθήσεται εἴγε τὰ τῆς πίστεως καὶ τὰ τοῦ βαπτίσματος ἐπιδείξεται.

ὁ δὲ ἀπιστήσας κατακριθήσεται] There is no need to repeat the reference to baptism: ἀπιστήσας carries with it the neglect of the sacrament of faith, but in itself it is sufficient to secure condemnation. Throughout the fragment this writer lays the greatest emphasis on the primary obligation of belief and the sinfulness of unbelief. The present words are strongly Johannine in tone (cf. Jo. iii. 18), though κατακρίνειν does not belong to the vocabulary of the fourth Gospel. Neither the nature nor the ground of the sentence on unbelief appears here; the latter comes into sight in Jo. iii. 19 f.

17. σημεῖα δὲ τοῖς πιστ. ἀκολουθήσει ταῦτα] Cf. Jo. xiv. 12 ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος ποιήσει. The promise is not limited to the Apostles; τοῖς πιστεύσασιν includes their converts, and indeed seems specially to point to them (Vg. *eos qui crediderint*, cf. *v.* 16). That it was fulfilled is evident from casual references in the Epp. of St Paul, e.g. 1 Cor. xii. 28, Gal. iii. 5, though the former passage shews that the σημεῖα did not, even in the Apostles' age, attend every believer (τοῖς π., not τῷ πιστεύσαντι). Their purpose was to be 'signs' of the Divine mission of the Church, not to accredit the faith of the individual. On σημεῖον see xiii. 22, note; standing by itself as it does here, the word is characteristic of St John (Jo.^{16}).

ἐν τῷ ὀνόματί μου κτλ.] The first 'sign' had already 'followed' the Apostles in their Galilean mission (vi. 13), and the Seventy also (Lc. x. 17 ff.); indeed, the Name had been occasionally used in this way by believers who were not even formally disciples (ix. 38). The post-Apostolic Church believed itself to retain this power: cf. e.g. Justin, *dial.* 30 σήμερον καὶ ἐξορκιζόμενα κατὰ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ...ὑποτάσσεται: *ib.* 76 καὶ νῦν ἡμεῖς οἱ πιστεύοντες...τὰ δαιμόνια πάντα καὶ πνεύματα πονηρὰ ἐξορκίζοντες ὑποτασσόμενα ἡμῖν ἔχομεν.

γλώσσαις λαλήσουσιν] Cf. Acts ii. 3 f. ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι...καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, x. 46 ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις, *ib.* xix. 6, 1 Cor. xii. 28 ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ...γένη γλωσσῶν, and the full treatment of the subject *ib. c.* xiv. Late in the second century Irenaeus (cf. Eus. *H. E.* v. 7) bears witness: πολλῶν ἀκούομεν ἀδελφῶν ἐν τῇ ἐκκλησίᾳ παντοδαπῶς λαλούντων διὰ τοῦ πνεύματος γλώσσαις. For various opinions as to the γλωσσολαλία of the primitive Church see Stanley, *Corinthians*, p. 243 ff., Plumptre's art. *Gift of Tongues* in Smith's *B. D.* (iii. 1555 ff.), M$^{\text{c}}$Giffert, *Hist. of Christianity*, pp. 50 ff., 521 ff., A. Wright, *Some N. T. problems*, p. 277 ff. Καιναῖς may have been suggested by the analogy of καινὴ διαθήκη, καινὸς ἄνθρωπος, or the O. T. καινὸν ᾆσμα.

18. ἐν ταῖς χερσὶν ὄφεις κτλ.] Cf.

ὄφεις ἀροῦσιν, κἂν θανάσιμόν τι πίωσιν¶ οὐ μὴ ¶ ק
αὐτοὺς βλάψῃ· ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν
καὶ καλῶς¶ ἕξουσιν. ¶ Π*
§19 Ὁ [μὲν] οὖν κύριος ['Ιησοῦς] μετὰ τὸ λαλῆσαι 19 § F

18 ου μη AC^{3}L] ουδεν C* arm 19 μεν ουν] om ουν C*L go arm (hab AC^2) δε syrr | om κυριος H min^{pauc} | om Ιησους AC^{3}EGMSUVXΓΠ min^{pl} (hab C*KLΔ 1 22 33 124 2^{pe} al^{pauc} c ff o vg syrr arm me aeth Ir^{int})

Lc. x. 19 ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων...καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει. The incident in Acts xxviii. 3 f., though not a direct illustration, belongs to this class of σημεῖα. More exact fulfilments are described by non-canonical writers, e.g. Papias according to Eus. *H. E.* iii. 39 tells of Barsabbas ὡς δηλητήριον φάρμακον ἐμπιόντος καὶ μηδὲν ἀηδὲς... ὑπομείναντος. The legend of St John and the cup of poison in *Act. Joh.* (Tisch. p. 270) may owe its origin to the saying which our fragment embodies: such stories abounded at a later time, cf. Thpht.: πολλοὶ γὰρ καὶ φάρμακα πιόντες διὰ τῆς τοῦ σταυροῦ σφραγῖδος ἀβλαβεῖς διετηρήθησαν. For the use made of this passage by pagan objectors in the fourth century see Macar. Magn. iii. 16 ὁ πιστεύων καὶ μὴ ποιῶν ταῦτα ἢ γνησίως οὐ πεπίστευκεν, ἢ πιστεύων γνησίως οὐ δυνατὸν ἀλλ' ἀσθενὲς ἔχει τὸ πιστευόμενον. St Paul's doctrine of Love (1 Cor. xiii. 8 ff.) suggests an answer to the dilemma. The classical θανάσιμος occurs here only in Biblical Gk., which elsewhere uses the poetical θανατηφόρος (LXX.^{5}, Jas. iii. 8).

ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν κτλ.] The Twelve had been commissioned to heal the sick, but while the Lord was with them they seem to have used unction, leaving to Him the imposition of hands (vi. 13, note). After the Ascension both signs were employed (see Acts ix. 12, xxviii. 8, Jas. v. 14), and the latter still lingers in the *unctio extrema* of the West and the εὐχέλαιον of the Eastern Church; an office for the anointing of the sick was provided in the first English Prayerbook, but disappeared in 1552. It is interesting to note the concurrence of the same two signs in the ceremonial which followed Baptism (cf. Mason, *Confirmation*, p. 12 f.). The classical καλῶς ἔχειν occurs here only in the N.T.: cf. 1 Esdr. ii. 18; for ἄρρωστος see vi. 5, 13.

19—20. THE ASCENSION, AND ITS SEQUEL (Lc. xxiv. 50 ff., Acts i. 9; cf. 1 Pet. iii. 22, Rom. viii. 34, Heb. viii. 1).

19. ὁ μὲν οὖν κύριος 'Ιησοῦς κτλ.] On μὲν οὖν followed by δέ see WM., p. 556, n.; while οὖν looks back to the preceding narrative with its usual consequential force, μὲν...δέ (*v.* 20) contrasts the new life into which the Lord passed by the Ascension with the work of those whom He left on earth. Mc. very seldom uses either οὖν (x. 9, xi. 31, xiii. 25, xv. 12), or μὲν...δέ (xii. 5, xiv. 21, 28); ὁ κύριος 'Ιησοῦς is without example in the Gospels, with the possible exception of Lc. xxiv. 3, though common in the Acts and occurring occasionally in St Paul (1 Cor. xi. 23, xvi. 23). Μετὰ τὸ λαλῆσαι αὐτοῖς: the phrase seems to connect the preceding verses (15—18) with the Ascension, as though they were an outline of the farewell discourse; cf. Lc. xxiv. 51 ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν, Acts i. 9 ταῦτα εἰπὼν...ἐπήρθη. But, regard being had to the general character of the fragment, μετὰ τὸ λ. may be interpreted, 'after the series of interviews with the Eleven of which a specimen has been given'; cf. Euth.:

αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ
20 δεξιῶν τοῦ θεοῦ. [20]ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν
πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον

19 ανελημφθη] ανεφερετο 36 40 ανελ. και ανεφ. 68 | τον ουρανον] τους ουρανους 13 69 124 346 | εκ δεξιων] εν δεξια CΔ min$^{\text{pauc}}$ | θεου]+πατρος 1* c$^{\text{scr}}$ me arm$^{\text{cod}}$
20 om δια L | σημειων]+αμην C*EF$^{\text{w}}$GKLMSUVXΓΔ c o me aeth (om AC^{2} 1 33 al$^{\text{mu}}$ a^{3} q vg syrr arm)

μετὰ τὸ λαλῆσαι οὐ μόνον τοὺς λόγους τούτους, ἀλλὰ πάντας ὅσους ἐλάλησεν αὐτοῖς ἀπὸ τῆς ἡμέρας τῆς ἀναστάσεως μέχρι συμπληρώσεως τῶν τεσσαράκοντα ἡμερῶν. This verse is cited by Irenaeus (III. 10. 6) with the preamble "in fine autem evangelii ait Marcus"; see Introduction.

ἀνελήμφθη εἰς τὸν οὐρανόν κτλ.] Cf. Acts i. 2, 11, 22, 1 Tim. iii. 16. The use of ἀναλημφθῆναι for the Ascension was perhaps suggested by 4 Regn. ii. 11 ἀνελήμφθη Ἠλειοὺ...ὡς εἰς τὸν οὐρανόν, comp. Sir. xlviii. 9, 1 Macc. ii. 58. Other N.T. terms are ἀναβῆναι (Jo. vi. 62, xx. 17 *bis*, perhaps from Ps. xxiii. (xxiv.) 3), ἐπαρθῆναι (Acts i. 9), πορευθῆναι εἰς οὐρανόν (1 Pet. iii. 22), διεληλυθέναι τοὺς οὐρανούς (Heb. iv. 14), ἁρπασθῆναι πρὸς τὸν θεόν (Apoc. xii. 5). The Creeds generally employ ἀναβαίνειν (*ascendere*) or ἀνέρχεσθαι, possibly because ἀνελήμφθη (*adsumptus est*) would have admitted a Docetic interpretation (*Apostles' Creed*, p. 71 f.); but the festival of the Ascension was known in the East as the Assumption (ἡ ἀνάληψις, ἡ ἑορτὴ τῆς ἀναλήψεως).

When the author of the fragment adds καὶ ἐκάθισεν κτλ. he passes beyond the field of history into that of Christian theology. The belief that the risen and ascended Christ stands or sits at the Right Hand of God is one of the earliest and most cherished of Christian ideas (Acts vii. 55 f., Rom. viii. 34, Eph. i. 20, Col. iii. 1, Heb. i. 3, viii. 1, x. 12, xii. 2, 1 Pet. iii. 22, Apoc. iii. 21), based on the Lord's own use of Ps. cx. 1 (xii. 36, xiv. 62), and it is not unlikely that the writer has adopted here a primitive formula, the echo of a creed-like hymn; cf. 1 Tim. iii. 16 ἀνελήμφθη ἐν δόξῃ. Ἐκ δεξιῶν: so xii. 36, xiv. 62; the Epistles use ἐν δεξιᾷ in this connexion. The Creeds show the same variation (Hahn^{3}, p. 384).

20. ἐκεῖνοι δὲ ἐξελθόντες κτλ.] Another rapid summary. The writer passes over without mention the return to Jerusalem, and the founding of the Palestinian Churches, and hurries on to the fulfilment of the Catholic mission confided to the Eleven after the Resurrection (*v.* 15); the contrast to Lc. xxiv. 52 f. is instructive. Ἐκεῖνοι are here clearly the Eleven (*v.* 14), but the Eleven reinforced by accessions to the Apostolate and by the self-propagating life of the Ecclesia. Ἐξελθόντες, from Jerusalem in the first instance (Acts i. 8); but the word may include all the fresh departures by which the Gospel was carried from one region to another (cf. Acts xv. 40, xvi. 3, 10, 40, xx. 1, 2 Cor. ii. 13, Phil. iv. 15), till the Kingdom of God seemed to have been proclaimed everywhere. Ἐκήρυξαν πανταχοῦ clearly does not belong to the earliest form of Gospel-tradition, but it might have been written as early as the period of St Paul's Roman imprisonment (Col. i. 23). Cf. Clem. 3 1 Cor. 42 οἱ ἀπόστολοι...ἐξῆλθον εὐαγγελιζόμενοι, Herm. *sim.* ix. 25 ἀπόστολοι καὶ διδάσκαλοι οἱ κηρύξαντες εἰς ὅλον τὸν κόσμον, Justin. *apol.* i. 45 ἀπὸ Ἰερουσαλὴμ οἱ ἀπόστολοι αὐτοῦ ἐξελθόντες πανταχοῦ ἐκήρυξαν.

βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.]

Subscr *κατα Μαρκου* B *ευαγγέλιον κατα* M. ℵACEHKLUΓΔΨ k syr^{cu} *τελος του κατα* M. (*αγιον*) *ευαγγελιον* min^{mu} om MSX

τοῦ κυρίου συνεργοῦντος κτλ.] *Συνεργεῖν, συνεργός* are used by St Paul of human cooperation (e.g. Rom. xvi. 3, 9, 21, 1 Cor. iii. 9, xvi. 16), but not of the cooperation of the ascended Lord,—a thought which is expressed in other ways. *Βεβαιοῦν* is another Pauline word (Rom. xv. 8, 1 Cor. i. 6, 8), and the phrase *βεβαίωσις τοῦ εὐαγγελίου* (Phil. i. 7) comes very near to our author's *βεβαιοῦν τὸν λόγον*. The whole context has also a striking affinity to Heb. ii. 3, 4 *ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, συνεπιμαρτυροῦντος τοῦ θεοῦ σημείοις*. An instance of the combination of *βεβαιοῦν* and *συνεργεῖν* is cited by Wetstein from Plutarch: *τοῦ βεβαιοῦντος καὶ συνεργοῦντος πρὸς νόησιν καὶ πίστιν*. *Ἐπακολουθεῖν* occurs again in 1 Tim. v. 10, 24, 1 Pet. ii. 21.

In the Apostolic age, probably within the experience of the writer, the cooperation of the ascended Christ was manifested 'by the accompanying signs' which had been promised to it. Other ages need and receive in other ways indications no less fruitful or sure of His continual Presence with the workers of His Church (Mt. xxviii. 20). Cf. Bede: "numquid quia ista signa non facimus minime credimus?...sancta quippe ecclesia quotidie spiritaliter facit quod tunc per apostolos corporaliter faciebat......miracula tanto maiora sunt quanto magis spiritalia."

GREEK WORDS USED BY ST MARK.

An asterisk denotes that the word is not used elsewhere in the N. T.

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ADDITIONS AND CORRECTIONS

TO THE TEXT, APPARATUS, AND NOTES.

PAGE

6, marg., add ¶ q, with ¶ in the text after *ἱκανός*.

7, col. 1, read וַיְהִי...וַ.

37, col. 2, read חַלְפַּי (Dalman, חִלְפַּי).

47, col. 1, read לַאֲנָשִׁים.

80, col. 1, read 26—29.

82, col. 1, read 30—32.

85, col. 1, read סַעַר for סְעָרָה 2°.

94, marg., add § W^{h}, with § in text before *ἐγένετο*.

99, marg., add ¶ W^{h}, with ¶ in text after *συνθλ. σε*.

126, col. 2, read שׁוּרוֹת *bis*.

131, col. 1, add 49 before *ἔδοξαν*.

141, marg., add § n, with § in text before *τὸν λόγον*.

142, col. 1, add 14—23. Teaching based upon the Question (Mt. xv. 10—20).

147, appar., omit L in *hab* ℵABLN *etc*.

152, col. 1, read אֶפְּתַח.

157, col. 1, read 11—13; col. 2, read מִגְדָּל.

158, col. 1, read xvi. 1 f.

166, col. 1, read קִסְרִיוֹן.

167, col. 1, l. 8 from bottom, read *Mc.'s* for *Mt.'s*.

175, col. 2, read מִיתָה.

180—1, text, read *περιβλεψάμενοι*.

182, marg., add ¶ n, with ¶ in text after *ἐστιν*.

194, col. 1, read *possibly* for *probably*.

203, col. 2, read לֵבָב.

217, col. 1, read *he* for *He*.

237, marg., add § ר, with § in text before *εἰς τὸ ἱερόν*; appar., add *εις το ιερον*] pr *και* ר | *οψιας* ר.

238, marg., add ¶ ר, with ¶ in text after *ἐπαύριον*.

239, marg., add ¶ W^{g}, with ¶ in text after *v.* 13; col. 2, l. 11 from bottom, add (Mt. xxi. 12—17, Lc. xix. 45—48).

240, col. 1, read חֲנֻיוֹת.

245, appar. after *στητε* ℵ insert *στηκετε* ACDHLM^{2}VX 1 124 al$^{\mathrm{nonn}}$.

257, appar., read *των Φαρισαιων*] pr *εκ* 69 346 g$^{\mathrm{scr}}$ syr$^{\mathrm{sin}}$ arm *των γραμματεων* syr$^{\mathrm{pesh}}$.

PAGE
258, appar., add *επικεφαλαιον* arm^{cod}.
274, col. 1, read פרושין.
290, col. 1, read הַבְּחִירִים: *infra*, Ps. civ. (cv.) 6.
298, marg., add § W^{b}, with § in text before *v.* 34.
315, col. 2, read כּוֹם.
324, col. 1, for = *κύριε* read *represents the Galilean pronunciation of κύριε.*
335, col. 2, read סַנְהֶדְרִין.
340, appar., l. 4, read $\overline{\chi\epsilon}$.
357, col. 2, read גּוּלְגָּלְתָּא.

ADDITIONAL AND CORRECTED READINGS OF COD. 2^{pe} (see pp. v, xciii).

i. 11 *εν σοι* 16 *αμφιβαλλοντας*] + *αμφιβληστρον mg* 27 *προς εαυτους txt, προς αυτον mg* *διδ. καινη*] *η τις η διδ. η καινη αυτη mg*

iii. 28 *οσα*] *οσας*

iv. 7 *εις*] *επι* 11 *τα παντα*] om *τα* 26 *τον σπορον*] om *τον* 29 *παραδοι* 37 *επεβαλλεν*] *εβαλλεν*

v. 4 *δια το...συντετριφθαι*] *δια το πολλ. αυτ. πεδαις και αλυσεσιν αις εδησαν διεσπακεναι και τας πεδας συντετριφθεναι* 13 *επετρεψεν αυτοις*] *επεμψεν αυτους*

vi. 2 *ακουσαντες* 23 *εως ημισους*] *καν το ημισυ* 37 *δωσωμεν αυτοις ινα φαγωσιν* 53 Γεννησαρεθ

vii. 9 *τηρησητε*] *στησητε* 22 *ασελγειαι*

viii. 2 *ημερας τρεις* 36 *την ψ* *ην εαυτου* 37 *δοι*] *δωσει*

ix. 25 οχλος] pr *ο* 34 *διελεχθησαν*] *διηνεχθησαν* 41 *εν ονοματι*] *εν τω ον. μου*

x. 12 *και γυνη εαν εξελθη απο ανδρος και γαμηση αλλον* 47 *υιε* Δ. Ι.] Ι. *υιος* Δᾱδ

xi. 2 *λυσατε αυτ. κ. φερετε*] *λυσαντες αυτ. απαγαγετε* 7 *εκαθισεν*] *καθιζει*

xii. 25 *εν τοις ουρανοις*] pr *οι* 28 *ακουσας*] *ακουοντων* 29 *ημων*] *υμων* 40 *ουτοι*] + *και*

xiii. 14 *εστηκοτα*] *εστος*

xiv. 12 *ετοιμασωμεν*] + *σοι* 16 *ἐξηλθον*] + *ετοιμασαι* 32 *ερχεται* 40 om *ελθων* 48 *ο δε αποκριθεις* 69 *ουτος*] pr *και*

xv. 13 *εκραυγαζον* 20 *τα ιματια αυτου*] *ιμ. τα ιδια* 41 Ιεροσολυμα] Ιλ$\overline{\eta\mu}$ 42 *προσσαβατον* 47 *εθεασαντο*

xvi. 2 *μνημα* | *ανατειλαντος*] pr *ετι* 9 *πρωτον*] *πρωτη* 14 *υστερον*] + *δε*

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